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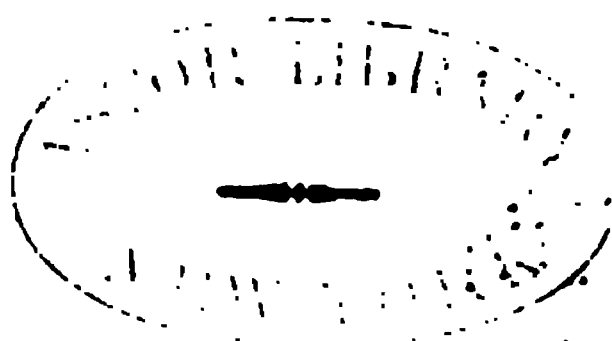
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THE
PANOPLIST,
AND
MISSIONARY MAGAZINE
FOR THE YEAR 1815.

VOL. XI.



BOSTON:

**PUBLISHED BY SAMUEL T. ARMSTRONG,
THEOLOGICAL PRINTER AND BOOKSELLER, NO. 50, CORNHILL:**

*of whom may be had the former volumes of this work, and a large
assortment of valuable religious publications.*

1815.

PREFACE.

SINCE the commencement of this volume, the public relations of our country have been changed from a state of calamitous war to a state of prosperous peace. This change, so salutary in its nature and influence, affords many cheering topics of congratulation; but especially to the Christian, whose eyes are constantly fixed upon the success of his Master's cause, it opens a most enlivening prospect. While he contemplates this prospect with delight, let him not forget his own obligations. The same considerations, which cause him to rejoice, should prompt him to act. Unproductive resolutions, sluggish endeavors, benevolent attempts half formed and easily abandoned, will not pass for the genuine results of beneficence at the present day; and he has but a slender title to the name of a Christian, who does not exult in the privilege of taking an active part in the great designs for meliorating the condition of man. The American people, if not blind to their own permanent interests, and stupidly ignorant of their own advantages, can perform wonders in the accomplishment of the grandest designs, which ever claimed the attention or employed the activity of mortals: designs of no less magnitude, than the establishment of schools, churches, and the regular ministration of divine ordinances, in all the destitute places of our own country; the distribution of the Bible, and the support of missionaries to preach its doctrines, in every part of the globe; the alleviation of human suffering of every kind, wherever men are to be found: in a word, the entire subjugation of the world to Christ, and of course the eternal salvation of unnumbered millions in all future generations. Who does not give thanks to God for the opportunity of being permitted to exert even the humblest agency, in promoting so blessed a consummation?

It is evident, by the most recent intelligence received from England, that every great institution, which has for its object the civilization, instruction, and salvation of

mankind, is increasing in its means and its effect. It is not to be our reproach, that the people of the United States, more favored by Providence through the course of their history than any other people, should ever, and hesitate in this great work of benevolence.

We congratulate the Christian public on the excitement, in reference to the great duty of sending Christian teachers for the millions of our men, who are now destitute. The number who feel this excitement, is daily increasing; and will still increase, till every man, who enjoys the light of the Gospel, shall be roused to vigorous action, and refuse to intermit his exertions so long as there is need; so long as a single log house can be found out a Bible, or a single neighborhood without a guide.

When we look over the pages of those religious magazines, which are edited and patronized by so many of the best men in Great Britain and in the world; we clearly discern, that the objects which lie near their hearts, and which they strenuously labor to attain, are the same with those to which our columns are principally devoted, it is a perpetual source of satisfaction and of encouragement. However feeble our efforts may have been, it is a pleasure we can never be deprived, if our hearts have been moved, that we have spontaneously and sincerely endeavored to promote the best of causes, and have cordially united in purpose, and in feeling, with many of the most intelligent, the wisest, and the most pious men on both sides of the Atlantic.

With these remarks we commend the volume now closed, to the candor of the public. We regret its imperfections, we earnestly desire that it should be succeeded by other volumes more worthy of the age in which we live, and more efficacious in promoting the permanent welfare of mankind.

Boston, Dec. 2, 1845.

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THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 1.

JANUARY, 1815.

VOL. XI.

ADDRESS TO THE PUBLIC,
AT THE COMMENCEMENT OF A NEW YEAR.

THE termination of one year, and the commencement of another, form an interesting period. At this period, the mind is naturally drawn to the consideration of solemn things. A disposition to seriousness should be encouraged at all times; but especially when arguments from reason and Scripture are powerfully seconded by the appearances of nature, and the apparent, as well as real, changes of all the objects which surround us. We are reminded, not only by the revolutions of the heavenly bodies, but by the date of every newspaper and every letter,—by all the forms of public and private business,—that an important part of the active life of man has closed for ever. It will not be deemed improper for us to seize this occasion to offer such reflections as occur, in looking back upon the past, and casting an inquiring eye forward upon the future.

The last year has been more crowded with great and stupendous events of a political nature, than any year within the whole history of the four great monarchies. The attempt to establish a military despotism, which should hold in its iron grasp the whole civilized world;—an attempt which had been persevered in with astonishing success for more than ten years, and which was regarded by the most enlightened statesmen with a dismay resembling despair;—this attempt, more formidable in itself, more afflicting in its progress, more disastrous in its probable consequences, than any other project of ambition from the days of Nimrod to our own, has signally failed. We should certainly abstain from such political reflections, as would displease any portion of the friends of peace and human happiness; but on the subject here brought into view there is but one opinion with such persons. No man, indeed, can be found, who will venture to express a wish for the restoration of that gigantic power, which has just disappeared like a dream of the night. In tracing the various causes of this amazing reverse, the politician will find abundant materials for his contemplation; but the Christian will raise his thoughts to the Governor of the world, by whose wise and holy counsels all the unexpected changes of our times have been produced; who has in view the promotion of a

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the clearest manner, the necessity and the
anxiety; and it has taught multitudes to press th
with an ardor of affection, and to dissemina
with a zeal, to which they would otherwise

The revolutions, which have astonished man
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n, and in breaking down corrupt establishments
concluded, that religious persecution will not
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Christian, who looks at the present condition of th
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We refer to stupidity in sin and the neglect of Christ and vice, of salvation and heaven. If we look around in our churches and congregations, in our neighborhoods and families, how many evidences do we find of spiritual sloth and cowardice, and of eternal death. Let this scrutiny be made with particular reference to the year which is just closed. How many opportunities have been neglected of communicating spiritual blessings to our fellow-creatures. How much has each one lived as a mere inhabitant of this world; how little as an heir of immortality. How many have passed into the eternal state, within the last twelve months, without preparation to meet their God. How many are now beyond the reach of mercy, to whom our readers had it in their power to impart religious knowledge and the offers of life; but to whom, nevertheless, no religious knowledge, no offers of life, were thus imparted. This is a subject, which plainly does not receive proper attention from Christians. Every country on the globe, every province, every town, every village, every neighborhood, contains multitudes of souls to be removed, suffering to be mitigated, vice to be suppressed, and unbelief, hardness of heart, and worldly-mindedness, to be planted by faith, hope, joy, and evangelical love. If all professors of Christianity were truly what they profess to be, and if all real Christians were plainly distinguished by that grand characteristic of the Savior, that he *went about doing good*, how soon would the face of the world be changed; how glorious would be the alteration wrought by the divine the effects. Every individual is answerable to his conscience and to God the judge of all, if he does not contribute, his proportion towards bringing about so immense a good.

Time is rolling on; the active years of those, who are now in prime, are fast spending; health is impaired, in ten thousand instances, and life is lost in ten thousand more; opportunities passing by never to return; and yet how slowly does the good advance, compared with the wishes of Christians, and the necessities of mankind. What enterprises must be undertaken, what labors performed, what perseverance exhibited, what an army must be combined, and what extended operations carried on, before the world shall be evangelized. Every year of delay in good work ought to be a year of deep regret with Christians. But no delay should never be suffered to return, so far as the labors and exertions of every enlightened friend of man can avail to prevent it.

The neglect of past opportunities should afford a powerful stimulus to future exertions. What! shall a man, a patriot, a Christian, live at this interesting period, and do little or nothing for his country, his country, and the church of God? Shall his years be spent in the pursuit of wealth, or in lamenting its departure; in a scramble for political distinction and influence, or in mourning over the uncertainty of popular favor; and shall he forget his mortal interests, and the deliverance of a fallen world from error? Shall he sink himself into a mere actor in this theatrical bustle, unmindful of his better part, his eternal destiny? *S*

example encourage others to engage in the struggle, and to despise the pearl of great price? Shall we give the careless an occasion to plead, that they are minutely observing his actions, that religion was a salvation a dream? Shall he bring reproach upon him, and harden the infidel in guilt? Let him awake, then, as he is so melancholy a perversion of his influence; let him devote his activity, to a life of beneficent exertion. Let him remember that vacancies are constantly made in our charitable societies by the ravages of death; that these vacancies must be supplied as fast as they are supplied; that as the benevolent are removed from the world, which they occupied on earth, and as the field of labor is continually enlarging, the call is the more urgent for an increase of laborers. Let him bear in mind, that every individual can do his part or other of his Lord's vineyard; that no man's sphere of action is so humble, nor his sphere of action so circumscribed, as to be forbidden the honor and privilege of engaging in the labor of love. Who can think himself thus forbidden to enter the case of the widow, who had no other means than two mites, and who, nevertheless, surrendered them to the treasury of the Lord, and received for her liberal contribution the commendation of the omniscient Judge?

The shortness of the time which remains to us, and the uncertainty how soon it will terminate, are powerful incentives to immediate action. Dr. Doddridge somewhere observes, that his readers to the daily practice of private devotion, that a Christian will have cause to regret having spent half an hour of his life, in communion with God and preparation for the day of his life, in communion with God and preparation for the day of his life, and that, as no man can tell how soon or how unexpected a day may arrive, it is true wisdom to live every day as if it were the last. To have done, should he be summoned, without a moment's delay, to appear before God. The same thought may be applied to the plans which we may form, in reference to the year. Let that portion of our time, our influence, and our power be employed in the direct service of God, which we would have had thus employed, if we are removed, in the year which has just commenced, from all participations in public affairs.

It is sometimes urged, in answer to charitable applications, that the person applied to has met with losses of property, and therefore cannot afford anything in charity. Without denying that a person must be the judge of what he can afford, and that the uncertainty in these changeable times, does utterly prevent individuals from giving what they would gladly give if they were certain, it may well be concluded that the above-mentioned excuse is carried too far. The question is not, how much a person has lost, or how much he has remaining. If he has lost much, and still has much remaining, which, however, he imagines to be in danger, how much more reasonable is it that he should give while he has it in his power. That such a man should

previous losses, as a reason for stopping all the channels of his benevolence, is as plainly wrong, though not quite so glaringly absurd, as for a person, who has lost much of his time, to allege this loss as a reason why *all* his time in future should be devoted to private and selfish objects. Whoever looks around him, and beholds immense fortunes suddenly melted away, under the scorching influence of some great public calamity, and reflects how much has been withheld, which it was the duty of the possessors to have given, will be convinced that it is a dictate of prudence, as well as of religion, that all should *honor God with their substance*.

In making estimates of his future contributions of time, property, and influence to public purposes, the wise and intelligent Christian will be on his guard against taking his standard from the great body of professing Christians, or even the great body of those, who are praised for their liberality. He will recollect, that, as there has been but one Howard, there has also been but one John Thornton in modern times; that among the many wealthy men, who have deserved commendation for their liberality, John Thornton alone stands so pre-eminent, as that no one will venture to suggest, that he ought to have given more. Though he died immensely rich, the streams of his beneficence flowed during his whole life in channels numerous, broad, deep, and uninterrupted, and refreshed all around him to an unprecedented extent. Before the institution of Bible Societies he distributed Bibles in such numbers, as would now do honor to any society of secondary importance. Before the institution of Missionary Societies, he did all in his power to promote the Gospel in every region which his ships visited. Before the institution of societies for the relief of indigent pious clergymen, he relieved the wants of numbers of this most meritorious class of men; and not only relieved their wants, but afforded them the means of comfort, of hospitality, of administering charity to others. To the poor and destitute, on both sides of the Atlantic, he distributed money by faithful agents with a princely liberality. Though he received solicitations with the utmost kindness and urbanity, much the greater number of his favors were conferred without solicitation; and the great mass of those, who were the recipients of his bounty, never knew their benefactor, and never will know him, till all actions shall be revealed at the resurrection of the just. That there are not instances of similar virtue, on a more humble scale, it would be too much to affirm; but among those who are and have been very rich, though many have done worthily, there has yet been but one John Thornton. Let the eye of the Christian philanthropist be directed to such an example; let him use all the means in his power to obtain an enlarged view of his duties; and let him look to God for a decided resolution to perform them.

Our readers will not deem it improper that we should bring to mind the relation which exists between them and ourselves. However we may have occasionally erred, in their opinion, or fallen short of their expectations, we may confidently appeal to them, whether our work does not afford proof, not only of honest inten-

ay, provided they do not en-
roach upon the time, which be-
ongs to the Bible. The Bible
must ever have the pre-emi-
nence. It must be read first, and
read more than any other book
or books. It is only when we
have time to spare from the
scriptures, that we may attend
to the writings of pious unin-
spired men, upon the Sabbath.

5. The Lord's day is to be
sanctified by a regular and de-
vout attendance upon public
worship. That frequent and
solemn public acknowledgments
are due to the Author of all
good, is a dictate of natural reli-
gion. It is well known, that the
Genthen, almost every where,
have, from the earliest times,
had their appointed seasons of
meeting to worship their gods.
It is not to insist on the example
of pagans, though it might well
convince multitudes who call them-
selves Christians, *we have a more
certain word of prophecy, to which
we should diligently take heed.* The
Sabbath was appointed of old to be
kept in the synagogues, every
Sabbath day. And surely, if the

*Lord, unto
Israel, to give t
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Sabbath. See John 3
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the church puts beyond all controversy, that the most eminent servants of God have, from that day down to the present, highly valued the blessings of public worship.

If, then, we regard his authority, who instituted the Sabbath; if our feelings and desires are akin to those of the sweet Psalmist of Israel; if we regard the example of Christ; if we desire to walk in the steps, and participate in the bliss, of those pious men and women, who have gone to their heavenly rest, we shall reverence the Lord's sanctuary, by a conscientious and solemn attendance on public worship. Nay, unless some should choose to be more heathenish than the heathen themselves, they will not fail to unite, regularly, in public acknowledgments for the mercies which they daily and hourly receive.

But, alas, how many such heathens are there, in this land! How many, who have been baptised into the name of the adorable Trinity, live and die, in sight of the Lord's house, where they are never seen, unless it be used for a secular purpose, and then only to mingle in the strife of party politics! How many more have taught us not to expect them in our solemn assemblies, except when summoned by the voice of death, in the removal of some near friend, or excited by curiosity to hear a new preacher, or an occasional sermon. How many saunter and sleep away half the Sabbath at home, and then bless themselves for obliging us with their presence a part of the day. How many sit down to eat and drink, after

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the morning service, and rise up to play.

Surely no candid reader will infer, from the preceding observations, that, in the opinion of the writer, absence from public worship can never admit of a scriptural justification. God certainly no where requires of his creatures according to what they *have not*. When a person is confined to his room with a broken bone, or to his bed with a consumption, he plainly is not required to go out. Nor if he is so seriously indisposed, that he would be in great danger of increasing or prolonging his distemper. But some people are visited with a sort of intermittent or periodical disease, which comes on almost every Sabbath, and goes off by Monday morning. We see and hear of them, every where, *six* days, but on the *seventh* they are confined. Now, it ought to be solemnly remembered, that it is not every slight complaint, which can excuse us from waiting upon God in his house. If we should feel able to expose ourselves as much, on a week day, and for a worldly purpose, the excuse is vain. If we are not so ill that we should be obliged, for that cause alone, to decline an invitation to dinner, or a tea-party, the excuse is vain.

Again; I shall readily admit, that drenching rains in summer, and drifting snows in winter, may sometimes render it hazardous for persons in health, especially females, to go out on the Lord's day. But it is not every threatening cloud, or fog, nor even every considerable fall of rain, or snow, that can be pleaded as a sufficient excuse. If our

souls long for the house of the Lord, it is certain we shall not be detained from public worship by trifles. When any doubts arise, in regard to what is duty, let us look to God for direction. *He giveth liberally and upbraideth not.*

The excuse which some people make, for not attending public worship, that they have not decent clothes, is, I believe, in nine instances out of ten, invalid. This excuse is not unfrequently the offspring of pride. If those, who make it, had the ornaments of a meek and quiet spirit, they would be contented with and thankful for such apparel as they have. As for those, who are really destitute, it is certain, that most of them might clothe themselves decently to appear in the house of God; because many actually do so, with means quite as scanty, and laboring under embarrassments quite as great, as they possess. The cause of their alleged inability is to be found in their idleness, in their tavern-bills, or in the marks, that stand against the initials of their names, on the shelves and walls of dram-shops.

To the question, *What portion of holy time ought to be appropriated to public worship?* no precise answer, perhaps, can be given. Generally, it has been found convenient to meet twice every Lord's day. In compliance with this arrangement, it is the duty of all, who are interested in it, to attend both services. Till we hear the pious members of our churches complain, that the practice interferes with other duties, it is worse than trifling for persons, who neglect other duties, to plead, that they have

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to fix divine truth in the memory. Every one must have observed, how much easier, and how much longer, he retains what is imprinted in this way, than what he finds in books. Religious conversation, then, should spontaneously grow out of every subject, to which our attention is called, upon the Sabbath. Let us avail ourselves of its enlivening and warming influence. Let it be familiar in our families. Let it fill up the intervals, which are not occupied by any of the duties already mentioned. Let it engage our thoughts and affections, in going to and returning from public worship. It will prevent the intrusion of evil thoughts. It will, by the blessing of God, make us wiser and better. It will, if we are Christians indeed, make us happier for the time; and this holy communion will contribute not a little to prepare us for the high felicity of eternal converse with saints and angels in heaven.

7. The pious instruction of children, is a plain and important duty of the Sabbath. I regret, that I have room for little more than the bare mention of a subject so important. Children should be taught from their cradles, to esteem the Sabbath a delight, the holy of the Lord honorable. It is then, that parents are most at leisure, and that they should take particular pains to explain the use and importance of the Sabbath; that they should catechise their children and domestics; should require them to learn and repeat prayers, hymns, and portions of Scripture; should

make them acquainted with the perfections of God, their own sinfulness, and the necessity of their being made *new creatures in Christ*, to prepare them for that glorious Sabbath, in the world above, which will have no end.

I might infer, from all that has been said in this and the preceding number, that social visits, on Saturday afternoon, are generally improper, because they tend rather to dissipate than compose the thoughts;—that the reason why some Christians find so much occasion to lament their coldness and leanness, is, that they do not *remember the Sabbath*;—and that so far from its being an idle day, it will be found, by those who pray and read the Scriptures, and spend as much time in other religious duties as they ought, a day not less occupied than any other in the week.

But I must not enlarge, further than merely to suggest, how pleasantly and profitably the sacred hours must pass with those, who keep the Sabbath holy. What blessed communion must they enjoy with the adorable Trinity! What rapid proficiency must they make in the knowledge of the Scriptures. How fast must they grow in grace, and ripen for heaven. May such be the course, such the happiness of the writer, and of every reader.

"In holy duties let the day
In holy pleasures pass away,
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end."

Z. X. Y.

... set in them to do evil. ... men is merciful
The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men. A sentence is pronounced against every evil work in the word of God. This sentence is not often executed immediately upon transgressors; but its execution is suspended by the patience and long-suffering of God, that sinners may have space for repentance, and an opportunity to believe the Gospel and secure their salvation. But multitudes abuse the forbearance of God; and by false reasonings, and the deceitfulness of sin, become more hardened and obstinate in their wickedness.

When a person refuses to comply with the warnings and invitations of the word of God, and is determined to neglect religion, and to continue in his sins, his heart may be said to be *set in him to do evil*. For it is less than this, to reject Christ, as a Savior and King, and to prefer the indulgence of his holy lusts and passions to his conscious authorities.

... spending wealth in indulgences? He mark, and fact, that makes both more dissolute, and more abusive of the peculiar manner, grace of God, and pervert the Gospel. He encourages and to indulge inclinations, of redemption, of divine Scriptures. is, that the so the forbearance suspension of punishment, and hearts to do evil good thing is that do not pervert, it the occasion guilt? The cause instance, is that

God in bestowing a gift depend on our use of it. doubtless under obligation be thankful for all the gifts of God, though we neglected or misused them. this sufficiently consid-

as all humble ourselves ing the divine goodness, ave done in innumerable s, so that it has been the of our aggravated guilt; us not forget to be thank- od for his favors, howev- nay have abused them. sinner be thankful, that ence and long-suffering have hitherto spared id let him reflect, that dness of God should lead repentance, and that he not presumptuously con- a treasure up to himself gainst the day of wrath. iother reason, that the f those, who abuse the e and forbearance of God, set in them to do evil, is *lency of sin from bad to*

course of transgression onstrances of conscience rcome; its power is grad- eakened, and its rebukes d. The dread of punish- ecomes weaker, the lon- sons escape the feeling One sin usually leads to mmission of others; as the connexion between at one, if indulged, al- ecessarily betrays a per- many more. All sinful s and appetites increase ight and power by indul- while restraints and a tion to resistance become Bad habits are gradu- rmed and strengthened,

involving the unhappy trans- gressor more and more inextri- cably in the toils of iniquity. His heart also becomes more hardened, his views of truth ob- scured, and his judgment in re- gard to moral and religious sub- jects corrupted. Such are the natural and deplorable effects of continuing in sin. Hence it is, that inveterate sinners cease to be affected by the truths of Scripture, contemn reproof, make a mock at sin, feel se- cure, treat the solemnities of re- ligion with cool levity, and more deliberately set their hearts to do evil. The case of such sin- ners is almost desperate. It is in the power of the Holy Spirit to awaken them to repentance; but observation shows, that such an event is not often to be ex- pected. How devoutly it is to be desired, that they might yet realize their condition, and be- come the monuments of the riches of divine grace. While they live, we should not cease to pray and to use means for the salvation of the most abandoned sinners.

Let the young consider the importance of taking a right course in the morning of life. If your parents are pious, and you are not trained up in the ways of wickedness, your heart is comparatively tender, your mind unperverted, and divine truth interests and affects you. Remember therefore your Cre- ator now; seek him early; im- plore his grace and direction; devote yourselves unreservedly to him; *and walk not in the coun- sel of the ungodly—but delight in the law of the Lord; and in his law meditate day and night.* Then you will escape the snares of

the Gospel; and claims from the Corinthians, on that very account, a return of filial love and affection to which he considered no others so fully entitled as himself. For though, as he strikingly observes, they had *ten thousand instructors in Christ, yet had they not many fathers; for in Christ Jesus he had begotten them through the Gospel.* To Philemon he makes a similar remark, when pleading for Onesimus. And here I can hardly avoid noticing the remarkable manner in which he recommends Onesimus to his master's affection. The Apostle calls him *a brother beloved, especially to himself, who had begotten him in his bonds; but adds, how much more to thee, both in the flesh and in the Lord.*

If we love Christ, we also love all his followers. We are not to despise the poor, or him that is weak in the faith. We are bound to manifest our love to *all*, in the several ways pointed out in the Gospel, according as circumstances require; and are to be ready to lay down our lives, if necessary, for the brethren.

I shall now mention some particular reasons, why Christians ought to love one another.

1. Christians should love one another on account of their likeness to Christ. All Christians do, in some degree, bear his image. They are God's *workmanship, created in Christ Jesus unto good works.* They are *created after God, i. e. after the likeness of God, in righteousness and true holiness.* The design of God in their election, was to conform them to the image of his Son. Hence it is said, *Whom*

he did foreknow destinate to be image of his Son, ing as he hath c before the foundation that we should be without blame before him in deed, then only represent the holy Jesus, with his character and conduct. The ways a holy grace of God in salvation hath among men, teaching ungodliness and should live soberly and godly in this world, saints should possess this character in this conduct, in some degree. Doubtless there are degrees, or modifications. The blessed God of all perfection springs every action which is to be in men, or angels, claims our sympathy. Next to him the Father, and those who are the most like him are entitled to a share.

2. The saint should love another on account of fellowship which another's sufferings bring. This is beautifully expressed by the Apostle: *member suffer, suffer with it; be honored, all the glory with it.*

None of the faithful are exempt from all their sufferings from Satan, and the world are their com-

These spring all their confidence they are exhorted *use hardness as good soldiers of Jesus Christ, and to put whole armor of God, that they may stand in the evil day, having done all to stand.* Christians are all engaged in common warfare against the world, the flesh, and the devil; how earnestly should they to strengthen each other's hearts and encourage each other's efforts to fight the good fight, that they may lay hold of eternal life. Christians know how to sympathize with each other in their afflictions and sorrows. Are the foes of Christ and his church combined together; and do they exert themselves to make divisions among brethren? This should make praying persons unite so much the closer in love, and induce them to pray earnestly for each other, that they may be enabled by the matchless power of the Holy Spirit to overcome their enemies. Whenever any brethren suffer in their souls, in their bodies, or in their families, through their attachment to Christ and his Gospel, general sympathy ought to be felt by all.

Just as Christians must pardon one another's sufferings, so they also ought to sympathize. *If one member be honored, all the members rejoice with him; if a brother be highly exalted in the church, on account of his faith and his exemplary conduct, the other brethren should rejoice. If the faith of one Christian groweth exceedingly, and his charity toward all men; all the saints ought to rejoice and be glad. Love one another.* Xh

rejoiceth in the truth. It delights to see the brethren steadfast in the faith, and walking under its influence, and wishes to have their souls prosper and be in health.

3. Christians should love each other on account of their near relation to God.

God is their heavenly Father. He condescends to own them as his children; for, by faith in Christ Jesus, they become adopted into the family of Heaven. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* Though they were once the children of wrath, even as others, yet now are they the sons and daughters of the Lord Almighty: in consequence of which he has settled upon them an eternal inheritance. *If they are children, then heirs, heirs of God, and joint heirs with Christ.* How immensely rich is the poorest believer! He has God for his Father, Christ for his elder brother, and heaven for his inheritance!

Seeing, then, that Christians are so nearly related to God; seeing he condescends to call them his children, and treats them as such; seeing they are thus beloved of Him, ought they not to love and esteem each other? Let Christians honor those, whom the King of heaven thus delights to honor!

4. On account of the near relation which Christians sustain to each other, they should feel reciprocal love.

They are all children of the same Father, belong to the same family, and are heirs of the same blessed inheritance. The connexion, which subsists between

them, is indissoluble. Every other relationship among men will be dissolved; but their's will last to all eternity. They are strangers and pilgrims here below, and are journeying to their Father's house, where they will soon arrive.

The saints on earth and those in heaven make but one family; and, though separated for a while, yet they will all meet at last, in their heavenly Father's house, to part no more. What though they have many trials to endure, many snares to escape, and many temptations to overcome, yet Christ their Almighty Savior will finally bring them to those mansions, which he has gone before to prepare for them in his Father's house. *that where he is, there they, as his brethren, may be also.*

And as they are brethren of one family, so also are they members of that spiritual body, of which Christ is the head. So intimate is the union between Christ and believers, that they are called one body. *Ye are the body of Christ and members in particular. For as the body is one, and hath many members, and all the members of that one body being many, are one body so also is Christ.* If true Christians are so nearly related to each other, as to make but one body, of which Christ is the head, nothing can be more reasonable, than that they should tenderly and affectionately love one another.

Omitting other reasons, which might be assigned, why Christians should love one another, I would urge them to do all in their power to promote each other's welfare.

That this is their duty, may be inferred from what has been said above. And it is written: *Look not every one on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.* Our Savior ever sought the welfare of mankind. A selfish spirit is incompatible with that of the Gospel; for it is the very opposite to that of Christ Jesus. Whoever has not a heart to seek and pursue the peace and prosperity of the Church, and the good of his neighbors, and especially of those who belong to the household of faith, is destitute of true faith in Christ, whatever may be his pretensions. Every professed Christian, who is under the influence of corrupt motives, causes divisions in the church, is a self-seeker, or a self-admirer, is yet in the gall of bitterness and bond of iniquity.

All the good or the evil that is done to his followers, Christ considers as done to himself. This is plain from the account which he gives us of the process at the final judgment. *Then shall the Judge say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:—Verily I say unto you, inasmuch as ye have done unto one of the least of these brethren, ye have done it unto me. Then shall he say also unto them on his left hand, Depart ye cursed, into everlasting prepared for the devil*

*to;—for I was an hungered,
ye gave me no meat: I was
thirsty, and ye gave me no drink:
ye say unto me, inasmuch
as I say unto you, inasmuch
as I did it not unto one of these,
ye did it not to ME.*

E. S.

For the Panoplist.

CONCERT OF PRAYER.

It is known to the religious
public, that the first Monday
of every month is ob-
served, as a season of special
united prayer for missiona-
ries, by many Christians in Eu-
rope, by some in America, and
by the missionaries, their fami-
lies, and congregations, in Asia
and Africa. That the number
of persons, who regularly
attend in this concert, should be
great as possible, is certainly
desirable. Christians will do
well to consider, whether they
will spend that evening more
profitably in reference to their
spiritual improvement, or
more beneficially to the cause
of Christ, than by swelling the
multitude of those, who are then
of one heart, though in far
distant places, and in different
languages, earnestly beseeching
their heavenly Father to send
the Gospel to the heathen, and
see it to be received by all
nations.

It has been contemplated by
the pastors and members of
the churches to establish a con-
cert of prayer for our nation,
suffering under a great ca-
lamity; a concert in which the
people should intercede for our
country, confess our national
sins, and supplicate a return of

peace, a reformation of morals,
and a general revival of religion.

Why cannot all these objects
be united in one concert, to be
held at the time above-mention-
ed? That the objects are impor-
tant no one will question; that
they are such as all Christians
can join in promoting, is equally
clear. The thought of concert
in prayer is peculiarly pleasing,
and tends powerfully to excite
devotional feelings. Should such
a plan as is here hinted at go into
operation, the topics can be ar-
ranged in some such manner as
the following; viz.

1. Prayer for the heathen;—
that missionaries may speedily
be sent into all the unevangeliz-
ed regions of the earth;—that a
great and effectual door may be
opened for their labors;—that
they may be faithful and labori-
ous men, suitably qualified for
their station, and largely endow-
ed with the spirit of Christ;—
that all, who have the direction
of missionaries, may have wis-
dom to discern the fittest places
for immediate action, and zeal
to discharge their duties with-
out wavering or fainting, and
with steadfast faith in Christ, as
the great Patron of missionary
exertions.

2. Prayer for our own coun-
try;—that peace may be speed-
ily restored, and, if restored
speedily, that it may be follow-
ed by proofs of national grati-
tude;—that the effect of public
calamities may be a thorough
reformation;—that the Sabbath
may be kept holy, profaneness
and other immoralities cease, all
charitable and public-spirited de-
signs prosper, the means of grace
be diligently used, and the re-
newing, refreshing, and sancti-

fyng influences of the Spirit be generally experienced.

3. Prayer for all ministers of the Gospel;—that they may be strong in faith, fervent in prayer, unwearied in labors, and wholly given to their work;—that their numbers may be increased in proportion to the exigencies of the churches and of the world;—that, for this purpose, great multitudes of pious young men may be educated and put into the ministry, in every Christian country, and every other country so fast as it shall become Christian, till the number of evangelical laborers shall be adequate to the extent of the harvest,—that all the true shepherds may be known and received by the flock, while all wolves in sheep's clothing are also recognized and shunned;—that all blind guides may be convinced of their blindness, and apply to Christ for spiritual sight,—and that all faithful servants of Christ, however separated at present by unessential differences, may cordially unite in the same great labor of love.

4. Prayer for the rulers of every nation;—that they may fear God and hate covetousness, and resist the ten thousand temptations by which they are beset;—that they may lay aside sloth, ease, and indulgence, and apply themselves laboriously to promote the real and permanent good of their subjects;—that they may discard foolish national jealousies, and perceive that the highest prosperity of any nation is perfectly compatible with the highest prosperity of every other nation,—that they may know and feel, that elevation to public office is not desirable on

any other account than as furnishing the means of usefulness;—that they may live mindful of the account which they must render to God for all their opportunities of doing good,—and that the people may joyfully submit to all the laws and recommendations which are calculated to promote their best interests.

5. Prayer for all men;—that the vice and ignorance, the injustice and violence, the hatred of the truth and love of falsehood, which deform and pollute this guilty world, may be universally forsaken;—that God would speedily interpose and deliver mankind from those tremendous evils, which have converted the earth into one vast field of blood; and that Christ may be hailed from the rising to the setting sun, as KING OF KINGS AND LORD OF LORDS.

That all the above-mentioned topics make a part of the daily and weekly supplications of the people of God admits not of a doubt; but I am not therefore convinced that such a concert as is here contemplated, would be useless. On the contrary believe it would powerfully to awaken in Christians a feeling of their duties and obligations, than they have previously experienced hitherto.

For the

ON DOING GOOD

Mr. Editor,

THE age in which we
many peculiarities.
tinguished by the

be made to promote opposite interests. To do good, on the one hand, and evil on the other, much zeal has been expended and many exertions have been made, and are, put forth. It can be immaterial, where we stand, and what part we take. The consequences to be produced will be proportioned, without doubt, to what is done to produce them. At a time when energy and decision are so much required, such words as those of Paul in Gal. vi, 9, 10, are of very particular and deserving attention:

'let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do unto all men.'

With your permission, Mr. B., I will offer a few remarks to you and the public upon this interesting text.

It is easy to find good precepts and rules for mankind, and to extort from them a confession of the propriety and necessity of these rules; but to make them into a conduct, and to make it according to what they demand and are obliged to acknowledge, to be their duty, is no practicable a matter.

When it is proposed to them in legal terms, expressive of obligations, they will find difficulty in admitting; but when particulars come to be considered, and a course of practice to be entered upon, endless objections, excuses, and apologies, are resorted to, rather than a resolute, firm, and manly engagement to undertake what benevolence and piety may require. And, indeed, it is no uncommon thing for persons to

stand by and applaud the public enterprising spirit and laudable efforts of others, when devising schemes, submitting to privations, encountering discouragements, and putting their hands to arduous attempts, in the service of God and of their fellow-men, while their own lukewarmness or apathy, is such as to prevent their making a single effort to strengthen the hands of the good and faithful. Many appear to esteem it enough for them to discern with shrewd and penetrating eye what is needed, and what would, if accomplished, be an unspeakable advantage, without feeling themselves constrained to embark in an undertaking, which, though most important in its object, may be attended with perplexity and embarrassment, and prove abortive at last. When the evils, which call for a remedy, are reflected upon, or exhibited under some of their odious and aggravated forms, these persons can utter as loud a groan, breathe out as heavy a sigh, and pour forth as many tears, as any other person; but to proceed any further, they want the necessary stimulus. They are sorry, exceedingly sorry, to find things in so bad a condition;—to have occasion to bewail so many evils prevailing in the earth;—to see mankind suffering the bitter consequences of a thousand inveterate maladies. They wish it were otherwise. And if there are any who can invent and apply an effectual remedy, they heartily wish they may undertake and succeed. For themselves, though they are friends to the cause, and would exceedingly rejoice in its prosperity, their situation is so

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we say, that it is the part of be-
nevolence to do good to men,

1. In regard to their temporal
concerns.

True it is, that the interests of
this world, and those of the world
to come, have an important rela-
tion to each other; so that he
who is assisted in regard to the
one class of interests, derives a
benefit in respect to the other.
But still it may be proper to
maintain the distinction, that has
been made. The man, who loves
to do good, will be ready to avail
himself of all incidents which
put it in his power to be service-
able to his neighbor. If he sees
him in affliction, he will do what
he can to impart comfort. If he
finds him weak, he will try to
strengthen and support him.
The faint and hungry he will
not leave at his gate to famish, if
it be in his power to supply their
wants. He will lend to him that
asketh, and from him that would
borrow of him he will not turn
away. He will not reserve all
his bounty, and all his acts of
kindness, for occasions the most
conspicuous and urgent; but will
be continually casting good seed
into the ground, which may grow
and bring forth fruit beyond
expectation. The man of char-
ity and tender feeling is known
from others in the most private
walks of life, and in those scenes,
that have the least in them to ex-
cite general attention. His hands
leave a sweet perfume upon ev-
ery object, which he handles.
They, who are conversant with
him, are refreshed by the gener-
ous sensibility of his heart, and
the communicative liberality of
his hands, even where the care-

less by slander discovers nothing to excite particular observation. In such a world as this, they who delight in doing good, who have a heart that cherishes sentiments of kindness and good will, are more useful than themselves, or those around them, are sensible of. A thousand tender expressions and offices of love steal from them insensibly, as it were, and unobserved, by which many sorrows are repressed, many asperities of life smoothed, many pleasant feelings excited, and many dark hours rendered light and joyous. The good man, who loves his neighbor, and not himself only, does good by his smiles, his friendly and affectionate conversation, his judicious and seasonable hints upon all the affairs of life, and the ready part he takes in the interest of those, whom it is in his power to serve, though it be in things of the smallest magnitude. In this blessed class of men whom shall we include? and from it whom shall we shut out, as having no part nor lot with them? It is made up of a glorious catalogue of persons, whom none can know, and whom none can duly appreciate, but such as have come in contact with them; and of whom none can be ignorant, who have associated with them enough to feel the effect of their temper and deportment. Their justice, their compassion, their affability and courtesy, endear them to all, who come within the sphere of their influence. Strangers to their habits, inimical to their principles and contemners of their virtues are all those, whose greatest solicitude is to place a hedge about themselves and all that they have, lest some straggling particles

should escape from the mass of what they have gathered together, and bring back nothing in return but the blessing of him, who was ready to perish. What we suffer in our temporal interests, more generally gives us the deepest sense of the hardness, and cruelty, and injustice, of those, by whom we ought to be relieved. Benevolence, we know, will not look, unconcernedly, on evils of this description; but will make an effort, if possible, to remove them. But in this department it may, perhaps, be said, that benevolence performs the least of her works. A more distinguished class of her operations consists,

2. In doing good to men in matters, which concern their spiritual and eternal welfare.

Under this head may be comprised all those things, which have influence upon men's hearts and characters, to conform them to the standard of Gospel excellence, and to mature them for the kingdom of heaven. Human nature suffered the greatest possible injury, when it was corrupted; and the greatest benefit it can receive, is that renovation of the Spirit, in which old things pass away and all things become new. As they are our bitterest and most formidable adversaries, who uphold us in our defection from God, who have influence leading us astray, and plunging us into accumulated guilt, making our habits of sin strong and more inveterate; so they are the kindest of benefactors whom we are in any measure indebted for our recovery from the snare of the devil, and redemption of our souls from a state of spiritual slave

this account is the love of God to be so highly extolled, that when we were enemies, provision was made for our becoming reconciled unto God by the death of his Son. Divine beneficence is in nothing so wonderful, as in turning us from sin to holiness, purifying our hearts by faith, and cleansing us from an evil conscience and from dead works to serve the living God. On the same account, have we reason to set the highest value on that kind of love and friendship in our fellow-men, which prompts them to seek our moral and religious improvement, to recover us from the dominion of sinful habits, and to establish us upon the sure foundation. If a man finds us in the most abject and distressing poverty, and loads us with riches from the abundance of his own treasures; if he finds us dangerously sick, just ready to be devoured by the grave, and by his skill and assiduity raises us up, and plants our feet again in the smooth and pleasant path of life; if he redeems us from slavery, so that from heavy chains and hard bondage we are restored to liberty and all its enjoyments; he is a friend much to be revered and honored for his benignity; but infinitely more so, if he has broken those fetters by which we were held under the power of Satan, and made to drudge in his service. Of all charitable deeds that is the greatest, which contrives a remedy for the diseases of the soul, and liberates the sinner from his customary devotedness to the flesh and the world. Our loudest call for charity is, therefore, in what relates to the inner man. If we are accustomed to do evil, and

there are sins which most easily beset us; if we are wise to do evil, but to do good have no knowledge; if some root of bitterness, some perverse inclination, some inordinate and slavish appetite, has wrought itself into our inmost affections;—let some compassionate friend, some faithful messenger be sent us from Him, who is long-suffering toward us, and rescue us from the enemy, that has so terrible a control over our hearts. Let those, who know the power of benevolent affection, consider our case, and leave no suitable means untried to accomplish our salvation. F.

(To be concluded in our next.)

To the Editor of the Papoplist.

ON THE PERVERSION OF CHARITY.

THE true import and just application of Scripture, must ever be deemed objects which demand our strictest attention. This observation is made in the present instance, with reference to a perversion of a part of the apostle's description of Christian charity, or love, in 1 Cor. xiii. To put to silence all who censure or condemn the opinions or conduct of any professed Christians, whatever may be their character and creed, it is often thought abundantly sufficient to say, *Charity thinketh no evil*. The liberal and indiscriminate quotation of this passage, for the purpose of discountenancing an unfavorable opinion of the religious sentiments and moral habits of all within the pale of the Church, and of all who pretend to make the Word of God their

guide, obviously tends to this result, that the temper enjoined in the Gospel forbids us to think any principle erroneous and pernicious, or any practice criminal, provided they are found in those who bear the name of Christians. If this be admitted, we may with equal reason take still greater latitude, and make the apostle's words a charter securing every error and every crime against censure and accusation. No one is then to be thought the worse of for his sentiments and actions, of whatever nature they may be. A conclusion so monstrous needs no comment.

Yet how much soever the words of the apostle may be abused, it must still be true, that if the Word of God is the standard of doctrine and duty, every man not only has the right, but is also bound, to think that to be evil and criminal, which is contrary to the decision of divine truth and divine authority. *Charity rejoiceth not in iniquity, but rejoiceth in the truth.* Though it is painful to him, who loves holiness, to find evidence of iniquity, yet, when such evidence appears, it must be admitted, while the iniquity must be disapproved and condemned. Though it is peculiarly unwelcome to him, who loves revealed truth, to discover that others embrace errors subversive of the Christian faith, he plainly must judge of those errors according to their nature and tendency, and must form a correspondent opinion of the persons by whom they are maintained.

That the love, which is eulogized by the inspired apostle, prohibits and excludes all evil suspicions, and breathes good

will to all, we ought cordially to acknowledge. That it implies a reluctance to think that professed Christians have erred from the faith, or that their characters are inconsistent with real religion, is also a truth of vast practical importance. There should ever be this reluctance, a reluctance which nothing but clear and satisfactory evidence will overcome. The same disposition never allows us needlessly to attribute the conduct of others to corrupt motives; nor, in any case to exaggerate their faults—even in our thoughts, much less in our conversation. It is always accompanied by candor and forbearance, so that the integrity and virtue of men are never suspected without good reason. The most ruinous consequences will, however, be produced, if the Gospel is erroneously supposed to require a charity, so highly extolled by some, which should compel us to presume upon the purity of their doctrines, and the piety of their hearts, who give credible proof that they do not possess these qualities;—a charity, which would lead us to set aside all evidence, calculated to make us judge unfavorably of a fellow-man, because we might wish to form a different opinion.

The love, which is the fruit of the Spirit, is invariably united with humility. This produces a self diffidence, which renders men careful not to censure others as criminal in their belief and practice, merely because they differ from them; but because, after the best light which can be obtained, they appear to have deviated from the standard of truth and righteousness given in the Divine Oracles. Still,

·fidelity to Christ, while it requires us to make ourselves the objects of the strictest scrutiny and circumspection, will not permit us to judge that any man is sound in doctrine and eminent in piety, till it is made manifest by sufficient proof that such is his character. The interest of the Church, and the honor of religion, are deeply concerned in the determination of these points. An opinion will necessarily be formed concerning professed Christians of our acquaintance, especially if they are rendered conspicuous by being placed in an office and employment of the Church to which the most important duties are attached. How then are we to judge? Certainly according to all the evidence which we can obtain. Why does not faithfulness to *others* forbid

us to be superficial and partial in the examination of their principles, when we are called to that duty, if we are bound to exercise the utmost diligence and care in searching our *own* hearts, and in judging of our *own* characters? We may, possibly, form the most flattering opinion without evidence, or contrary to evidence; we may blindfold our eyes, and walk heedlessly on, saying, *Charity thinketh no evil*; but strangely must his mind be perverted, who should consider this the path of duty or of safety. To repose confidence in any man, without probable evidence that it is rightly placed, is like leaning on we know not what, something that may be a stable support, but perhaps a broken reed, or else a spear that will pierce us to the heart. D.

REVIEWS.

LXXI. *The Character of the late Rev. Thomas Robinson, Vicar of St. Mary's, Leicester; as exhibited in the Speech of Robert Hall, M. A. at the annual meeting of the Leicester Auxiliary Bible Society, April, 1813. Second Edition. Leicester, [Eng.] T. Combe. 1813. pp. 23.*

WE have rarely perused a tribute to departed worth, under the influence of stronger emotions, than were excited by reading this *Character of Mr. Robinson*. The name of the speaker is sufficient to command attention and prepare the mind for admiration; the death of a great man is always a solemn event; the re-

moval of a pious, able, vigorous minister of the Gospel, is a great calamity; the extinction of a bright luminary oppresses the mind with an unusual gloom:—all these circumstances will at once present themselves to the mind of him, who takes this pamphlet into his hands. But there is another circumstance, which is peculiarly affecting, but of which every reader might not be aware. It is this: Mr. Hall, a Dissenter, a Baptist, exposed no doubt to the influence of party views and sectarian feelings, but rising altogether above such influence, comes forward voluntarily, and without solicitation, to blazon the merits and embalm the virtues of a minister of the

Established Church. The eloquent orator, who certainly has few equals, probably not a single superior, and who must of course be nearly idolized in his own circle and by persons of his own denomination, pours forth his whole soul in unaffected strains of lamentation over a distinguished man of another denomination, as a child over an honored father, a disciple over a venerated teacher, an humble admirer over a man of incomparable worth, whose acknowledged talents and virtues were such, as to leave the talents and virtues of others out of sight and out of remembrance.

To see men of distinguished attainments disdaining the little jealousies, and narrow attachments, to which such men are not less exposed than others, is a heart-reviving spectacle, and one of the indications that a better day is soon to arise upon the Church of Christ. The Baptist churches now enjoy the light of Fuller, Carey, Marshman, Hall, and Foster—(we mean to place them according to seniority and not to point out their relative merit,)—a constellation rarely to be found in any communion. If multitudes of such men were to rise up within the pale of every church, there would soon be but one communion, diversified perhaps by modes and forms, but substantially the same. To those who have been accustomed to observe the distance and coldness which formerly existed between even good men, who happened to be separated by the inclosures of the English Church, must hail with joy the salutary alteration, which has taken place within a few years past.

But, to return from this digression, Mr. Hall commences his speech as follows:

"It is with melancholy satisfaction I rise to express my entire approbation of the sentiments contained in the resolution just read.

"It would, in my opinion, have been unnatural to usher our annual report into the world without noticing that solemn and affecting dispensation which has deprived this society, this town, and this county, of its principal ornament. We are weakened this day by the falling of a pious and a great man in Israel. In the formation of this society our incomparable friend had a principal share, and through every stage he gave it an unremitted attention, and watched over its interests with a parental solicitude. The idea of instituting an auxiliary society in Leicester was no sooner suggested to him, than it engaged his most cordial good wishes: he lent to its support the vigor of his masculine understanding, the energies of his spacious heart: and to him, beyond any other individual, it is indebted for the patronage and the maturity it has attained. He was, indeed, the father of this institution.—But of what institution, formed for the promotion of the temporal and spiritual welfare of mankind in this place, was he not the father? We can look no where throughout this large and populous town, without perceiving the vestiges of his unwearied solicitude for the advancement of the happiness of his fellow-creatures. He has inscribed his history in the numerous charitable and religious foundations which owe their existence or their prosperity to his influence. Our jails, our hospitals, our schools, our churches, are replete with monuments of his worth, and with the effects of his energetic benevolence." pp. 3, 4.

"From the moment he entered the place, he appears to have relinquished all selfish pursuits, all idea of private gratification, and to have formed that system of conduct from which he never departed, which had the most immediate tendency to meliorate the state of his inhabitants. He became altogether a public character: he meditated, he wrote, he preached, he breathed only for the public. Rarely, if ever, was there a mind more perfectly purified from every tincture of selfishness or vanity. He made the most extensive sacrifices of his time and of his repose, with a spontaneity and alacrity which implied an almost total oblivion of his existence as an individual. Endowed with a capacity for high attainments in science,

tinguished at the University by the assigned to superior merit, he justly declined the pursuit of literature for the sole purpose of doing it. It is but few who are capable of fully appreciating the magnitude of sacrifice. Dr. Paley was, unquestionably, one of those few: and I had it in the lips of our venerable friend, that obliging himself to the duties of a minister, he had, in the opinion of every great man, chosen the better part; and which it is evident Heaven sanctioned and approved. In his system of life, he had unquestioned view to a future account, and his determination on the assurance of his appearing before the judgment-seat of Christ, where the salvation of one soul will cause a more glorious triumph than the greatest literary attainments; where all greatness of a mere intellectual nature will disappear, and he must endure the scrutiny but active and interested virtue.

In the mean time, how narrow the sphere of his influence, how confined the range of his character, had he been a solitary student, instead of being a pious and exemplary pastor, and a private citizen! On the former supposition he had inscribed his memory in the temple of the pre-ent, he inscribed it on the temple of the people, and instead of his being an object of admiration of the few, he was the object of the people." pp. 4—6.

those, who in their youth indulged ardent desires of leading a literary life, and have been ambitious of literary eminence, but who have been obliged to give up such projects for active employment, console themselves with the reflection that the life of a student is generally much less useful to the world, than a life of vigorous exertion under the guidance of a benevolent disposition; and that the pleasures of benevolence are comparably superior to the pleasures of literature, however the latter may be eulogized by votaries, it often proves a sacrifice of temporal happiness that is sought for literary leisure has been frustrated. We shall not be understood to imply, that

learning is not desirable, or even necessary in its place; but the number of really learned men must be small compared with the number of active parish ministers, and able lawyers and magistrates, who cannot be justly called learned, though they may have a sufficient knowledge of books to be well qualified for their stations. To illustrate our meaning, let it be considered how much more good was done, and how much more happiness enjoyed, by Mr. Robinson than by the poet Gray, for instance, who is said to have been the most learned man of his time.

Mr. Hall thus proceeds in giving the character of Mr. Robinson:

"In separate parts of his character, it were not impossible to find some who equalled, and others who excelled him; but in that rare combination of qualities which fitted him for such extensive usefulness, he stands unrivalled. As a pastor and public instructor, it may be possible to meet with some who have attained the same eminence; as a public man he may have been equalled; but where shall we look in modern times for such an example of the union of the highest endowments as a pastor and preacher, with the qualifications adapted to the functions of civil life? It is this rare union which appears to me to give the character of our venerable friend its decided pre-eminence. It is not necessary to recall to your recollection the talents of Mr. Robinson as a public instructor; you have most, if not all of you, witnessed his pulpit exertions, on that spot where he was accustomed to retain a listening throng hanging upon his lips, awed, penetrated, delighted, and instructed by his manly, unaffected eloquence. Who ever heard him without feeling a persuasion that it was the man of God who addressed him; or without being struck with the perspicuity of his statement, the solidity of his thoughts, and the rich unction of his spirit? It was the harp of David, which, struck with his powerful hands, sent forth more than mortal sounds; and produced an impression far more deep and permanent than the thunder of Demosthenes, or the splendid conflagrations of Cicero.

water. There never was a settled pastor, probably, who had formed a juster conception of the true end of preaching, who pursued it more steadily, or attained it to a greater extent. He preached immortal truth with a most extraordinary simplicity, perspicuity and energy, in a style adapted to all capacities, equally removed from vulgarity and affected refinement; and the tribute paid to his exertions consisted not in loud applauses, it was of a higher order; it consisted of penitential sighs, holy resolutions, of a determination of the whole soul for God, and such impressions on the spirits of men as will form the line of separation betwixt the happy and the miserable to all eternity.

"In a word, by the manifestation of the truth he commended himself to every man's conscience in the sight of God; and the success which followed was such as might be expected from such efforts. Through the protracted period of his labors, many thousands, who have finished their course with joy, derived from his ministry, there is reason to believe, the principle of a new life.

"His residence in Leicester forms an epoch in the religious history of this country. From that time must be dated, and his agency under Providence must be ascribed, a decided improvement in the moral and religious state of this town and vicinity; an increase of religious light; together with the general diffusion of a love and relish for the pure word of God. It is only once in an age that an individual is permitted to confer such benefits on the place of his residence as this ancient and respectable borough derived from the labors of Mr. Robinson.

and prepared a no-
habitants for the
Class." pp. 6—10.

We should
description of
personal influence
its permit; but
content themselves
following paragraph
that part of the

"Though I have
personal acquaintance
for upwards of thirty
actively but of late ti-
nity of contemplation.
While placed at a
him as one of the
which adorn the her-
perceived him to be
magnitude; but no so-
upon the spot than I
the lustre of his beam-
his attraction, and re-
sun and centre of the
was not of that kind
admiration at a distan-
ine and solid, that it
the more closely it was
possible some men in
their influence to be
moved in a more exten-
where influence is diffi-
tain limit, it becomes
portion to its diffusion
an energy less intense
completely filled as lar-
sonal agency as is, perh-

and at other times torpid and inert; he did not appear the public man at one time, and at another absorbed in selfish pursuits; his efforts to do good in season and out of season were constant, and his course knew no other variety than that of the shining light, which shineth more and more unto the perfect day. His goodness, founded on principle and corroborated by habit, operated with the steadiness of a law of nature, the beneficial results of which can never be sufficiently appreciated till they are suspended." pp. 12—14.

The greatness of the loss experienced by the removal of this good man is finely described in the following passage:

"The loss which the church of Christ has sustained by the extinction of such a luminary is great; the loss to this populous town and neighborhood irreparable. Ages may revolve ere a similar calamity occurs. The shepherd is torn from his flock; the spiritual father from his children; the sage counsellor, the patron of the poor and the destitute, and the great example of the power of religion, whose very countenance could not be beheld without tender veneration, is no more. The name of Robinson will long combine with the mention of this place a train of solemn emotions, and the stranger will indulge a pious curiosity in inspecting the spot where he dwelt, and the church where he exercised his ministry.

"We knew the precarious tenure by which we possessed him, in common with all other blessings; we knew he was mortal; but notwithstanding we received repeated warnings by a succession of attacks, few had sufficient fortitude steadily to realize the approaching event. When the intelligence was circulated through the town, 'Mr. Robinson is dead,' 'Mr. Robinson is dead,' it was a thunder-clap; it produced a sensation of dismay and astonishment, as though we scarcely believed to be possible, what we knew to be certain; and such an air of desolation and sorrow was impressed upon the countenance of the inhabitants, that a stranger must have perceived they had sustained no ordinary calamity. It was such as no event could have produced, but the removal of a saint and a prophet. Whoever wishes to learn how much piety dignifies a character, how much sainted worth, in its power over the heart, preponderates over every other species of eminence, let him turn to this scene, and compare the tears of a populous neighborhood with

the unmeaning decorations of funereal grandeur. None spoke of his virtues, none was eloquent in his praise; every heart was oppressed with a sense of its loss." pp. 18—20.

The reverence which great piety and benevolence extort from the mass of mankind, is a striking proof of the divine origin of the Christian religion. We do not refer to a blind reverence, such as hermits and ascetics, in popish and pagan countries, have received from ignorant and deluded multitudes; but to such a reverence as the character of Mr. Robinson commanded from the most enlightened men, and from great numbers of well-instructed though plain people, to whom he was known by a long series of beneficent actions. What could be the cause of so profound a veneration unless it were uncommon virtue? What could produce, what ever *did* produce, such virtue, but the Christian religion. When an eminently pious man, who has been long known in a community by his worthy deeds, is taken sick, the whole community hears of it,—crowds are flocking to learn the probable issue of his sickness,—or to congratulate him and themselves on his recovery. If he dies, the whole community is in mourning, thousands follow his remains to the grave, and bedew his memory with their tears.

How different is it with the infidel. He is sick and recovers; he dies and is buried; and nobody hears of it, or cares any thing about it. His own brotherhood forsake him, even where they are numerous. His body is followed to the grave by one or two domestics, and perhaps

of the late Rev. Dr. Rodg-
ers, and on that of Paine. In
one case, behold the sympa-
ties of a populous city excited;
on the other, you will find not
the slightest indications of at-
tachment, not a single manifes-
tation even of cold respect. Yet
Paine had made a great noise in
the world; he might have been
a useful man had he been virtu-
ous; he had disciples too. But
his disciples had either forgotten
their master before his death, or
were ashamed of him, as
they might be. They were
not to be found by the side of
his dying bed; nor did they fol-
low him to the grave.

Mr. Hall concludes with the
following reflection:

Permit me to indulge one more re-
flection: the life and ministry of this
man of God affords a demonstra-
tion of the futility of the clamor which is
raised against the doctrine of salvation by
faith; as though it tended
to relax the obligations to virtue, and to
disregard the commands of God. Who ever
preached on this doctrine more constantly,
or its importance more earnestly,
than he? and where amongst its oppo-
sers shall we discover indications of sim-
plicity? Through a period of more
than forty years he employed himself

in his studies (if there be
any) that its fruits were
the apostolic doctrine,
are justified by faith
the law, possess
seriousness which its
it, that tendency to
operate under a co-
long continued, and
question formed so
ture. "By their
fruits ye shall know
them: men do not gather
the figs of thistles."

"To conclude: the
we can make of this
we are now deploring
attention to the exhortation
addressed to primitive
loss of eminent pastors
which have had the
considering the end of
imitate their faith."

We would rec-
ommend our
readers to inquire
whether they have ever known
any fruits
produced by preach-
ing themselves liberal
theology were produced by
Mr. Robinson? The
here alluded to re-
flections of man's
helplessness, of God's
sovereignty, of election, of justification
by faith, and other doctrines
connected with these,
are unscriptural, but
are moral in their

To prevent all cavilling we state, that the beneficial effects, which we have in view, do not consist in the reception of religious opinions merely, but in a change of life, in renewed hearts, in virtuous and holy conduct. Where has liberal preaching transformed an idle, dissolute, vicious community into orderly and industrious men and women;—into devout and spiritual worshippers on the Sabbath;—into prayerful heads of families, and obedient, docile, dutiful children? If such effects have ever been produced by such preaching, they have never come to our knowledge. Some preachers, who call themselves liberal, encourage the duties of prayer and self-examination, and represent religion as a serious business. To them we may confidently appeal, whether the duties which they recommend are not generally neglected, so far as they are able to learn, by their hearers; and whether the youthful part of their congregations do not come forward into life with a disrelish of religious duties, particularly of family prayer. Other preachers, who boast of belonging to the same class, are not backward to ridicule a life of prayer, as an enthusiastic, weak, antiquated notion. To such persons any appeal would be worse than useless.

LXXII. *Withholding a suitable support from the Ministers of Religion is robbing God: A Sermon preached to the Presbyterian congregation in Plattsburgh, N. Y. Sept. 26, 1813. By WILLIAM R. WEEKS, at*
VOL. XI.

that time pastor of said congregation. Albany. Printed for the Author. 1814. pp. 28.

THIS sermon is introduced by a series of observations, all tending to the conclusion, that a minister is bound to declare *all the counsel of God* to the people of his charge, and to explain and urge offensive doctrines and disagreeable duties, however painful the task may be. It is added, that there is one duty, "which ministers are apt to pass over in silence, though it is intimately connected with the best interests of their people, and is of vital importance to the cause of Christ." The duty here referred to is that of making provision for the suitable support of the ministers of the Gospel.

The text is Mal. iii, 8. *Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.*

From this passage of Scripture Mr. W. enforces the doctrine, which he has placed as the title of his discourse, and which he illustrates by inquiring, first, what is a suitable support of the ministers of religion; secondly, when a people may be said to withhold it; and thirdly, whether, in such a case, they are guilty of robbing God.

In the inquiry as to a suitable support, Mr. W. examines what was provided for the ministers of religion under the Old Testament dispensation, and then establishes the following rules on this subject, viz. That the ministers of religion should have it in their power to be honest; to be respectable; to be charitable; to

make improvement in the manner of discharging the duties of their calling; to educate their children; and to make some provision for their families, in case they should be removed by death. These positions are satisfactorily proved; they are, indeed, at first view, perfectly reasonable.

Under the second head it is urged, that a congregation may be said to withhold a suitable support from a minister, when they do not make any permanent provision for it; when they refuse to contribute their equal proportion, according to their property, for this purpose; when they make engagements, but never fulfil them; when they promise a sufficient support, but do not punctually comply with their promise; and when they do not increase the nominal amount of a stipulated salary, upon a decrease of its value.

The remaining head of discourse, and the application, are well worthy of the perusal of all, who are desirous of knowing and performing their duty. We cannot give even an abstract, without excluding a paragraph which we have selected as a fair specimen of the sermon. We must therefore refer our readers to the discourse itself, assuring them, that they will find abundant evidence of a vigorous mind, employed in urging powerful considerations, and in establishing sound conclusions.

The following paragraph is recommended, as a useful discussion of a topic, which is not unfrequently brought forward with a view to prejudice the people against regular ministers of the Gospel.

"In the light of this subject, we are, that there is no reason to charge ministers with being hirelings, because they claim and receive a suitable support from their people. There is a great hue and cry made, at this day, against those ministers who claim a suitable support from their people, as though they were hirelings; and some who pretend to be preachers of the Gospel themselves, are foremost in this clamor. But if claiming and receiving a suitable support, makes a man a hireling, then Paul was a hireling. For he says, he took wages of the church, and that for preaching. If this makes a man a hireling, then Christ taught his disciples to be hirelings. For he told them to make no provision for themselves, when they went forth to preach, because *the laborer is worthy of his hire*. They should receive their wages where they performed their work. But receiving wages is not what makes a man a hireling. It is selfishness, which constitutes a man a hireling. A man is a hireling, when the gain is his principal object. That preacher is a hireling, who cares only for what he can get, but cares not for the flock. That man is a hireling, who enters the ministry from any selfish motive; not only he who does it for the sake of gain, but he who does it for the sake of honor and distinction, because he loves to have the pre-eminence. There is little reason to think that men enter the ministry, at this day, who are qualified for the other learned professions, for the sake of gain. But there is reason to fear that some undertake to preach, who are not qualified for this, or any other learned profession, merely from an aspiring, ambitious spirit, that will not be content with the humble station for which Providence has qualified them. These are the true *hireling preachers*, notwithstanding their loud professions of disinterestedness. Paul was charged with being a hireling, by the false teachers of his day. They made so great a clamor at Corinth, about his receiving pay for preaching, that he thought it expedient to waive his right, in that place, and to *take wages of other churches*, while he preached to them. They made this clamor, in order to destroy his influence, that they might take his place. To cut off occasion from them, he dispensed with his right. But he was very careful to inform the Corinthians of the true reason of his doing so, that they might not conclude it was because it is wrong to receive pay for preaching. He says, 2 Cor. xi, 8, *I robbed other churches, taking wages of them to do you service*. And then he expresses his determination to do so still. And afterwards he says, *Wherefore?*

Because I love you not? God knoweth. He was sensible that to those who esteemed it a privilege to honor the Lord with their substance, by supporting his ministers, it would seem in him like a want of love for them, if he declined it. He assures them that this was not the reason, and adds, *But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.* They gloried in their disinterestedness, in preaching the Gospel without any pay. And he thought best, in this particular instance, to cut off occasion from them, by doing so too. But he tells us, in the following verses, what was the character of these men, who made such a parade of their disinterestedness, and raised such a clamor against him, because he took pay for preaching. He says, *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.* No; there is no foundation for the charge against faithful ministers, of being hirelings, merely because they claim and receive that support, which to withhold is robbing God. And when people raise this clamor against them, for receiving what God commands to be given them, we have reason to conclude it is done merely to excuse themselves from paying any thing,—that is merely as a cloak for their covetousness. And when pretended preachers are foremost in this clamor, we have reason to suspect they have some sinister design, which they wish to conceal by a great show of disinterested benevolence." pp. 24, 25.

It is very remarkable, that those persons, who make the greatest clamor on the subject of *hirelings*, always lay great stress on a passage of Scripture which is directly against them. We refer to our Savior's direction to his disciples not to take with them either bread, or money, or

a staff, or two coats apiece; which direction is enforced by this express reason, that *the laborer is worthy of his hire.* That this passage should be alleged as conclusive against giving or receiving hire for preaching, is indeed wonderful. It is a striking instance of the manner in which any thing, and every thing, may be alleged to be proved from Scripture.

Some of the disciples of our Lord were probably able to make provision for themselves, during their short excursions, into the neighboring towns and villages: but this he absolutely forbids them to do. They might not even take a little bread in a wallet, nor a staff on which to support their weary steps. Why? Because it was to be a law from the very first promulgation of the Gospel, that the minister of the Gospel should derive his support, all the articles of comfort and necessity, from the people for whom he labored. But suppose the people would not open their houses to these first preachers; might they not then provide for themselves. No; far from it. In that case, the rejected messenger of the Lord was to shake off the dust of his feet, as a testimony against them;—as a token, that by rejecting an ambassador of Christ, they had rejected Christ himself, and were exposed to aggravated condemnation.

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE TWENTIETH GENERAL MEETING OF THE MISSIONARY SOCIETY, MAY 15, 1814.

(Concluded from p. 569, vol. x.)

CHINSURAH.

MR. MAY, who was sent out with a view of aiding the Mission at Vizagapatam,

especially in the tuition of the children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, Aug. 21, 1812; and by a peculiar concurrence of circumstances was led to settle at Chinsurah, where he has the pleasing prospect of much usefulness, es-

pecially to the rising generation. The Directors lament that they have received no letter from him of later date than Feb. 4, 1813, when he had but just entered upon his labors. In that letter he requests an allowance for the purpose of employing native schoolmasters. With this proposal they have most readily complied, and wish to assure their brethren of this Society, that not only at *Chinnurthi*, but at Belhary, Vizagapatam, Ganjam and Travancore, they have urged the missionaries to use their utmost endeavors to promote native schools, promising ample assistance for that important purpose; and the Directors will no doubt keep his object always in view, as a principal means, in connexion with the preaching of the word, (but by no means to supersede it,) for the ultimate welfare of the heathen.

We are concerned to state, that Mrs. May has also been removed by death: her end was peace, but the loss is severely felt by Mr. May.

MADRAS.

MR. LOVELESS informs the Directors that the concerns of the chapel and of the free schools are much as usual; the attendance of the people on his ministry was rather more encouraging than before. He speaks of the visit of brother Hands with great pleasure. His ministry at Madras, while he staid there for three weeks, was remarkably acceptable and profitable. Mr. Loveless has been the instrument of disposing of a considerable number of religious books, which it is hoped will be useful to many.

We are much concerned here to state that the cause of missions has recently sustained a heavy loss by the death of the Rev. Dr. Johns of the Danish Missionary Institution at Tranquebar. He had been for forty years a faithful and useful missionary, and had recently exerted his influence for the purpose of increasing the number of native schools in India, to which we referred in our last Report. His pamphlet on Indian Civilization, has, we trust, excited an interest among British Christians, in behalf of the rising generation of Hindoostan, which will eventually prove of great advantage to that populous country. This great object, it will be seen, has not been lost sight of by the Directors.

CEYLON.

It was stated in the last Report, that through the kindness of Sir Alexander Johnstone, and other Honorable Members of the Government in Ceylon, Mr. Palm, one of our missionaries, had been appointed minister of the Dutch church at Colombo. He had previously been use-

ful in visiting and reviving some of the schools; and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He has suffered a severe trial by the loss of Mrs. Palm, who was a very excellent woman. She had endured much for the two or three last years of her life, "but she experienced," says Mr. Palm, "the power of her faith in Him whom she loved, and by love of whom she was constrained to leave her dearest relations and every earthly comfort, of which she never repented. In all our tribulations she has been a pattern of Christian fortitude."

When Mr. Palm wrote last, he was endeavoring, with the members of the Dutch Consistory, to open schools at Colombo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrhardt has been employed by Government to visit the schools, many of which he found in great disorder, and he has exerted himself to promote their better management for the future. He took every opportunity of preaching, and instructing both adults and children in his various journeys.

Mr. Read, as we learn from a letter dated at Point de Galle, March 16, 1813, was acting as visitor of the schools in that district. He gives a deplorable account of the people in general, who, while they retain the name of Christians, are really idolaters. On a late occasion, when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath; pretending that God was too good a being to inflict punishment for sin. Such are thousands of the Cingalese Christians, so called! Mr. Read resides at Amilangoble, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Matura, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake.

Colonel, (now Lord) Molesworth continues to be an active promoter of the schools in this island; he laments the removal of Mr. Palm from Tillipally, where he had acquired the language, and where the school under his care flourished. It is, however, kept up by some persons who remain there. Colonel L. Molesworth rejoices in the prospect of the distribution of Bibles, both in the Malabar and Cingalese languages, now printing at Calcutta; and in a recent regulation, that a school for each military corps in this island shall be established. Some school books, slates, &c. being requested by this gentleman, have been sent to his disposal.

Common Prayer Books have been sent at the request of the Hon. Thomas Twiss, Government Secretary.

JAVA.

contemplating the condition of this great and populous Island of Java, and the desire of the British government to become the communicating to its inhabitants the blessings of the Gospel, there are multitudes of the natives, to the number, it is estimated, at 1,000,000, among whom, it is believed, the Scriptures translated by the Directors into their language, may be distributed. To enable them to do so, Providence furnished in a remarkable manner, suitable to the purpose, Mr. Joseph Kam, a native of Java, and John Christopher Supper, a native of Prussia, who received an education at Berlin and at Göttingen, and were intended to be sent to Java by the Missionary Society to facilitate the execution of their design, and arrived in Java, and after spending some time, greatly to their advantage, determined that they should remain there, for which they were rewarded, as they would be able to preach to the natives, (the language there being understood by Europeans,) and be useful in preaching to them, and to evangelize the native population. They were ordained at the end of the year, in London, Nov. 14, 1813, and embarked for Java, Dec. 31.

The Directors were employed in the mission, it is very remarkable, by gentlemen of fortune, who, for their health, at the Cape of Good Hope, called on Mr. Thom, there, and expressed their desire that missionaries might be sent. One of these gentlemen, offered one thousand rix-dollars, to be paid to the missionary who should be sent thither, to that amount was sent to Mr. Thom, which will now go to our missionaries on their place. Thus the Lord was raising up preachers for the mission, and a handsome donation to defray the great expense which was incurred. We cannot but take notice of this remarkable and favorable circumstance.

MAURITIUS, OR THE ISLE OF FRANCE.

To this populous island, now under the crown of Britain, the Directors judged that a mission might with great advantage be sent. To this measure they were much encouraged by the information afforded by Mr. Thompson and Mr. Milne, who touched there on their way to India and China, especially as they found that some persons of influence were well disposed to encourage such an undertaking. One of the students at Gosport, Mr. Le Brun, of Jersey, whose native language was French, appeared to be an instrument well adapted for this undertaking; he was ordained in Jersey, Nov. 25, 1813, and sailed for the place of his destination, in the *Isabella*, Dec. 31.

The Directors also embraced an opportunity of sending by a private individual going to this island, and to the Isle of Bourbon, a considerable quantity of books and tracts in the French language, in addition to Bibles and Testaments furnished by the kindness of the British and Foreign Bible Society.

CHINA.

From Mr. Morrison, our indefatigable missionary at the most important station upon earth, the Directors have received letters which inform us that he has finished the great work of translating the whole of the New Testament into the Chinese language; the concluding parts were in the hands of the printer when he last wrote, and he hoped to be able to send some copies by the next ships. Copies of most of the apostolic epistles, have already been received, and the rest are shortly expected. The Directors are filled with gratitude to God, who has enabled Mr. Morrison to accomplish so distinguished a service for the cause of Christ. These Scriptures he has hitherto been permitted to distribute, notwithstanding the edict which prohibited such a measure; they have already found their way into distant parts of the empire. Mr. Morrison has also printed and dispersed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines.

Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country; but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptised as Christians. One of them has sent letters to the Treasurer and Secretary of this Society, highly commending the conduct of Mr. Morrison, and desiring from us a full account of the Christian faith.

Under the second head it is
said, that a congregation may
be said to withhold a suitable
support from a minister, when
they do not make any permanent
provision for it; when they re-
fuse to contribute their equal
portion, according to their
ability, for this purpose; when
they make engagements, but
do not fulfil them; when they
refuse a sufficient support, but
do not punctually comply with
their promise; and when they do
not increase the nominal amount
of stipulated salary, upon a de-
crease of its value.

The remaining head of dis-
cussion, and the application, are
worthy of the perusal of all,
and are desirous of knowing and
fulfilling their duty. We can-
not give even an abstract, with-
out including a paragraph which
we selected as a fair speci-
men of the sermon. We must
now refer our readers to the
discourse itself, assuring
them that they will find abun-
dantly evidence of a vigorous mind,
and in urging powerful
reasonings, and in establish-
ing conclusions.

...ing a suitable
a hireling, then Paul
he says, he took wages
that for preaching.
a hireling, then Chris-
tians to be hirelings.
make no provision for
they went forth to
laborer is worthy of
should receive their wages
formed their work.
is not what makes a man
selfishness, which coun-
sels. A man is a hireling
if his principal object
is a hireling, who cares not
for the result, but cares not for
the man is a hireling, who
from any selfish motive
does it for the sake of
does it for the sake of
glory, because he loves
eminence. There is little
that men enter the ministry
who are qualified for the
professions, for the sake
there is reason to fear that
take to preach, who are
this, or any other let-
ting them merely from an aspiring
that will not be content
with station for which Providence
has provided them. These are the true
hirelings, notwithstanding their
professions of disinterestedness. Paul
was a hireling, by
reason of his day. They
clamored at Corinth, about
his wages for preaching, that he
should not wave his right, in
order to *take wages of other*
men. He preached to them.
clamored, in order to destr-

NORTH AMERICA.

QUEBEC.

Mr. T., whose original destination was to proceed thither, continues at Quebec (during the absence of Mr. E.) he is well attended, his labors with great seriousness to and he is encouraged to believe his labors are useful. An Auxiliary Society has been formed at Quebec, its congregation; the military and the jail are furnished with Bibles, both in English and in French, and the people are preparing to build a larger place of worship.

ELIZABETH TOWN.

Mr. T. is diligent and useful at Elizabeth Town, and labors also at several places from Stanouque to Matilda. The people are not hindered by military, his audience is frequently large, and apparently impressed with the truth. His endeavors are somewhat limited, in consequence of the state of the country; but, to overcome this, he "anticipates a time when the right waters of St. Lawrence, by forwarding the hostile of contending armies, shall be moved the Gospel of Christ to the tribes of Indians, and the settlers on its banks."

ANGUSTA.

Mr. T. continues his labors at Augusta, or places occasionally; but the trials and miseries produced by war have cramped his exertions. A few converts, but as yet he receives little encouragement; he is, however, giving a full trial to the station couples.

NEWFOUNDLAND.

Mr. T., who was sent out under the auspices of this Society, to labor in Newfoundland, appears to have been useful at St. John's, he has also visited some other places, and at one place established a day-school. Through his industry, an Auxiliary Society has been formed in aid of this Institution, and the produce of a single quarter, have been received;—the Society were also contented, but rejoice that in distant parts of the earth to which our mission is sent, the spirit of benevolence is manifest. He speaks of the deplorable state in general, and the great need of laborers. We earnestly hope

that other faithful ministers will be sent out to this destitute and neglected part of the world.

WEST INDIES.

TOBAGO.

THE accounts from Mr. Elliot at Tobago, are by no means encouraging: he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

TRINIDAD.

SEVERAL letters in the course of the past year have been received from Mr. Adam, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the negroes and their children, some of whom make rapid progress.

Mr. Adam occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him—that many of the Spaniards received them with pleasure; one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying, "This is what I have long desired, but could never obtain before."

Bibles, Testaments, spelling-books, tracts, and other articles which were much wanted, have been forwarded to him, according to his earnest request.

DEMEPARA AND BERRICE.

Mr. Wray, with the consent of the Directors, has removed to the neighboring colony of Berbice, where he labors assiduously, in the same manner that he did at La Roseau. Here, of course, he had every thing to begin, and various obstacles to combat: but he has the pleasure of see-

the rising generation. The report that they have received is of later date than Feb. 1813, as he had but just entered the country. In that letter he requests for the purpose of employing schoolmasters. With this purpose most readily complied, and assured their brethren of this not only at Chinnur, but at Vizagapatam, Ganjam and elsewhere they have urged the missionaries their utmost endeavors to improve the native schools, promising ample aid for that important purpose; and it will no doubt keep this in view, as a principal connexion with the preaching (but by no means to supersede the ultimate welfare of the

concerned to state, that Mrs. Palm has been removed by death, her husband, but the loss is severely felt in May.

MAITRA.

Mr. Maitra informs the Directors that of the chapel and of the free school as usual; the attendance on his ministry was rather increasing than before. He speaks of brother Hands with great esteem, his ministry at Madras, while he was there for three weeks, was respectable and profitable. Mr.

ful in visiting and reviving some of the schools; and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He has suffered a severe trial by the loss of Mrs. Palm, who was a very excellent woman. She had endured much for the two or three last years of her life, "but she experienced," says Mr. Palm, "the power of her faith in Him whom she loved, and by love of whom she was constrained to leave her dearest relations and every earthly comfort, of which she never repented. In all our tribulations she has been a pattern of Christian fortitude."

When Mr. Palm wrote last, he was endeavoring, with the members of the Dutch Consistory, to open schools at Colaba, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Elhardt has been employed by Government to visit the schools, many of which he found in great disorder, and he has exerted himself to promote their better management for the future. He took every opportunity of preaching, and instructing both adults and children in his various journeys.

Mr. Read, as we learn from a letter dated at Point de Galle, March 16, 1813, was acting as visitor of the schools in that district. He gives a deplorable account of the people in general, who, while they retain the name of Christians, are really idolaters. On a late occasion, when mul-

Report of the Directors of the Missionary Society.

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and tracts furnished by composed of both which have been formed, which have multitude of the prisoners both present and instruction. In this particularly, which convened hundred men, a peculiar attention was paid, several requested that the Lord's Supper be administered to them; to which, after a strict examination, it was administered by Mr. Ersey, accompanied by Mr. the French students. Several ladies and officers of the ship, of the well-disposed prisoners, &c. The scriptural simplicity of the service conducted their minds a striking contrast to the artificial pomp of the Roman ceremony; and the consideration of two nations then at each other, were sitting together at the table of the Prince of Peace, kindled in every breast a flame of love. At Portchester, a building occupied by prisoners as a theatre, which seated five hundred persons, has been converted into a chapel; and here God has been preached to a very attentive hearers. There is reason to believe that many of the prisoners have been, in the Gospel sense, made free, and have experienced a change by the power of the Spirit accompanying the word of God. Four or three have expressed a desire to become missionaries; their applications are under careful consideration. Our brethren, Mr. Cope of London, and Mr. Cobbin of Crediton, repeated visits to the prisoners, and have preached to a great number of the prisoners, and in English to the prisoners; many, especially of the French, attended to the word with interest and affection, and there is reason to believe that the seed of truth sown among both, will be productive of happy fruits.

These and other prisoners, have been taken to furnish Bibles, and Testaments by the British Bible Society, and with tracts and tracts from this Society for the latter purpose (the purchase of Bibles in French and other languages, in addition to what had previously been given, was voted on; which they may take home to France and other countries, in proportion to a wide extent, the blessing of God which we are confident will return unto him void, but

accomplish that unto which he has appointed it.

Before we conclude this Report, we are constrained to acknowledge, with heartfelt gratitude, the increasing liberality of our Christian friends. The Directors have frequently expressed in former years, their firm persuasion, that whatever might be the exigencies of the Institution, the generosity of the public would readily meet them: and their expectations have not been disappointed. When the expenditure of the Society had exceeded its annual income, our friends stepped forward immediately to supply the deficiency; and when the Directors intimated their intention to extend their efforts, the brethren hastened to convince them that their most strenuous exertions should be supported. Thus encouraged, the Directors have lately commenced new missions to Java and the Isle of France, and have several more in contemplation to Surat, Malacca, and other parts of the east, besides making a large addition to the number of missionaries in South Africa, for the stations recommended by Mr. Campbell. They have also admitted into the Seminary a greater number of students than at any former period, and are ready to receive still more, assured that the providence of God will yet present to their view many more suitable places in which the Gospel of his Son may be promulgated.

Among the generous donations lately made to this Society, the gift of 50*l.* by a lady who modestly withholds her name, deserves the most honourable mention. The receipt also of 50*l.* from a few Christian friends in Bermuda, demands a grateful acknowledgment. We have also to acknowledge the receipt of books for the use of the different missionary stations, and take this opportunity of inviting farther donations of the same kind, as it appears from the letters of our missionaries that there is an ardent desire at their several stations to peruse the valuable books of divinity.

To the Auxiliary Societies, both in town and country, the thanks of this meeting are especially due. The addition made to their number and to their efficiency during the past year, has been very great; we cannot specify them, but those of Bristol and the West Riding of Yorkshire have been eminently productive; nor have those of several smaller districts, towns, and particular congregations been less meritorious. It is impossible to express the delight with which those of the Directors who visited Bristol, Liverpool, Leeds, Newcastle, and Hull, wit-

nessed the Christian affection and zeal manifested by the friends and supporters of the Society in those places, and to whom the most grateful tribute of thanks is cheerfully paid. The female friends in the metropolis, at Tottenham Court Chapel, at the Tabernacle, at Hoxton, at Surry Chapel, and at other places, (equal in zeal though not in numbers,) have done worthy, and have shown the world what great and good effects may be expected from the exertions and influence of pious females.

In the autumn of the last year the Rev. Dr. Juxa of Manchester, and the Rev. Mr. Tracy, paid a visit to Ireland, where the cordiality with which they were received by ministers of every church, Episcopalian, Presbyterian, and Independent was highly gratifying. The assurances which have been tendered in the four northern armies, and in Cork in the south, which have already contributed to the funds of this Society, are proofs of the lively interest which the Christians in that province of the United Empire feel in the great cause of missions to the heathen, and pledges of what may be further expected from our fellow Christians in Ireland.

Nor can the Directors pass over in silence the praise-worthy efforts of their youthful friends in Bristol and Hull, as well as in London and other places, with joy they receive these tokens of their love to Jesus and to their fellow creatures. Their sacrifices of juvenile gratification are, made for this purpose, will, we doubt not, be acceptable to Him, who, when on earth, treated with so much kindness the rising generation. Who does not hail, in these pleasing buds of Christian philanthropy, the future and precious fruits of that benevolence which shall hereafter contribute largely to the happiness of the whole world.

We congratulate our Christian brethren on the most wonderful and merciful events which have recently taken place on the Continent. In the termination of those exasperating hostilities which have assailed a great part of Europe, and in the prospect of general peace, we rejoice for all the friends of humanity; and as Christians, associated for the purpose of publishing to all nations the Gospel of peace, we feel peculiar cause of exultation. For we trust that many impediments to the free course of the Gospel will be now removed, and that to whatever part the mercantile vessels may sail, the glorious Gospel of the blessed God will cheerfully be proclaimed. The efforts of this Society on the Continent, which have been for many years so providentially accelerated, will, we hope, be soon renewed, and

on a far more extensive scale. Already have the Directors resumed their intercourse with their worthy consignators in Holland, who ardently desire to promote the missions in Africa and Batavia. From our old friends also at Basle, in Switzerland, we have lately received pecuniary aid. Our German and other brethren will, we are persuaded, soon manifest their zeal to support and extend the efforts of Christian missionaries.

We conclude with entreating the fervent prayers of all our numerous friends throughout the British empire, for the blessing of God upon our Society, and upon all similar institutions. The increase of a spirit of prayer among us will be (of all others) the most encouraging token for good. The number of monthly prayer-meetings in the metropolis for the spread of the Gospel is already increased at the instance of our friends, and we trust that the same spirit is manifested throughout Britain. He who has himself directed us to "have him no rest day nor night, till he make Jerusalem a praise in all the earth," will assuredly bear the voice of our supplicants; then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall bless him.

POSTSCRIPT.

Since the preceding report was read, letters have been received from Ganjam, from which the following brief accounts are extracted.

GANJAM.

Mr. LEE, in a letter dated at Ganjam Aug. 2, 1818, says, that his regular English congregation is from one hundred and ten to one hundred and twenty, and that they hear the word with remarkable attention. Immediately after the service of the Lord's day evenings, he reads a portion of the Scriptures to the natives who are present, and explains it to them in the Gentoia language. He was then erecting a place of worship, fifty feet by thirty-eight, in which he is assisted by the government. His monthly missionary prayer-meetings are attended by forty or fifty persons. He has translated Dr. Watts's first Catechism, and other useful books for children. He is also proceeding in his translation of the book of Genesis into the Telugu.

Ganjam is described as very populous; both the Telugu and Odes languages are spoken; and the situation affords great facilities for the wide diffusion of Gospel

NORTH AMERICA.

QUEBEC.

Mr. SWART, whose original destination was India, but whose health would not permit him to proceed thither, continues to labor at Quebec (during the absence of the minister;) he is well attended, his sermons listen with great seriousness to the word, and he is encouraged to believe that his labors are useful. An Auxiliary High School has been formed at Quebec, chiefly by his congregation; the military hospitals and the jail are furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and larger place of worship.

ELIZABETH TOWN.

Mr. SWART is diligent and useful at Elizabeth Town, and labors also at several other places from Chanoque to Matilda. When the people are not hindered by military duties, his audience is frequently large, attentive, and apparently impressed by the word of truth. His endeavors are however somewhat limited, in consequence of the hostile state of the country; but, to his own words, he "anticipates a time when the mighty warriors of St. Lawrence, now employed in forwarding the hostile operations of contending armies, shall be made to convey the Gospel of Christ to the far distant tribes of Indians, and the numerous settlers on its banks."

AUGUSTA.

Mr. Cox continues his labors at Augusta, and at other places occasionally; but the engagements and miseries produced by war have cramped his exertions. A few attend his ministry, but as yet he receives but little encouragement, he is, however, willing to give a full trial to the station which he occupies.

NEWFOUNDLAND.

Mr. HERR, who was sent out under the patronage of this Society, to labor in Newfoundland, appears to have been useful at St. John's; he has also visited some other parts of the island, and at one place established a Sunday-school. Through his instrumentality, an Auxiliary Society has been formed in aid of this Institution, and nearly 400 of the produce of a single quarter's subscriptions, have been received;—other useful societies were also contemplated. We cannot but rejoice that in distant parts of the earth to which our missionaries are sent, the spirit of benevolence is soon rendered manifest. He speaks with great concern of the deplorable state of the island in general, and the great need of additional laborers. We earnestly hope

that other faithful ministers will be sent out to this destitute and neglected part of the world.

WEST INDIES.

TOBAGO.

THE accounts from Mr. Elliot at Tobago, are by no means encouraging: he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

TRINIDAD.

Several letters in the course of the past year have been received from Mr. Adams, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in instructing the negroes and their children, some of whom make rapid progress.

Mr. Adams occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him—that many of the Spaniards received them with pleasure, one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying, "This is what I have long desired, but could never obtain before."

Bibles, Testaments, spelling-books, tracts, and other articles which were much wanted, have been forwarded to him, according to his earnest request.

DENHAM AND BERRICK.

Mr. Wray, with the consent of the Directors, has removed to the neighboring colony of Berbice, where he labors assiduously, in the same manner that he did at Le Rouxville. Here, of course, he had every thing to begin, and various obstacles to combat; but he has the pleasure of re-

where they were permitted to remain, and it was expected they would proceed to Surat. He recommends strengthening the mission at Bellary especially, on account of the state of Mr. Stande's health.

Mr. Loveless was attended at the chapel as usual, and was greatly encouraged by the generous exertions made by the friends of religion at Madras to liquidate the debt of his chapel. One liberal gentleman who would not suffer his name to appear, has contributed seven hundred pagodas for that purpose. He longs for additional help in this great and populous city.

BAPTIST CONVENTION FOR MISSIONARY PURPOSES

Soon after it was known in America, that Messrs. Judson and Rice had changed their opinions on the subject of baptism, and had joined the Baptist church in Calcutta, measures were taken by persons of the same denomination in this country to support them as missionaries in the employment of the Baptist churches in the United States. Several societies were formed for this purpose before the return of Mr. Rice to America, in September 1815. Soon after his return, he entered upon a journey to the southern states, with a view to assist in the formation of Foreign Mission Societies. The result is, that such societies have been formed in nearly all the states of the union. The great outlines of the plan are two, that the members of these societies engage to make an annual payment, and are represented in a triennial convention, which is styled, *The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions.*

A Convention of this kind met at Philadelphia, on the 18th of May last, consisting of thirty three delegates from Societies in eleven states. The delegates proceeded to deliberate on a plan of combined operations, and adopted a constitution, which is in substance as follows.

Art. 1. *That the name of this Association shall be*

2. *That the Convention shall consist of delegates from each of the Baptist Societies, or other religious bodies of the Baptist denomination, which shall contribute one hundred dollar in round to the general missionary fund.*

3. *This convention shall triennially appoint twenty one persons, who shall be members of said societies, to be called The Baptist Board of Foreign Missions for the United States.*

4. *The Board shall employ missionaries, and conduct all the executive business.*

5. *Such persons only, as are in full communion with some regular church of the Baptist denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.*

6. *The officers of the Board shall be a President, two Vice-Presidents, a Treasurer, a Corresponding and a Recording Secretary.*

The remaining articles relate to the duties of the officers, the mode of transacting business, and of altering the constitution.

The next meeting of the Convention is to be held at Philadelphia, on the first Wednesday in May, 1817, on which day a sermon is to be preached before the Convention, and a collection to be made.

A Board of Commissioners was appointed, the officers of which are as follows.

Rev. THOMAS HALDWIN, D. D. of Boston,
President.

Rev. HENRY HOLCOMB, D. D. of Pennsylvania,
Vice-President.

Rev. WILLIAM ROGERS, D. D. of Philadelphia,
Vice-President.

Mr. JOSEPH CAULDWELL, of New York,
Treasurer.

Rev. WILLIAM STAUGHTON, D. D. of Philadelphia,
Corr. Sec.

Rev. WILLIAM WHITE, of Pennsylvania,
Rec. Sec.

The Board took Messrs. Judson and Rice under their particular care and direction, and provided for their support as missionaries. They expressed thanks to Mr. Rice for his zealous, disinterested, and faithful services, and directed, that he should be employed, for a reasonable time, to continue his itinerant services in the United States, with a view to excite the public mind more generally to engage in missionary exertions. Mr. Rice contributed to the Board about \$1000, which he had received from Foreign Mission Societies and individuals, for the purposes of the institution, during his tour. He made a communication to the Board, in which grateful notice is taken of the hospitality, kindness, and generosity which he had experienced in a great variety of instances.

The Board enumerate seventeen auxiliary societies as having been already formed, the aggregate of whose annual payments, and of the payments from societies about being formed, is estimated at \$5,850. Several societies have since been formed, particularly in Vermont and New Hampshire. The balance in the Treasury

* The sums in which these contributions are not known to the Editors.

of the Institution, May 25, 1814, was \$1,536 67.

The pamphlet from which this notice is taken was published by order of the Convention, and contains an address on the subject of missions and the substance of a sermon preached on the occasion by the Rev. Dr. Furman.

For the Panoplist.

THE SABBATH.

Mr. Editor,

In this day when the public mind is waking up to the alarming abuses of the Sabbath, I wish to call the attention of your readers to a small volume, recently published containing, "*Five Discourses on the Sabbath, preached at Durham, N. Y. by Seth Wilbur, Pastor of the Presbyterian Church in that place*" In the first three Discourses the author spreads before the eye the most interesting passages of Scripture, which relate to the Sabbath, making suitable comments, and applications to the practices of our country, as he goes along. By passing over those ideas in later quotations, which had been the subject of previous remark, he constantly presents the reader with something new. In the fourth Discourse he offers you the arguments for the perpetuity and change of the Sabbath. The fifth is filled with Reflections. The whole concludes with an Appendix, containing "*Some brief Strictures on Dr. Paley's Scripture Account of Sabbathical Institutions.*"

This useful little work would be a valuable acquisition to any family, particularly those which contain children. If it is not too large, (144 pages 12mo) it may lay a reasonable claim to the notice of the Tract Societies. At

least those benevolent individuals who are in the habit of purchasing small books for gratuitous distribution, may find this among the many which are worthy of their pious attention.

O.

Having received the preceding communication after the former part of the number was printed, and being unwilling to defer it, we are obliged to give it a place, which may seem not the most appropriate.

Ed.

FOREIGN MISSION SOCIETY FOR THE EASTERN DISTRICT OF NEW HAVEN COUNTY.

This Society held its annual meeting on the 31st of May last, at East Guilford. The missionary sermon, by the Rev. Erastus Ripley, of Meriden, was very appropriate and uncommonly interesting. Text Isaiah xi, 9. *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The next annual meeting is to be held at Guilford: and the Rev John Elliott, of East Guilford, is appointed preacher.

The following gentlemen were chosen officers for the year ensuing: viz.

Rev. JOHN ELLIOTT, <i>Pres.</i>	
Rev. DAVID SMITH,	
Dea. ABRAHAM CRITTENDEN,	<i>V. Pres.</i>
Rev. TIMOTHY P. GILLETT, <i>Sec.</i>	
Rev. MATTHEW NOYES, <i>Treas.</i>	
Dea. DANIEL PARMELEE,	
Rev. AARON DETTON,	
Col. JONATHAN FORD,	
Maj. BENJAMIN BALDWIN,	
Dea. TIMOTHY ROBBIER,	<i>Trustees.</i>

THE FOREIGN MISSION SOCIETY OF BOSTON AND THE VICINITY

Held its fourth annual meeting at the hall of the Massachusetts Bank in Boston, on Monday the 2d instant. The report of the Treasurer was exhibited and accepted, and the other annual business transacted. The following gentlemen were chosen officers; viz.

His Honor WILLIAM PHILLIPS, Esq. <i>Pres.</i>
SAMUEL SALISBURY, Esq. <i>V. Pres.</i>
The Rev. JOSHUA HUNTINGTON, <i>Sec.</i>
JEREMIAH EVARTS, Esq. <i>Treas.</i>
Mr. ELNATHAN DORRIS, <i>Pub.</i>

In the evening of the same day, the annual sermon was preached before the So-

ciety, by the Rev. JEDIDIAH MORSE, D. D. from Luke x, 1, 2: *After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and every place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.* The sermon was interesting, and well suited to the present state of the world. A copy was requested for publication, and will soon appear.

The Rev. JOSHUA BATES, of Dedham is appointed to preach the next annual sermon, and the Rev. JOHN CONNOR, of Dorchester, his substitute.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Dec. 29, 1814. From Javenis, in a letter with the Arkport postmark, for the translations \$20 00

31. From the Foreign Mission Society of Boston and the Vicinity, the balance remaining in the Treasury 34 00

Jan. 10, 1815. From the following societies and individuals, remitted by T. Dwight, jun. Esq. viz.

From the Female Cent Society in Middletury, (Con.) by the Rev. Mark Mead \$23 00

Subscriptions and donations in the same town 11 75

Donations for the translations in the same town 11 01

From individuals in Derby and Humphreysville, by the Rev. Mr. Swift 28 26

From Deacon Scott, of Salem 1 00

From individuals in North Milford, by the Rev. Mr. Seranton 11 00

From the Female Cent Society in Wellingford, by Mrs. Rhoda Grant 8 50

From the Female Foreign Mission Society of Stratford, by Miss Maria L. McEwen 31 21—125 73

15. From the Foreign Mission Society of Boston and the Vicinity 168 77

\$318 50

ORDINATIONS.

ORDAINED, Oct. 10, 1814, over the church and society in New Hartford, Con. the

Rev. CARUS YALE. The Rev. David L. Perry made the introductory prayer; the Rev. Samuel Shepard, of Lenox, Mass. preached from Mark xvi, 15; the Rev. Mr. Hallock made the consecrating prayer; the Rev. Mr. Gillett gave the charge to the pastor, and the Rev. Mr. Marsh the charge to the people; the Rev. Mr. Marsh the right hand of fellowship; and the Rev. Mr. Beach made the concluding prayer.

At Mendon, (Mass.) the Rev. SIMON DOWSETT. Sermon by the Rev. Mr. Phipon of Taunton.

At Bristol, (R. I.) the Rev. WALTER CRANSTON, Tutor of the Greek Language in Harvard College, to the order of deacon in the Episcopal Church. Sermon by the Rt. Rev. Bishop Griswold.

At Stratford, (Con.) on the 24th of Sept. last, the Rev. MATTHEW R. DETTOL, as pastor of the congregational church in that town. The Rev. Dr. Dwight preached the sermon from Gal. i, 8, 9.

At Norwich, (Con.) Oct. 27th, as pastor of the congregational church in Chelsea Society, the Rev. ALFRED MITCHELL. Sermon by the Rev. Professor Porter, of Andover.

On the 12th of Oct. the Rev. WILLIAM K. GORDON was ordained as an Evangelist by the North Consociation of Hartford County.

OBITUARY.

DIED, lately, in England, capt. H. GARNER, aged 82, the last surviving officer who fought at the battle of Embsdorf in 1760.

At Newton, (Mass.) TIMOTHY JACKSON, Esq. aged 53, for fifteen years in succession a representative of that town in the General Court.

At Windsor, (Ver.) capt. THOMAS HEWITT, keeper of the state prison. His death was occasioned by a wound received from a convict.

In Geneva county, (N. Y.) Mrs. SEELY, killed by a blow on her head by her husband, who afterwards cut his own throat.

In England, JOHN LATCH, a gardener; who, having sat up in a green-house to watch against robbers, was found dead in the morning. He had all the appearance of having died by suffocation, the vitality of the air being destroyed by the mephitic exhalations of the plants.

At Chillicothe, Ohio, the Rev. J. P. CAMPBELL, aged 46, author of a manuscript natural history of the western country.

At Norfolk, (Vir.) SAMUEL MARSH, Esq. attorney at law, a native of Connecticut.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

FATAL EXPERIMENTS IN BALLOONS.

M. ZAMBONI, accompanied by a friend, ascended in a balloon from Bologna, (Italy,) on the 21st of Sept. last. On their descent the balloon became entangled in the branches of a high tree, and before it could be disengaged, caught fire. The two aeronauts leaped out. **M. Zamboni** was killed upon the spot; but **M. Monop**, his friend, survived, though some of his limbs were broken.

The ascension of the mechanician **Bittorf**, from Manheim, (Germany,) was equally disastrous. When he had risen to a considerable height, he perceived too late that his balloon was damaged, and had no other recourse than to open the valve. The balloon descended with extreme velocity; the inflammable matter which it contained took fire; and the shreds of the balloon fell on **M. Bittorf's** head and breast, which were much burnt. On a sudden, the crazy vehicle struck upon the roof of a house two stories high, from which he was precipitated, and died the next day in great agony.

FATAL EFFECTS OF A SUDDEN FRIGHT.

A **YOUNG** man at Cherbourg, (France,) having had his inclinations opposed by his mother, went up to his bed-chamber, threatening to kill himself. An instant after a pistol was discharged. The mother finding the door locked, ran out to alarm the neighbors, and then fainted away. The neighbors broke open the door, and were received with peals of laughter by the young man. The mother died of the fright she had received in 48 hours.

NEW WORKS.

A **SERMON** preached at Boston, Nov. 3, 1814, before the Society for propagating the Gospel among the Indians and others in North America. By **Elijah Parish**, D. D. S. A. S. Boston; S. T. Armstrong. 1814. pp. 44. 8vo.

A **DISCOURSE** on the Religious Education of Youth, delivered at Homer, (N. Y.) on the evening previous to the meeting of Synod, Oct. 11, 1814. By **Hervey Wilbur**. Boston; N. Willis. 1814. pp. 16.

Dying Recollections of a Faithful Minister. A Sermon, preached in the New South Meeting House, Dec. 25, 1814, on the Sabbath after the interment of the

Rev. **Daniel Hopkins**, D. D. Senior Pastor of the third church in Salem. By the Rev. **Brown Emerson**, A. M. Pastor of said church. Salem; T. C. Cushing. 1815. pp. 28.

A **Key to the Bible Doctrine of Atonement and Justification**, or a Plan to Harmonize the Scriptures of the Old and New Testament: in thirty sermons; all of which originate from Gen. ii, 17, and 1 Pet. xviii, 19. In two parts: with an Appendix. By **Samuel Whitman**, A. M. Pastor of the church in Goshen, (Mass.) Boston; S. T. Armstrong. 1815.

A **DISCOURSE** delivered in Milford, (Mass.) on Lord's day, October 30, 1814; occasioned by the Return of a Company of Artillery, under Captain **Rufus Thayer**, from camp, at South Boston. By **David Long**, A. M. minister of the town. Published at the request of the hearers. Boston; S. T. Armstrong. 1814. 8vo. pp. 12.

Christian Psalms, in four parts; comprising **Dr. Watts's Psalms** abridged; **Dr. Watts's Hymns** abridged; **Select Hymns** from other authors; and **Select Harmony**; together with **Directions for Musical Expression**. By **Samuel Worcester**, D. D. Pastor of the Tabernacle church, Salem. Boston; S. T. Armstrong. 1815.

The Spirit of Paul the Spirit of Missions. A Sermon preached at New Haven, (Conn.) before the American Board of Commissioners for Foreign Missions, at their annual meeting, Sept. 15, 1814. By **James Richards**, A. M. Pastor of the first Presbyterian church in Newark, (N. J.) Boston; S. T. Armstrong. 1814. 8vo. pp. 26.

Reflections for every day in the year, on the Works of God; and of his Providence throughout all Nature. From the German of **Mr. C. C. Sturm**. The first American edition. In two vols. Hudson; Ashbel Stoddard. 1814.

A **Harmony in Greek of the Gospels**, with notes, by **William Newcombe**, D. D. Dublin; 1778: Reprinted from the text and select various readings of **Griesbach**, by the Junior Class in the Theological Seminary at Andover, under the superintendence of **Moses Stuart**, associate professor of Sacred Literature in said Seminary. Price \$3 50 in boards, 8vo. A few copies are printed in 4to. on a beautiful paper, at \$7 50 in boards. Andover; Flegg & Gould. 1814.

IN PRESS.

S. T. ARMSTRONG has in press, **Memoirs of the Life of Joseph** (name) A. C. F. &c.

who was born a Jew, but is now a Minister of the Gospel in London; in which are related many Jewish Customs and Ceremonies. Written by himself. To which is added an Address to Christians in behalf of the Descendants of Abraham.

WORKS PROPOSED.

Messrs. Bradford & Read, Boston, propose to publish in one volume 8vo. price \$2 50, the Five Dissertations on Fever of the late George Fordyce, M.D., F.R.S.

Messrs. Wells & Lilly, of Boston, propose to publish by subscription, Discourses on various subjects by Dr. Jeremy Taylor, formerly bishop of Down and Connor: To be comprised in 3 vols. 8 vo, at \$2 a volume in extra boards.

Messrs. Flagg & Gould, of Andover, propose to publish, by subscription, Harmonia Sacra, or a choice collection of psalm and hymn tunes, &c. with a thorough bass for the harpsichord and organ. Collected from the most celebrated masters, and made use of in the principal churches in London. With an introduction to Psalmody. To be revised and superintended by the Rev. Eliphalet Pearson, LL.D. The work will contain about 230 pages 4to. on good paper, and be delivered to subscribers, half-bound and lettered, at \$2 50. To non-subscribers the price will be \$3.

POETRY.

VERSES

By James Montgomery, on the death of the Rev. Thomas Spencer, of Liverpool, who was drowned, while bathing in the tide, on the 5th of August 1811, in the 21st year of his age.

Thy way is in the sea, and thy path in the great waters; and thy footsteps are not known. Ps. lxxvii, 19.

From an English publication.

On earth, in ocean, sky and air,
All that is excellent and fair,
Seen, felt, or understood,
From one eternal cause descends
To one eternal centre tends,
With God begins, continues, ends,
The source of ev'ry good.

Him through all nature I explore,
Him in his creatures I adore,
Around, beneath, above:
But clearest in the human mind,
His bright resemblance when I find,
Grandeur with purity combin'd,
I most admire and love.

Oh! there was one—on earth awhile,
He dwelt;—but transient as a smile,
That turns into a tear,
His beautiful image pass'd us by,
He came like lightning from the sky,
As prompt to disappear.

Sweet in his undissembling mein,
Were genius, candor, meekness, seen,
The lips that lov'd the truth,
The single eye, whose glance sublime
Look'd to eternity through time,
The soul whose hopes were wont to climb
Above the joys of youth.

Of old*—before the lamp grew dark,
Reposing near the sacred ark,
The choir of Hannah's prayer
Heard through the temple's silent round,
A living voice, nor knew the sound,
That thrice alarm'd him, ere he found,
The Lord, who chose him, there.

Thus early call'd, and strongly moved,
A prophet from a child approved,
Spencer his course began;
From strength to strength, from grace to
grace,
Swiftest and foremost in the race,
He carried victory in his face,
He triumphed as he ran.

The loveliest star of evening's train
Sets early in the western main,
And leaves the world in night:
The brightest star of morning's host,
Scarcely risen, in brighter beams is lost:—
—Thus sank his form on ocean's coast,
—'T has sprang his soul to light.

Revolving his mysterious lot,
I mourn him, but I praise him not;
To God the praise be given,
Who sent him, like the radiant bow,
His covenant of peace to show,
Athwart the passing storm to glow,
Then vanish into heaven.

TO CORRESPONDENTS.

WE agree with our correspondent R., as to the tendency of the piece on which he animadverted; but we have hitherto abstained from noticing the work in which that piece appeared. We see no reason at present for altering our course in this respect. If R. wishes for his manuscript, it shall be left at the publisher's, on his making known to us such a wish. We thank him for his communication, though our previous determination forbids our making use of it.

Several recent communications will be duly attended to.

* 1 Samuel ii, 3.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 2.

FEBRUARY, 1815.

VOL. XI.

BIOGRAPHY.

**MEMOIR OF THE REVEREND
ASAHEL HOOKER, LATE OF
NORWICH, CONNECTICUT.**

THE mortal epidemic, which so extensively prevailed in this country, in the years 1812 and 1813, will long be remembered. For several successive months, especially in 1813, *the pestilence that walketh in darkness*, swept through the land; and the strong, the active, and the useful, as well as others, were smitten down to the grave. Among the victims of that terrible disease, which filled so many hearts with anguish, and clothed so many families in mourning, was the excellent man, whom this sketch is designed to commemorate.

It is an office of no small delicacy to characterize the dead. Though they are unaffected by the censures or applauses of men, still the claims of truth, in this case, are preeminently sacred, and should never be sacrificed to the partialities of friendship, or the false maxims of the world.

The subject of this memoir possessed an assemblage of excellencies, which made him dear to those who knew him. To such persons this outline of his character may present a precious though imperfect memori-

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al of one whom they loved; and, by the blessing of God, it may prove instructive to others, especially to preachers of the Gospel.

The Rev. Asahel Hooker was born at Bethlem. (Con.) in the year 1762. He was a lineal descendant, of the fifth generation, from the Puritan patriarch, the Rev. Thomas Hooker, first minister of Hartford, (Con.) a man of God, whose praise is still in the churches. Many of those amiable qualities, which were unfolded in more mature years, were among the earliest traits of Mr. Hooker's character. From childhood he was distinguished by fondness for books, sweetness of temper and manners, and prudence in speech and behavior. The circumstances of his early life were in some respects favorable to the cultivation of these qualities. Though his parents, on account of many doubts respecting their own personal piety, did not make a public profession of religion till they were considerably advanced in age; yet their serious respect for religious institutions, their correct examples, and their fidelity in the instruction and discipline of their family, made a salutary impression on the tender mind of their son.

But still more deep and salutary impressos were made on his mind by the instructions of the Rev. Dr. Bellamy, under whose faithful and powerful ministry his childhood was spent. That great man was indeed a burning and shining light in the American church. For sound piety, clear and discriminating intellect, and energetic eloquence, he has had few superiors in any age or country. But these strong and cultivated powers of Dr. Bellamy, which qualified him for the discussion of the most profound and sublime subjects, were united with a happy familiarity of style and manner, which rendered his instructions easy to be understood by the lowest of his hearers. The fact deserves notice, that the sermons of one, who was among the first preachers of his age, often made a deep impression upon the hearts of *children*. Nor did he think himself excused from feeding the lambs of his flock in a more particular manner, pressed as he was with the labors of the study, the care of the churches, and of students in theology. The intervals betwixt divine service on the Sabbath, he stately devoted to the catechetical instruction of the children, who were collected from all parts of his parish, and arranged in classes for that purpose. On these occasions, as well as in pastoral visits, his particular attention was attracted by the sprightliness of young Hooker, which he did not fail to encourage by little presents, and other marks of approbation. Though Dr. Bellamy, in his intercourse with men, was often chargeable with austerity of manners, he could,

with perfect ease, accommodate himself to the tender of children, and exhibit simplicity and kindness, which are requisite in their situation.*

It was the will of Providence that the invaluable religious principles which had attended Hooker's childhood, should

* Let it not be thought for the design of these pages, to say, that an example is worthy of imitation. Among the excellent ministers of the churches of our country there are too few, who suitably combine the labors of the study with the pastoral duty. We have been more honorable to *speculate* than to *act*. We have sunk the *catechist* in the *speculator*. Our champions have the blessed art of building up Jerusalem with one hand, and wielding the polemic pen with the other. Men of the world reverse this thing. They rely more upon *action* than upon *speculation*. The latter is the affair of husbandry, and war. But it is *action* that builds and mans the empire; that establishes and overturns empires; but systematic and vigorous action can repair the waste places of the world, and make her *comely as Jerusalem*. *terrible as an army with banners*. Christian ministers should unexampled, in the work of catechizing children and youth, and carry it to a practicable extent, what an amount of good would be accomplished. In every place almost, it would attract the hearts of old and young to the pulpit. It would assist him in adapting his instructions of the pulpit to the capacities of his hearers, and have a tender and profitable effect. It would enable him to the best account his past time, and, in some of those precious moments that are too often wasted, on trifling occasions, to drop a serious remark, which would fix an indelible impression on the infant mind.

The system of catechizing in Scotland, has been productive of the most salutary consequences, and it is not too much to say, that in no country more has been done to inculcate correct religious opinions, by the use of a manual called the Assembly's Catechism, than by any other mere human institution.

suspended, in some measure, though he was soon transferred to the pastoral care of another faithful, evangelical minister. When he was fourteen years of age, his father removed his residence from Bethlem to Farmington. Concerning his situation for a number of succeeding years, the writer of this is possessed of only a few general facts. His literary advantages were inconsiderable. His employment was daily labor on his father's farm; and he made no other calculation than that of pursuing husbandry as his business for life.

At the age of twenty, he became the subject of very deep solicitude respecting his spiritual state. Though he had seldom indulged himself in any thing inconsistent with strict decorum; though his blameless deportment had acquired him the character of an "amiable youth" among his acquaintance, yet the Spirit of God was pleased to show him, that, under this fair exterior, was concealed a heart *desperately wicked*. He saw himself to be a perishing sinner. His convictions became more intense and distressing, till he was disqualified for company, amusement or business; and he secluded himself from the world for a season. At length, 'He who commanded the light to shine out of darkness, shined in his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ.' At least he entertained a humble hope, that he was *created anew in Christ Jesus, unto good works*; and his subsequent life afforded abundant evidence, that his hope was genuine. The

change of heart, in this case, was of course less apparent, though not less real, than that which took place in Saul of Tarsus. Do skeptics, and cold nominal Christians, sneer at such pangs of conscience in a lovely youth? Do they stigmatize conviction and conversion as a dream of fanaticism? What does this prove? Not that experimental religion is a dream; but that they, who account it so, are strangers to its power in their own souls.

From this period, Mr. Hooker became a decided Christian. His zeal for God was ardent, though tempered with habitual discretion and meekness. Religion was the chief topic of his thoughts in retirement; and of his conversation among his acquaintance.

He was baptised by the Rev. Timothy Pitkin, and admitted to full communion with the church in Farmington. His heart was soon fixed on the Christian Ministry, as his future employment. This was made the subject of much solemn prayer and deliberation. Many difficulties were to be encountered, which a person of less zeal and fortitude might have deemed insuperable. The pecuniary aid which his father could afford him, was inadequate to meet the expenses of a public education. But trusting in God, he resolved to proceed; and the divine blessing manifestly attended and prospered the resolution. Benevolent individuals encouraged and assisted him. During his preparatory classical studies, he never lost sight of his main purpose. The desire of devoting his life to the blessed work of preaching the Goss-

pel, seemed to be the impulse which excited and sanctified all his efforts in acquiring knowledge. It deserves to be noticed here, that some of the best and most useful men have struggled through many discouragements in early life. To pass by many names, that might be mentioned in confirmation of this remark, Dr. Isaac Milner, now Dean of Carlisle, and Master of Trinity College, was once an apprentice in a woolen factory at Leeds. Buchanan and Jay, who will long be held in honorable remembrance by the Christian world, were rescued from obscurity, and raised to distinguished usefulness, by the hand of charity.

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flow'r is born to blush unseen,
And waste its sweetness on the desert air."

If the friends of the Redeemer were but properly awake to the duty of searching out indigent young men, of promising piety and genius, to be educated for the ministry, doubtless many would be found, who would be an inestimable acquisition to the Church. The public and systematic attention given to this subject, within the last ten years, will form an era in the ecclesiastical concerns of this country. These most auspicious beginnings, it is devoutly to be hoped, will be followed up with efforts correspondent to the magnitude of the object, till every evangelical college in the country shall be furnished with a respectable fund, appropriated to this purpose. Most certainly, unless the solemn attention of Christians can be drawn to this object, and the united pray-

ers and labors of the Church can be directed to its accomplishment, the number of ministers must continue to be altogether inadequate to the demand for their labors. For the want of pious, orthodox, able preachers, even many of our ancient and once respectable congregations will inevitably fall a prey to sectarian and heretical opinions; or sink into the darkness and licentiousness of heathenism. Still more deplorable is the condition of our new settlements. Amidst the wide spreading population of these extensive regions, churches are rapidly forming; but where can pastors be found to supply them? They look to the churches and seminaries in the older districts of the country and cry, "Send us Christian Pastors: give us the bread of life." Must we close our ears to this call; or, instead of bread, give them a stone or a serpent! Alas, *the harvest is plentiful, but the laborers are few.* It may properly be added here, that no one perhaps has felt this subject more deeply, than the excellent man, whose circumstances in early life furnished the occasion for these remarks. An occurrence which took place in the autumn of 1809, will illustrate his feelings with reference to the point in question.

The two Consociations of Litchfield county proposed to form themselves into a society for the purpose of aiding such youths, as are referred to above, in their education for the ministry. One article of the constitution, submitted for consideration, was, that the monies raised by the society, should not be given to young men, but loaned,

tain conditions, stipulating payment at some convenient

Mr. Hooker, then in feeble health, and just about to take departure for Carolina with genuine expectations of regaining his brethren again in the world, opposed the article and earnestly. He appealed to his own painful experience and begged that the society might not frustrate its own intentions, by resorting to a measure so inadequate to its

a charity which might be a deserving man in the society, to be weighed down by accumulated embarrassments which would paralyze him or break his heart.

Notwithstanding the late poverty which Mr. Hooker commenced his studies, and the many disadvantages under which he prosecuted them, his talents and industry rendered him respectable as a scholar. His sound judgment, his amiable temper, his conscientious and exact respect for propriety, in all his conduct, secured him the esteem of his instructors, and of his associates. But consistent and devoted piety was the most conspicuous trait of his character. The habitual influence of this piety, wrought into the soul, was apparent even amidst the temptations to stupidity and idleness, which always attended the intercourse of young men in college. These remarks may be illustrated by many instances from his letters, written during that period; but only the following short ones can be admitted.

Addressing two persons whom he loved most tenderly, he said, "My dear friends, how matters

stand between God and your souls is unknown to me, better known to yourselves, and best known to the Searcher of all hearts. But you make no profession of friendship to Jesus Christ, that dearest friend of mankind. Suffer me to say, my heart is pained for you; and might it avail, I could pen my letter with tears instead of ink, and present it to you on my bended knees."

Another example may show his disposition to make a religious improvement of common occurrences. "We had last night a terrible tempest of thunder and lightning. The President's house was struck, but no person hurt. In a storm of thunder there is something surprising and awful: but O the day when the elements shall melt with fervent heat, and the world be set on fire! an event how important, how interesting to all the sons of men! *Woe to the wicked; it shall be ill with him; for the reward of his hands shall be given him.*"

Though Mr. Hooker's health was generally good, he was once severely sick of a pleurisy, while in college, which laid the foundation for subsequent attacks of the same disease, and not improbably for that which terminated his life.

He was graduated at Yale College in 1789. His theological studies he pursued under the direction of his friend and benefactor, the Rev. William Robinson, of Southington. Having been regularly licensed, he preached in several vacant parishes, and received a call to become the pastor of the church in Stonington, (Con.) To this call he gave a negative answer, and was short-

ly after invited to Goshen. The people of that town had been rent into parties, by the dismissal of their former minister. A controversy existed in the church, so stubborn as scarcely to admit the hope of an amicable termination. But the mild influence of Mr. Hooker's character and example soon produced a salutary and manifest effect upon the people. The asperity of contention nearly ceased. Two of the neighboring ministers were invited to assist in a council; a happy reconciliation of hostile parties was the result; and Mr. Hooker was with great unanimity chosen as their pastor, and ordained in Sept. 1791.

In June, 1792, Mr. Hooker was married to Miss Phebe Edwards, daughter of Timothy Edwards, Esq. of Stockbridge, (Mass.) and granddaughter of the first President Edwards. The principles, which influenced him in forming this connexion, were illustrated to all who knew the family, by the uncommon share of domestic happiness, which resulted from it.

For a number of years, his ministry was not attended with any circumstances of special importance to distinguish it from the ordinary relations of a faithful pastor to his people. The fire of contention, which had raged so fiercely in the parish before his connexion with it, was not smothered for a moment to burst out again with more destructive fury: it was extinguished. The harmony which his influence had contributed to restore, was, under God, continued and confirmed by the same influence.

In the autumn of 1792, he again in the winter of 1793, went as a missionary to the northwestern district of Vermont, where his labors were remembered with affection and gratitude by many.

He performed his past duties with an exemplary piety and fidelity, which secured the growing confidence and affection of his people. But possessing a deep sense of eternal things, an ardent love to souls, far from being satisfied with the approbation of his hearers, he saw the greater part of them carelessly rushing on to destruction, and the inevitable and endless punishment that awaits the ungodly. He was deeply distressed with the prevailing insensibility to spiritual things.

In the year 1798, it began to rain, in various parts of Connecticut, a powerful shower of grace, which will not be forgotten. The church at Goshen, with their beloved pastor, were much animated. Meetings and prayer-meetings were instituted; Christians were refreshed; but the sleep of death still reigned over the church. In Feb. 1799, Mr. Hooker went on a preaching tour into the neighboring towns, and exchanged pulpits, on the Sabbath, with the Rev. N. Lock, of West Simsbury. On the Monday following, Mr. Lock returned to meet a conference of ministers at New Ipswich, and on entering the room, they were convened, "Brother Hooker, there is an awakening at Goshen." On the unexpected tidings, a flood of tender emotions rushed

heart of the affectionate pastor, and he wept for joy. During the blessed season which followed, his labors were abundant. He prayed, preached, and taught from house to house, as one who expected to give an account. In describing the precious fruits of this revival, in which about eighty persons were added to the church, Mr. Hooker said, "Our Sabbaths, and other seasons of worship, are full of delight. When the friends of the Redeemer attend the memorial of his death, they find that *his banner over them is love*. It is peculiarly animating to see such numbers added to the visible family of Christ, and, among them, so many promising and dear young people, hopefully redeemed from sin and death by his blood, and approaching his table, to commemorate the wonders of his love, and seal their engagements to be his."

In the year 1803, he was induced, by repeated solicitations of young men, as well as of many respectable ministers, to engage in the instruction of theological students. As there were then no public seminaries for this purpose, the labor must of course be performed by private teachers; and very few possessed the requisite qualifications for it, in so great a measure as Mr. Hooker. But he was often heard to say, "that the work of qualifying others to preach the everlasting Gospel, was one which he performed in weakness and fear and much trembling: and that this arduous and responsible business, superadded to the vast, various, and sacred duties of the pastoral office, was more than

any minister ought to take upon himself." About twenty young gentlemen pursued their theological studies, wholly or partly, under his direction, some of whom have since become distinguished Christian ministers.

In the year 1807, divine influences again descended upon Mr. Hooker's people, *as rain upon the mown grass, and as showers that water the earth*. The following extract of a letter from him to the writer of these pages, will exhibit his feelings at an early stage of that revival.

"Goshen, May 12, 1807.

"Dear Sir,

"Our good people, who have been praying the seven last years for another harvest, have begun, within a few weeks, *to thank God and take courage*. The harvest is commenced with very hopeful appearances of becoming extensive and glorious; and several, we believe, have already gathered fruit unto eternal life. The sower and the reapers rejoice together. But the work is *absolutely* God's, and he only knows how far it is to prosper. The attention has increased very much within the last ten days. The two last Sabbaths were among the most solemn, which I have ever seen in this place. We hope, and rejoice, and pray, and fear, and tremble. The impulse has spread like an electric shock. It is difficult in this stage of the work to know how many are under real conviction, or to what degree. Pray for us; that we may all know the time; *that now it is high time to awake out of sleep*. Alas for those who must say eventually, *the harvest is past*."

the summer is ended, and we are not saved.

Sincerely your friend and
brother,
ASAHEL HOOKER."

From this time till the winter following, he was wrought up to the highest pitch of solicitude and effort. He was all life, and soul, and action. He had many almost sleepless nights through anxiety, lest some, who were awakened, should return to stupidity, or rely on false hopes; and others, who were not awakened, should sleep on, and perish in neglect of the great salvation.

But, imperceptibly to himself, his constitution was impaired by these various and unremitted labors. For several months, his friends perceived in his countenance, and especially in the great excitability of his nervous system, indications of latent in-

continued convalescent, and any threatening symptom, a soreness at his breast. All men, in such a case, firm minister, who loves his people and his work, is least to adopt the proper course, speedy and entire recovery, own strongest inclination cited often by the well, but injudicious, solicitations of friends, lead him to through the dictates of better judgment, and sacrifice prospect of permanent usefulness, to present impulse, limited views of present and

Mr. Hooker, beginning to preach too soon, failed. He then took a journey to town Springs, which seemed to give temporary relief. In October he failed entirely. The elevated situation of G. exposes it peculiarly to the blasts of winter. Hoping that the winter season might be

nd earnestness become who watch for souls. During the greater part of this week, I have been suffering from the influenza. On Wednesday a physician, was bled, and given medicine, and was in some measure relieved from head-ache, cough, and irritation of my breast. The weather the last four days has been very warm. This morning, it is very warm. I shall probably live a few such days, all my life is lost, in a few days I hope to return within my house; but what Providence will do with me, I must wholly confide to him, till he please him to make it

Asahel Hooker he also writes,
March 30, 1809.

My dear Phebe,

I have formed some new acquaintance with ministers, and excellent, pious people, pleasant and useful societies to beguile many hours, which might otherwise pass. But when I think of my wife and children, it comes into my mind, at times, that I turn to them immediately, giving but a conviction of a point of duty could I be to be absent another

March 31. As a kind Providence would have it, your letter, as this moment handed me at dinner. I am pained of the anxiety which I suffered on my account. My love, be so anxious that my letters should fail. I endeavor to have them sent as soon as possible, more punctually. I am present with good Mr. D. who direct me to

call for any thing I desire, which is in their house, or in the market. How much reason have I, at this moment, and always, to bless the Lord, who is so kind to one so evil and unthankful!"

The subsequent paragraphs exhibit his tender solicitude for his people, and his pious submission to allotments of Providence, so peculiarly and deeply afflictive, that no one can form an adequate conception of them, who has not *been an infirm minister.*

"I am sorry, deeply sorry, for the good people in Goshen, and pray God to take care of them, and provide them a better minister than I have been. If I attempt to stay with them, I am convinced that I must die in the attempt. The chance, so to express it, of my living and doing a little good, is altogether in favor of my dismissal. I know that in leaving our present home, we must go forth, like Abraham, we know not whither. But if here lies the path of duty, we will not pause to consider whether we shall walk in it. We will trust in the Lord and do good, and we then have his merciful promise, that we shall *dwell in the land, and verily we shall be fed.*

"Behold the great, eternal God
Spreads everlasting arms abroad,
And calls our souls to shelter there."

Meantime, let us remember what is written, *Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth.*

I am sensible, my dear Phebe, that neither we, nor the people of my charge, were duly hum-

bled by the sore sickness which I endured the last spring; nor duly thankful for my recovery. Hence there was good reason why our trials should not be removed. Whether any of us shall profit at all, by the divine chastisements, God only knows: I pray that we may; and while this is my prayer, I do cherish the hope, that if God should restore my health, I may live more to his glory. I feel a strong desire to resume my labors as a minister of Christ; and, after all which I know of myself, am sometimes ready to hope, that if my desire should be granted, I should preach *better* than in years past. May the people of my charge humble themselves

before God and wisely consider his doings. I know not but he is about to remove me out of the way, that he may give them a better minister. I think I should rejoice, could I now be assured, that he would give them a better one. Though I have felt and still feel satisfied as to the duty and necessity of giving up my present charge, I am afraid that my confidence in God will not be so implicit and so entire as it should be, in regard to what awaits me and my dear family. O that we may trust in the Lord, at all times, and pour out our hearts before him. If we are faithful to him, we *certainly* have nothing to fear"

(To be concluded in our next.)

RELIGIOUS COMMUNICATIONS.

ON DOING GOOD.

(Concluded from p. 25.)

THERE are two articles which come under the head of doing good to the soul, which are nearly related, indeed, to each other, but in some respects separable, and proper to be considered as distinct. These are religion and morals. That they are nearly allied to each other, is manifest from this, that religion is the only certain and infallible basis of good morals; and that good morals always flourish most, where religion is best supported. But that they are in a measure distinct, we may infer from the consideration, that morals sometimes exist in a tolerable degree, where the vital principles of religion seem not to

be rooted in the heart. It must be granted, also, that morals may be in some measure rectified, and regulated, by such means as have no permanent effect upon the heart to inspire it with the love of God. It is no doubt true, however, that whatever tends to promote sobriety among men, to chasten their conversation and subdue their passions, has a tendency, though not an efficacious power, to mend their hearts and bring them near to God.

How does benevolence require us, in the first place, to provide for men's religious interests? How can we do good to their souls? disengage their hearts from earthly vanity? and assist their progress towards the world of eternal glory? It is certain that we cannot, by any immediate act of ours, move their hearts,

things shall reveal and for him, cease to roll it most moved under their eyes, such with their mind the law of God. The benefit of man may have full and a perfect work, though it be long to him to penetrate the soul, to purge it of affections, and to give to every that bias, which is to refine the external conduct. For God has given us no other way over men's minds, to reform according to our duty, yet does he require us to the means, by which he is salvation in them, and save them for his heavenly kingdom. The Gospel is the instrument, in the use of which hope may be indulged of real change in the hearts of children of disobedience. It is the power of God unto salva-

It is that ministry of reconciliation, which the apostle teaches that God hath given us, and in the fulfilment of which ministers of the Gospel minister to their hearers in Christ's death that they be reconciled unto God. Whatever we would attempt for the benefit of men's souls, to facilitate their return to God, and to brighten their prospect of obtaining the kingdom of heaven, must be undertaken in the spirit of the Gospel, and with such means as that provides. Art thou, then, a pious man, affected with the condition of a perishing world? and wouldest thou not afford some help in so pressing a case? The way is cleared up; expedients are suggested; the path of duty is secured; and success is not at all doubtful. Impart the

Gospel in its purity, and you communicate salvation: for the Gospel is able to make men wise unto salvation. But effectually to do good in this way, it is not merely necessary to make men acquainted with the letter of what is written for our learning in divine things. Let them be convinced what religion is, not in word only, but in deed. You may be said to make good use of the Gospel for the important purpose of promoting salvation in the hearts of men, when you present to the view of every beholder a sample of its efficacy; when you expound its doctrines and illustrate its principles, by shewing out of a good conversation your works with meekness of wisdom. They are doing good to their fellow-creatures, the most essentially and effectually, who are causing them to be enlightened in the way of salvation, and who enforce the truths which they teach by such examples in practice, as show the value of religious truth, and that to obey the Gospel is to be truly wise and happy. Is it a mistaken notion, and vain thing, that so many are adopting it as the best system of doing good to mankind, to provoke their attention to the Scriptures of truth, and to enable them to understand the revelation, which opens to view the kingdom of God, in all its transcendent lustre and perfection? He who, by precept and example, gives a fellow-creature to see what is treasured up in the volume of God's holy word, presents him with a gift, which has not its equal below the sun. It is a charity, which most resembles that love of God which passeth knowledge.

In the general work of doing good, the morals of men are not to be overlooked. Could we, indeed, by our utmost exertions, open the hearts of men to the reception of the Gospel, we might safely rely upon this, as equivalent to every thing else that benevolence might suggest, or undertake. Were Christianity cordially embraced, it would do more to stamp the lives of men with consistency, regularity, and decorum, than all the motives which can be collected from all other sources. But if it please God to leave any under such influence from the god of this world, that the light of the glorious Gospel of Christ, who is the image of God, does not shine unto them; if they are given up to walk after their own ungodly lusts, and to the practice of vices, which are ruinous to the soul and to society, as well as offensive to God; will a benevolent man excuse himself in the neglect of any means, which afford the least prospect of repressing, or limiting, the evil? Can it be doubted, whether it would be doing good, either to individuals or to society, to bring vice into reproach, and to fix such a stigma upon it, as to make it ashamed of the light? Surely every good man, and all men of decency and consideration, must wish to see the manners of the age purified, and all licentiousness restrained. And shall we be compelled to believe their principles so weak and inactive, that they have no desire for a share in the laudable, yet arduous task of setting bounds to prevailing corruption? that, rather than assume vigor for action, they will stretch themselves

upon a couch of indolence and ease, waiting the result of what others of more spirit and resolution may see cause to attempt? But, in the languor of discouragement and despondency, it will be demanded, What can be done? When the torrent of iniquity has become impetuous and overwhelming, how shall it be resisted? Must not every trial to bring it under control, or even to diminish its force, be like a ridiculous attempt to still the raging of the sea, to stop the whirlwind in its course, and to hush the tempest into a calm? Thus reasons and exclaims the man, whose love of public virtue shines brightest in a few empty pretensions, by which he would fain make it believed, that he regrets the abounding of immorality, though he sees no encouragement to appear against it as one, who dares draw his sword against the giant of Gath. But let it be remembered, that men have been able to encroach upon the ocean, and to wrest from it a portion of its wonted bed. They have forced its waters to retreat and give them place. And if, in pursuit of worldly wealth and accommodations, men have gained such a conquest, how much might they accomplish, by an active, enterprising spirit of benevolence, in causing that deluge of wickedness to subside, which is overflowing the world? Every individual has it in his power to recommend virtue and to discourage vice, by the influence of his own example at least, and this will be found by no means inconsiderable. But when a multitude arm themselves in this cause by joint resolutions, and

ing their wisdom, prudence for devising measures to counteract wickedness, and out of countenance, accords with experience, that the effect is at and good. There is no obstacle of any great magnitude in the way of enlisting a cause, so important to the general welfare; and that the one which some men pursue, the vices of others. It comes the interest of the world to encourage, or not to encourage, dissipation, it will indeed to persuade measures tending to reformation. And it is holy is the thought, could be found in this may say, disgraceful, it! Though the fact may be such; yet this may deter others, who may themselves more at liberty, and benevolence throwing the whole influence into the scale of virtue and happiness, that that corruption of which so extensively. We doubt not, that if it their first attention care to do good, every opportunity, will man's *real* interest stand in the way of his welfare of others; whatever operates as a discouragement to conduct, though it is a semblance of interest, is rejected as unworthy. What a man gains to corrupt his fellow, to spoil their morals, whole, be as a poison in his own veins. That

which seems a profit, in one point of view, is a vastly greater loss, in another. Let selfishness relinquish all its claims, and give up the reins to benevolence, and the individual will be an immense gainer.

Secondly: Let us consider the universality of the obligations, which benevolence imposes. Do good to all men, is the requirement of the Gospel. When benevolence takes its proper direction, it will avoid all partialities. Nothing will be reckoned good for one, which is not good for the whole. And if the interest of the whole, taken collectively, is subserved, each individual will share in the common good. Men, in their wisdom and zeal to do evil, have introduced discord, and set one at variance with another; so that one is put down, that another may be exalted; and the happiness of some is made to depend on the wretchedness of others. Benevolence mourns over this adverse state of things, and, as far as she has power, sets herself against the evil. This desire of doing good does not conform itself to the various opinions of interest, which persons may invent for themselves. Its object is not so much to humor prejudice and gratify feeling, as to communicate some real and substantial benefit. Benevolence will not make a sacrifice of one man's rights and privileges out of respect to those of another. *It rejoices not in iniquity; but rejoices in the truth.* It holds the scales with an even hand between friends and enemies, between the rich and the poor, the strong and the weak, the honorable and the despised. Its affi-

olable law and uniform custom is to render unto every one his due; *tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.*

Thirdly: Let us now inquire for some powerful stimulus to this work of doing good. A man would rarely be dull and heartless in sowing his field, if he were sure that, when the season came about, he should have a crop, that would bountifully reward his labor. And with all the uncertainty there is in the case, it is not common for husbandmen to let their fields lie untilled. Though they have no certainty, that they shall reap, they will not neglect the proper business of seed time; but go forth bearing seed, in the hope, that he who ministereth seed to the sower and bread to the eater, will smile on their labor and cause the earth to yield her increase. The encouragement to good works, to such benevolent offices, as the present subject inculcates, is greater than the agriculturist enjoys. There is an express and full promise, that they who perform works of faith and labors of love shall not spend their strength for nought and in vain; *that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.* The promise, however, is to those only, who apply themselves resolutely and perseveringly to the work of the Lord; who are not faint hearted in a good cause, and are not weary in well doing. The assurance given, I apprehend, respects two things:

1. The success that shall crown the benevolent exertions

that are put forth in at the objects immediately at; and

2. The reward which the faithful doers of God in the life to come.

In respect to the first, sons are workers together with God, have heartily espoused the cause of true virtue, and animated with zeal to do the most in advancing the best interests of the world, there is sufficient pledge on God's part, whose it is to give success to enterprises, that their exertions shall lead to a favorable issue. It is not in man to make anything sure; but God can direct all the benevolent counsel and works of his creatures to prosper; and nothing can diminish the efficacy of works of this character by a faint and dilatory spirit in those by whom they are undertaken. It is always the part of a brave nature to be timid and do nothing where any thing good as great as to be attempted. It is time, which should be spent in vigorous efforts to surmount obstacles and take possession of the good sought, is apt to be worn away in pusillanimity, doubting and hesitating at the attainableness of the proposed end. It is not so, when men's worldly interest, ambition, calls for some significant exertion of their faculties. A culty then serves only to make them bold and daring, and to raise the flame of emulation to a higher pitch. And much of the calls of benevolence are disregarded, because they send us into scenes of trial, and sign us a post, that is not to be maintained without watchfulness, energy, and perseverance.

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*willing mind, it is accepted ac-
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 ered, says the prophet, yet shalt
 I be glorious in the eyes of the
 Lord, and my God shall be my
 strength. This blessedness in
 God's heavenly kingdom shall
 we reap in due time, if we faint
 not.*
 F.

For the Panoplist.

A SHORT SERMON. NO. VI.

*Psalm xix, 10. More to be de-
 sired are they than gold, yea,
 than much fine gold.*

*THE law—the testimony—the stu-
 tutes—the commandments,—the
 fear and judgments of the Lord,*
 in the context, denote the Scrip-
 tures, which were extant, when
 David wrote this psalm. We
 may now without impropriety
 consider these terms as embrac-
 ing the whole Bible, and say of all
 the Holy Scriptures—*More are
 they to be desired than gold, yea,
 than much fine gold.*

The reasons are concisely
 these. *They convert the soul—
 make wise the simple—rejoice the
 heart—enlighten the eyes—endure
 forever—and are true and right-
 eous altogether. The servants of
 God are warned by them; and in
 keeping them there is great re-
 ward.*

That we may derive these
 important benefits, from the
 Scriptures, and that they may be
 to us better than treasures of
 gold, we must make a proper
 use of them. Let us then,

1. Inquire how we should re-
 gard the Scriptures.

They are given by inspiration of God, to teach us what to believe and do, that we may be saved. They are designed to make us acquainted with the only true God, with ourselves, with our Savior, the Lord Jesus Christ, and with all things which relate to our duty, and to our real welfare, temporal and eternal.

Receiving the Scriptures as the word of God, we must make ourselves acquainted with their contents, studying them diligently, carefully, and impartially, with fervent prayer for the guidance and teaching of the Holy Spirit. We must believe what they teach, and obey what they command. As far as we are able to understand them, we must actually and sincerely make them the guide of our faith and practice. We must cordially love and do, whatever they approve and require; and cordially hate and avoid, whatever they condemn and forbid. We must so delight in them, that their instructions may dwell in our hearts, and be the favorite themes of our meditation day and night.

There is no true religion, where the Bible is not sincerely desired and loved. If a person love God, and desire to know him and his will; if he desire to know the way of salvation; if he desire deliverance from sin, and the possession of holiness; and if the knowledge of the most important truths be agreeable to him;—he will, most assuredly, desire and delight in the law and testimony of the Lord.

Every true Christian delights in the Scriptures; but every one, who studies them, is not of course a true Christian. A Christian delights in them, because they

are holy; because they show the holy character of God. When they search his own heart, they search his own cover to him his sin, and bring him in repentance, to the knowledge and belief of his Savior, and acquaint him with his danger, his refuge, and his happiness. If a man study the Scriptures, and may appear learned in them, but display his critical acumen, justifying his pride and vanity, and delight in them, as an occasion of displaying his ingenuity; if he come to the Scriptures in wickedness, by wresting them to the support of erroneous conceived opinions; if he study them under a misapprehension of their meaning, as a mere tarian or disputation for any other sinister purpose, or under the idea, that he is interested in their promises, he is not;—in all these cases, his love is spurious.

We only deceive ourselves, if we do not study the Scriptures and delight in them, and use them, for the purposes, for which they are given,—for doctrine, for reproof, for correction, for instruction in righteousness,—that we may be made wise unto salvation, by the faith which is in Christ, and that we may be plentifully furnished unto every good work.

Thus regarded, the Scriptures will prove the most valuable blessing.

I proceed, therefore
2. To consider the benefits to be derived from them, which show, that they are to be desired than gold, much fine gold.

These benefits are,

measure apparent, from what has already been said. It may however be useful, to take some other views of them.

First: The Scriptures are more to be desired, than a profusion of the richest temporal treasures, because they instruct us in the way to obtain remission of sins, and reconciliation and peace with God.

Our iniquities are many, and aggravated. Who indeed can understand his errors? They have separated between God and our souls; they have brought on us the condemnation of his good and perfect law; and, unless we obtain forgiveness through grace, they will sink us into everlasting darkness and misery. How shall we escape? How shall we appear before God? How shall we obtain forgiveness, reconciliation and peace? These are inquiries of the greatest moment; and what can earthly treasures do here? They are already the Lord's more than ours; for *the earth is his and the fulness thereof*. Were it otherwise, they could do nothing in making compensation for our sins, in procuring forgiveness, or in making God propitious. By reason of our depravity, the possession of them only the more endangers our souls. But the Scriptures inform us of a Savior, the Lord Jesus Christ, who appeared on earth in the form of a servant, died on the cross, *the just for the unjust*, and rose again from the dead. They inform us, that he *ever liveth to make intercession for us; and that he is able to save to the uttermost, all who come unto God by him*. In his name repentance and remission of sins are preached; and all who be-

lieve, *being justified by faith*, have reconciliation and peace with God through him.

Secondly: The Scriptures are more to be desired than much fine gold, because they instruct us in the way to obtain the renovation of our hearts, to subdue our sins, to overcome temptations, to lead a holy life, and to become meet for the world of light and glory above. They are the instrument, which the Spirit of God uses in our sanctification.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Sanctify them through thy truth; thy word is truth. Our first parent after the fall begat children in his own likeness, after his image. Consequently we came into the world without holiness, and with propensities to evil. Except those, who are renewed by grace, *the world lies in wickedness, and mankind are dead in trespasses and sins*.

Sin and misery are inseparably connected under the holy government of God. While persons are the servants of sin, they cannot possess true peace and genuine felicity. They are in darkness, *in the gall of bitterness, and in the bond of iniquity*; their pleasures are unsatisfactory, mixed with wormwood and poison, and followed by innumerable evils. All will continue the servants of sin, until they are *born again of water and of the Spirit;—not of corruptible seed, but incorruptible, by the word of God;—created in Christ Jesus unto good works*.

Then they will love and serve God with a true heart, abhor and shun iniquity of every kind, rejoice in the privileges and hopes of the Gospel, and delight in the

people, in the institutions, and in the commandments of God.

This happy change is effected by the instrumentality of the scriptures, believed, studied and obeyed. But do treasures of gold ever make men holy? Can they procure any thing worthy to be compared with holiness, without which no man shall see the Lord, and which is the health, beauty and felicity of the soul, and its preparation for Heaven?

Thirdly: The Scriptures are *more to be desired than much fine gold*, because all, who obey them, will by their means be brought to the possession of immense and everlasting riches, *an inheritance incorruptible and undefiled, that fadeth not away, reserved in the heavens*. But what, if viewed aright, are the best earthly treasures? They are unsatisfactory. *The eye is not satisfied with riches. He that loveth silver; shall not be satisfied*

ed to all his afflictions, and him to the full fruition of he most loves.

Fourthly: The Scriptures *more to be desired than gold* cause they afford us the best port and comfort in affliction. Gold may prevent some tions; and procure alleviations; and procure alleviations; and procure alleviations. But it also generally occasions many afflictions, cares and anxieties. In war, public commotions, riches endanger their possessors; poverty is often a security. On the whole, it is doubtful whether the rich have much advantage over the poor, in regard to worldly troubles. But how great are the pains of body, the troubles of mind, the disappointments, bereavements, the dangers, gloomy prospects, in which the Scriptures can afford support, consolation, and direction, and to the soul, when riches can do nothing?

in good works. Obey them, and they will secure you from the snares and dangers of prosperity, and teach you safely to enjoy, and wisely to use, the bounties of Providence, in the best methods of doing good.

But are you poor, and do you find it difficult to obtain a comfortable subsistence? In the Scriptures still you find, what will be infinitely more valuable than gold to you. Obey them, and they will deliver you from envy and repining, from the bondage of every sin; they will make you contented with the allotments of Providence; they will ease your anxiety, sweeten your labors, and lighten and rejoice your heart. In fine, they will enable you to derive good from all things, and make you *rich in faith, and heirs of the kingdom, which God has promised to them that love him.* Be thankful, then, for the Scriptures; think yourselves happy in possessing them; and avail yourselves of the blessings, which they were designed to convey. To this inexhaustible mine of wisdom and consolation you may have daily access.

Many reflections arise in the mind from the view, which has been taken of the Holy Scriptures.

How guilty and how unwise are they, who neglect, or pervert them. How deeply it should be lamented, that any do this. But alas! the conversation and conduct of multitudes show too plainly, in what low estimation they hold the word of God. Let every one ask himself, whether he desires the Scriptures more than much fine gold; whether they are his delight, his guide,

and his consolation? Here we have a test of our Christian character. Let us not deceive ourselves. To be eager after worldly gain or pleasure, and to neglect the words of eternal life, is a decisive proof, that we are yet in our sins, and know not the way of peace and salvation.

How thankful we should be for the possession of the Scriptures. How rich a treasure we should esteem them, and how diligently and faithfully we should use them, for our edification in faith, hope, and love. Perhaps you have heard how far some have travelled to obtain the Scriptures, and with what heartfelt joy and rapture many have received them, who know what it is to be destitute of our religious advantages. Let such instances make us ashamed not to value and use our Bibles more.

What gratitude must every pious and benevolent heart feel to the Author of all good, for the institution of Bible Societies, and their well directed exertions to communicate the word of life to the indigent and to the Heathen. Missionary Societies, also, and indeed all societies, and institutions for the support and extension of true religion, concur with Bible Societies in the same grand object;—to make the Scriptures known and understood for the conversion, instruction, comfort, and salvation of sinful men. Let all, whose hearts rejoice in the light and admonitions, in the consolations and hopes of the word of God, bless his name, and cheerfully contribute, as God shall enable them, to all proper methods of extending the same blessings to others far and near. To make man

better, to deliver them from destructive vices, and to promote their eternal welfare is the most extensive and noble charity. All should give something towards accomplishing these important purposes. A small sum may be the means of saving a soul. You, who have nothing else to give, should always remember to offer your daily prayers.

R. W.

AN ADDRESS TO CHRISTIANS.

How great, my fellow Christians, are your obligations to your adorable Redeemer. How strong and endearing are the ties, which bind your souls to Him, and urge you to ardent zeal, in his glorious cause. His grace has rescued your souls from exposure to endless flames, and will conduct them safely to the hill of Zion, there to mingle in all the sacred felicities and unfading glories of the saints in light. When the thunders of the divine law filled your hearts with anguish, and there appeared but a step between you and all the miseries of the bottomless abyss, then the hand of mercy from on high conducted you to the foot of the cross, where, leaving your burdens and reposing your souls, you commenced with cheerful step your journey to a better country. Happy indeed was the hour of your espousals to Christ. Liberated from the bondage of Satan, and standing secure on the immovable Rock, your souls triumphed in the contemplation of pardoning mercy, and your lips sung hosannas to your great Deliverer. You were then made

acquainted with feelings and principles never to be extinguished, to which you were before utter strangers. Warmed with the ardors of holy gratitude, did you not ask with the devout Psalmist: *What shall I render unto the Lord for all his benefits?* This question you have doubtless frequently repeated. Say, my friends, have you not a supreme regard to the glory of God, a predominating desire to honor your Redeemer, and extend the victories of his grace?

You are engaged in a cause precious to angels. For its advancement all holy beings unite their voluntary and cheerful exertions, and unholy beings promote it, though they mean not so, neither do their hearts think so. It is a cause for which your Redeemer bled: and He has pledged his word, that it shall prevail. Every event, however minute or apparently inauspicious, will be ultimately subservient to its prosperity: and vain are the combined efforts of men and devils to exterminate it from the earth. Amidst all the commotions and calamities, which lay kingdoms and empires waste, covering our globe with carnage, devastation, and woe, rejoice, Christians, that this cause is safe. Exult in those predictions of universal triumph, which we derive from holy men of old, who spoke as they were moved by the Holy Ghost. How sublime the prospect of the millennial glory! How divinely transporting to penetrate the cheerless night which now wraps the earth, and discover the bright effulgence of that morning which shall ere long burst upon the world from on high: a morning without

clouds, enlightened by the beams of the Sun of righteousness, and vocal with songs of salvation from millions of redeemed sinners. When a few more years of gloom have run their rounds, this period shall arrive with all its amazing realities. Then shall this dying world arise to immortal life; and, filled with ardent devotion and admiring joy, shall unite in one immense concert of rapturous praise. Then shall the peace, which descends from the regions of purity and love, scatter its enduring blessings in every land, and indissolubly unite all nations in the bonds of Christian affection. The hearts of men shall beat in happy unison, influenced by the benevolent spirit of the Gospel, while their lips, touched like Isaiah's with hallowed fire, dwell on Immanuel's name with holy transport. If angels and departed saints rejoice over one repenting sinner, what must be their emotions when nations are born in a day; when unnumbered millions of our apostate race reflect the image of Jesus, and are forming for eternal improvement in the excellencies and glories of the heavenly state? What celestial ardor will swell their bosoms, and how divinely will they attune their harps to louder notes of praise? And shall we, my friends, in view of these glorious displays of almighty grace, be indifferent? Have our hearts felt the glow of pious affection, and shall they not now burn with a livelier flame? Shall we not exclaim, *Even so; come, Lord Jesus; come quickly?* if this period, so full of glory to God and happiness to man, is nigh, even at the door; and if it is to be intro-

duced by the instrumentality of Christians; how alluring, how powerful; the inducements to new, combined, and vigorous exertions, in the cause of Christ! Is it possible for a friend of Jesus to slumber in criminal supineness at this momentous crisis?

My friends, *the time is short.* With every passing moment, with every heaving breath, you curtail the transient term of life, and draw nearer to the grave, *where there is no work, nor device, nor knowledge, nor wisdom.* Your days are flying away with great rapidity, and with them all your opportunities of communicating and receiving good; but the manner in which you spend them will appear from the archives of eternity, and will have a vast influence on your future condition. Eternity! let the word deeply affect our hearts, and extend its salutary power to every action. The consequences of this state of probation will reach through scene of "futurity forever future," through ages on ages in endless succession. Our weeks, our months, our years are rapidly measuring their flight. The last particle of our allotted time will soon arrive, and leave our mortal frames in the embraces of death, while our souls will survey with awful interest the regions beyond the grave. And when in the unclouded light of eternity, we shall view divine truths, O how infinitely important will they appear! What shall we then think of earth, of souls, of heaven, of hell, of the work of redemption, of the means of grace, and of engagedness in the service of God?

Did we live under just appre-

ensions of eternity, we should do with our might, whatsoever our hands find to do, performing every duty with a promptitude, fidelity, and zeal, of which we have now little conception. Feeling that we are acting with reference to the bar of Jehovah, how earnestly should we seek that honor which cometh from God only. What holy circumspection would mark our habitual conduct. With what noble indifference should we look upon the censure and applause of mortals, and upon all the fleeting things of this world. Shall not these considerations be engraven on our minds, and urge us to a diligent improvement of our time, our talents, and all our active powers, in preparation for the last great day?

I repeat it, Christians, *the time is short*. Your moments are too invaluable to be trifled away in unworthy pursuits, or

the portion of pilgrim strangers here. What, with David you ascend Olivet, weeping as you on your weary steps, yet your feet will stand on the of Heaven, and walk the of the New Jerusalem.

My friends, are you heavy pressed with numerous and complicated afflictions? Do you under a weight of sin? your eyes, then, from this of woe to those regions of to which you are hast where millions of holy forever encircles the thr God, and mingle their ce hallojahs; where the ch of the Deity presents its cendant charms without filling the bosoms of st of angels with conside too mighty for utterance; pleasures immeasurable ternal flow without ceasing the exhaustless river of li

from the heights of the ceiling, you shall take a review of your wanderings in the howling wilderness, you regret your labors and sufferings in the cause of God? If tears could be sent to heaven, you would infinitely weep to think how much you had wasted, how many opportunities of doing good you had neglected, how many duties you had entirely overlooked, how many others had been negligently performed, and in how many various ways you might have advanced the honor of your Master, which, alas! you were neglecting entering upon. Were these considerations familiar to your ears, unquestionably you would exhibit lives more honorable to God, more ornamental to the Christian profession, and conducive to the best interests of immortal souls. While you would, of consequence, be abundantly more active, with those sublime views of your holy religion, which are usually enjoyed by such who contemplate the power of godliness, and render uniform obedience to the requirements of the

after all these motives to engagedness in the best service; motives, which ought to retain a commanding influence over your hearts. Do you, my friends, wish to be so? If so, more I present direct your eyes to Calvary, survey that cross on which were suspended your hopes and your fears. Whom see you there, crowned with ridicule and insults, oppressed with anguish, and agony unutterably severe, and meekly sinking into the arms of death? Ah! Christ is your Lord. To these

sufferings he voluntarily submitted, that he might procure pardon, peace and salvation for guilty men, who were obnoxious to the tremendous curses of a broken law; and exposed to all the interminable horrors of endless death. Through his meritorious passion, *mercy and truth have met together, righteousness and peace have embraced each other*; the gate of heaven is unbarred; and the tree of immortal life extends its fruit to a destitute famishing world. Ye humble votaries of the cross of Christ; ye followers of the man of sorrows, when you contemplate this melting scene do not let your hearts yield to a heavenly influence, and burn with a sacred flame? And do you not resolutely determine, that by divine aid, you will shake off inactivity, and be co-workers with God, in accomplishing his purposes of love and grace? Come, then, and consecrate yourselves anew to the service of your Beloved, and henceforth let every day bear to heaven a favorable report of your efforts to extend the conquests of Immanuel, and promote the spiritual welfare of beings destined to live forever. Thus you will constrain sinners to recognize the excellence of Christianity, and prevent their taunting cry: *What do ye more than others?* Thus you will manifest your cordial attachment to the Savior, bring glory to your God, be a blessing to the church and the world, and increase your imperishable felicity in the kingdom of heaven, where departed saints rest from their labors and their works do follow them.

CLEORA.

(*To be continued.*)

MISCELLANEOUS.

LETTER FROM LEADING UNITARIANS IN GREAT BRITAIN TO THE MAHOMETAN AMBASSADOR.

To the Editor of the Panoplist.

Sir,
Having recently met with the Unitarian letter to the Mahometan Ambassador, mentioned by Dr. Magee, as preserved by Leslie; and believing Leslie's book to be rare in this country, I offer it, as a curious and important document, for insertion in the Panoplist. Parts of it might, perhaps, have been omitted, but, in so important a piece, it seems desirable to have the whole.

T. C. S.

The following letter or memorial, which our correspondent was so obliging as to transcribe for us, has lain a considerable time on our files, as other articles claimed a more immediate attention. When a reluctance has been discovered towards admitting Socinians to the rank of Christians, it has not been uncommon to hear them exclaim, What! do you rank us with Mahometans! By an accurate inquiry as to the opinions of their sect, these

same writer also truly remarks, that, besides exhibiting a strange pound of Heathen and Jewish error, the code of Mahomet comprises almost a heterodox opinion that has ever entertained respecting the Christian

“Indeed, the decided part of Unitarians have heretofore taken the Prophet of Mecca, seems as sufficiently adverted to at the day. The curious reader, if he will, to Mr. Leslie's *Theolog. Works*, 207, will not be a little entertained conveyed, in a solemn address to English Unitarians to the Mahometan Ambassador of Morocco, in the Charles the second, a cordial approval of Mahomet and the Coran. It said to have been raised up by scourge the idolizing Christians the other is spoken of as a prelude of the true faith. Mahomet represent to be “a preacher of the gospel of Christ,” and they describe themselves to be his “fellow-champ the truth.” The mode of war admit, indeed, to be different; but just contended for they assert the same. “We, with our Unitarians, have been to all ages ever lived with our people, the faith

tore the belief of the Unity at that time was extirpated from Christians by the doctrine of the *Trinity and Incarnation*: it meant not, that his religion was esteemed a new religion, but a distortion of the true intent of the Christian religion: that the Mahomedan men call themselves the "of the Messiah:" and, to that Mahometanism has prevailed, *not by force and the sword, but by that one truth in the Copy of God.*" And, as a just proof from all this, it is strongly attested "The Tartars had acted wisely in embracing the sect of the Christian faith of the nation," &c. *Leslie, vol. i,*

TITLE DEDICATORY.

Illustrious Excellency Ben Ameth, Ambassador of the mighty Emperor of Morocco to Charles King of Great Britain.

the many splendid entertainments and receptions, several congratulatory sermons and presents, that added unto your Excellency's public testimonies of respect and admiration, the knowledge of this western emperor, who most justly conceive of the great and glorious Emperor of the East, your master, and of his peculiar virtues, there

is no such address or commendation made unto your Excellency, as we presume, that of weightier importance than your splendored appearance, which we now submit to your judgment and acceptance, and approbation. For the consideration of being about the knowledge of that all sufficient and *One Deity*, its own influence needs no words, or usual adornments; that is expected from us to

set it out with an outward splendor, to so discerning a person in spiritual and sublime matters, as your Excellency is known to be, even in the judgment of learned Universities. Besides, truth in these countries, is fain to go sometimes, in a disguise; like princes, who, being out of their own kingdoms, are driven to put on by their royal habiliments, for to converse with more safety and freedom with a few wise and faithful worthies, they can best trust. Religion, then, excellent Sir, the religion of an one only Godhead, as also of many other great verities, wherein ye agree with our sect, and disagree with other Christians; Religion is the *Veiled Princess*, whereof we are now become the venturesome ushers into your Excellency's presence: I said venturesome, not by reason of any affront we need fear at your hands, but rather from the rash severity of some of our fellow Christians here, for venting those verities we shall declare to hold in common with you. (which are contrary to them;) yet Christ's and our spirit is otherwise, to essay by gentle persuasions, and union with all mankind, as far as may be.

Know, therefore, Noble Sir, that we are of the sect of Christians, that are called Unitarians; who, first of all, do both in our own names and in that of a multitude of our persuasion, (a wise and religious sort of people,) heartily salute and congratulate your Excellency, and all that are with you, as votaries, and fellow worshippers of that Sole Supreme Deity, of the Almighty Father and Creator: and we greatly rejoice and thank his divine

bounty, that hath preserved your Emperor, and his people, in the excellent knowledge of that truth, touching the belief of an Only Sovereign God, (who hath no distinction, nor plurality in persons,) and in many other wholesome doctrines in which ye persevere: About which, this our western part of the world are declined into several errors from the integrity of their predecessors. But, besides this much in the general, our attendance on your Excellency hath a more special prospect, as you shall perceive by the sequel. For, about thirty or more years, there came an Ambassador, as your Excellency is, from the Emperor of Morocco into Europe, with whom Count Maurice of Nassau, (a protestant Christian,) and the Prince of Portugal, (a Papal Christian,) held a conference about the Christian and Mahometan religion. The Ambassador deferred then to speak his mind fully on the matter, till after his return home. When he had there consulted with the learned in the Alcoran, he sends his answer in a letter, which not only sets forth the tenets of his own religion, but also refutes some errors held amongst the Romanist and Protestant Christians, in some of which, as in other points, we presume that Ambassador was mistaken, and misinstructed. Now we herewith present unto your excellency a faithful transcript of that letter, which is with difficulty to be seen, only in cabinets of Princes to whom it was directed in Latin. Not that we account the contents thereof to be a novelty to you, that are of that religion, but because it is a piece of rari-

ty and learning: and cause it is the fourth which we build upon piece or two in the language: the which we cate likewise unto you, to your Excellency his Mauritanian satisfaction which comprehends design of our waiting present. Now, for that noble Ambassador this letter write some which seem to us verified, and therein char out sufficient distinction whole body of Christians such errors as we Unabhor as well as the tans, with whom we are in such even against fellow Christians—the that are fain to be reconciled soldiers in such converted points in religion should best know the cause in Europe about the same undertake in this our and third treatise, which observations on that letter to set forth briefly and in what points all Christians generally agree with tans in matters of religion; in what things universally disagree with the reasons for *Thirdly*; in what case justly dissent from the Catholics: *Fourthly*; protestant Christians do you in condemning their errors, and their reasons for the same we intend then to lay what articles we, the Christians, of all other religions concur with you tans; (to which we draw in those important points

all other Protestant or Papal Christians,) with our additional arguments to yours, to prove, that both you and we have unavailing grounds from Scripture and reason to dissent from other Christians in such verities, though we do count them otherwise our brethren in our Lord Jesus Christ.

THEREFORE, in the sixth place, we, as your nearest fellow champions for those truths; we who with our Unitarian brethren were in all ages exercised to defend with our pens the faith of One Supreme God, (without personalities or pluralities,) as he hath raised up your Mahomet to do the same with the sword, as a scourge on those idolizing Christians; we, I say, in this our peculiar lot in religious controversies, shall, in our duty of love, undertake to discover unto you, in these our books, those weak places which are found in the platform of your religion, and shall herein, with your favor, offer some materials to repair them. For we do, for the vindication of your Law-maker's glory, strive to prove, that, such faults and irregularities not cohering with the rest of the Alcoran building, nor with the undoubted sayings of your Prophet, nor with the Gospel of Christ, whereof Mahomet would have himself to be sent a preacher; therefore, I say, those contradictions were foisted into the papers found after Mahomet's death, of which, in truth, the Alcoran was made up; it being otherwise impossible that a man of such judgment as hath proved itself in other things so conspicuously, should be guilty of so many and frequent repugnan-

cies, as are to be seen in those writings and laws which are nowadays given out under his name. We do then endeavor to clear by whom, and in what time, such alterations were made in the first setting out of the Alcoran; and though we have ten times more to urge on the subject than we present, yet, by a few summary touches, that we have here in a few days made up for your view, we suppose there may be enough to satisfy any unprejudiced and thinking persons. Such as it is, we beseech you to accept thereof as friendly advices left to your reason and conscience to judge of with yourselves; seeing we offer not the same as to upbraid you, but out of humanity and a loving spirit, to the end, that, if you think to examine, and redress those errors, we may, by your proceedings, stop the mouths of your adversaries, against whom we are often fain to stand for you in such points, wherein we may well, and reasonably do it. Lest, after all, your Excellency should judge of this our undertaking, and present, in a narrow, and contracted idea, suitable to the slenderness of our persons, parts, or retinue, who are but two single philosophers, and yet come as Orators of those Unitarians, whom we proclaimed to be so great a people, it is necessary we should give a short view of the antiquity, and extent of this noble sect, and hint to you the reasons, that make them in these parts use such cautiousness, and as to their sentiments to carry themselves, as those princes I mentioned, to go *incognito*.

As to their antiquity, I need but call it to your mind, that not

only all the patriarchs, from Adam down till Moses, not only all the Jews under the written law, and the Old Testament, to this very day, were still worshippers of an *one only God* (without a trinity of persons;) but that also all the primitive Christians, in and after Christ and his Apostles' time, never owned any other besides that single and Supreme Deity: and all the true and purest Christians, their lawful disciples, do to this very day, worship no other, but the sole Sovereign God, the Father and Maker of all things. And therefore are we called Unitarians, as worshippers of that one only Godhead in essence and person, that we may be distinguished from those backsliding Christians, named Trinitarians, who own three co-equal and self-subsisting persons, whereof every one is an absolute and infinite God, (as they pretend,) and yet they will have all these *three* to be but *one God*; which is such a contradicting absurdity, that certainly our wise Maker and Lawgiver would never impose it to be believed upon that harmonious and relative rectitude he hath placed in the reason of man.

Of the first, then, that opposed this rising error in old times, was Paul of Samosate, a zealous and learned bishop of Antioch, with his people and adherents; he lived sixty years before the council of Nice, which was held on this subject about three hundred years after the ascension of our Lord. There was also Marcellus, bishop of Ancyra in Galatia, with his friends and followers. Eustatius, bishop of Antioch, and Arius, a presbyter of Alexandria, with many more

living in the time of that council, did openly withstand and refute the Trinitarian schism, as we see in the chronicles of that age. I omit Phouinus, bishop of Sirmium, and the famous Nestorius, with many more persons persecuted for the same truth, who, though they had some nominal difference about the too curious expositions of those mysteries, yet they agreed in that main point of *the undistinguished sovereign unity*. And from the reign of the Emperor Constantine, both the Oriental and Occidental Empire generally persisted for some hundred years in that same faith, resisting those contradictory opinions of the Trinitarians, even in the declining times of Christianity, occasioned by the growth, or the tyrannical usurpation of the Popes and Clergy, who would force their private notions, and human inventions on men's consciences; that is, in the reign of the Emperor Charles the Great, about the year eight hundred. Bonosius and Elipandus, with other bishops and Christians in Spain, unanimously opposed the doctrine of a Trinity; and, of late years, in Europe, stood up the pious and noble personage Faustus Socinus, and his Polonian association of learned personages, who wrote many volumes against that and other errors sprung up among Christians. But now, to lay before your Excellency the extent of this orthodox faith of the Unitarian Christians, in what nations it is held, be pleased to observe that all the Christians throughout Persia, Armenia, Mesopotamia, those called of St. Thomas, and some Hollanders and Portuguese

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y, in Holland, as well as
d; but being under the
of such unchristian per-
ns (which hath been, in
dom of God, the lot of all
ristians from the begin-
or to try, exercise and for-
ir knowledge and virtue
opposition of their adver-
we cannot open our-
nor argue touching our
ut that even our nearest
that are Trinitarians, out
staken zeal, would be the
deliver us up to Bishops'
prisons, and inquisitions,
ndangering both of our
d fortunes. That is the
son, that we have not hith-
ited in greater numbers
gratulate and welcome

your Excellency, nor can at this
present in such a manner, as we
well judge to be suitable to your
grandeur, and the respect we
bear to your prince and people,
for any share of divine truth you
or any other do hold entire with
us from our God and our Savior
Jesus Christ.

Countenance, therefore, this
philosophical plainness and free-
dom (that is part of our profes-
sion) which emboldens us two
to be more forward, than others
of our persuasion, to offer you,
rather than fail, a mess of our
own trade. Such slight pres-
ents in appearance as these little
books are, whose contents we
think nevertheless so important
for the good of your souls, that
we would be ready (if accepta-
ble) to go and assert the contents
thereof to the learned of your
country, had we any prospect of
success, while we are uncertain
what entertainment attends such,
as would object any thing against
your Alcoran, be it never so
modestly and lovingly proposed.

Therefore, since we cannot
row in person, be pleased, noble
Sir, to communicate the import
of these manuscripts, to the con-
sideration of the fittest persons
of your countrymen, only as a
scantling of what the more learn-
ed Unitarian brethren could say,
far beyond any thing that is here
on the subjects of our differen-
ces. And lest you might think
it too mean an office to be in-
strumental in spreading any
such divine verity; consider, if
it be so great a matter to per-
form the part of an Ambassador
among earthly princes, (which
your Excellency hath so lauda-
bly done of late,) how far more
glorious is it, to undertake the

any one of her family, could read? and was answered in the negative. I then made several observations to her, on the importance of being acquainted with the great truths contained in the Bible; of her own and her children's interest in them; of the judgment of the great day to which she was hastening, and the reward of the wicked and the good, which awaited them in a future world: reminding her, that though she was poor in this world, yet, if she was without an interest in Christ, she would be infinitely poorer in the world to come; and that her poverty here was of little consequence, if she knew what it was to have a treasure in heaven.

"All this time she hung her head, and appeared very attentive, as well as affected, with what was said.

"When I had finished what I had to say, she very humbly and solemnly replied, that though she was poor and unworthy, and had no learning; yet she hoped God had taught her these great things by his Holy Spirit, changed her heart, and made her to love him; or in words to that amount, for I cannot now remember exactly those she used. I was much disappointed to hear such an answer from her, for I had addressed her, as one whom I supposed not only ignorant of divine truth, but opposed to it. I next made some inquiries respecting her experience, and received very satisfactory answers. She observed, that she had often grieved, that she could not read the Bible, and that she had none in her house; that she had deter-

mined several times to learn to read; but said she was very poor, and had to work to help support herself and family, and on that account find no time; that she, however, went to the neighbors' and asked them to read it to her, this way and attending me she had endeavored to get some knowledge of the Bible. I encouraged her to pursue this method, and concluded by saying to her, if she would endeavor to have her children taught to read the Bible, and labor to have others read it to her constantly; in short, if she would make a good use of it, she might give her one. To this question I received no answer, but she wept *as if she thought* expected she did not recall the Bible, and doubted whether she would make a good use of it. After a short time, coming herself, she answered in a very humble manner, that she would try. I then promised to furnish her with one, and directed her to some means for obtaining it. On my leaving her house, she followed me to the door, and with tears in her eyes thanked me for calling, and she hoped the Lord would bless me for what I had said and done.

"Thus I left her. I have seldom seen so strong manifestations of grace in any person. Her deportment was that of a humble, broken-hearted Christian; in short, of one who seemed to possess in an eminent degree that *charity which vaileth not itself, is not puffed up, and hath itself not unseemly.*"

For the Panoplist.

**ON A PERMANENT
FUND FOR THE MINIS-
TRY OF THE GOSPEL.**

The following remarks were
sent in your useful publication,
and are inserted here.

The missionary cause has
attracted the attention of the
Church of Zion, both in Europe
and America; and is calling
forth more and more fervor,
their exertions, and their
prayers. What is to promote
this either directly or more
indirectly must be considered.
For this purpose, not the estab-
lishing of ministerial funds,
in all our churches, is exceedingly
advantageous. This would not
only relieve from the difficulty
of an annual ministerial
election, but preserve the union
and harmony of our congrega-
tions. It would enable the pi-
ous to devote a much greater
sum than they now do to
various purposes. The
length of their annual
contribution for the support of
the night then be directed
to the maintenance of missions.
By giving the call at home a
greater impulse would be
the effort made abroad.
And thus be in a situa-
tion to aid the evangelizing of
the heathen with something
of their benevolent wishes
and the extent of their
ability.

What method can this
object be accomplish-
ed in populous and wealthy
countries is presumed no diffi-
culty of magnitude will arise.

In small societies the establish-
ment of a fund will be a matter
of extreme difficulty. To devise
a practicable plan for such soci-
eties to pursue, considering
their weakness in wealth and
population, is a desirable thing
and an arduous task. I would
suggest the following.

Let a small sum, according
to the ability of a society, be sub-
scribed and put on interest. Let
the interest be added to the
principal until a capital is creat-
ed, the interest of which will
pay a salary. That this is a
practicable plan every person
will be persuaded, who will take
the pains to examine on mathe-
matical principles, what sum
now put at compound interest,
will produce five, six, or eight
hundred dollars, as the calcula-
tion may be, at a future given
time. It will be seen from ex-
amination, that individuals may
be found, in almost every parish,
who, were they so disposed,
might lay the foundation of a
fund which, in process of time,
would support a clergyman.
And in what way can the pious
more effectually subserve the
interest of the Redeemer's king-
dom with their substance, than
in this?

It can scarcely admit a doubt,
that were the subject duly can-
vassed, a sufficient number
might be found in every society,
who would by their united con-
tributions raise the requisite
sum.

The length of time which
must elapse between the es-
tablishment of the fund and
its going into operation, is a cir-
cumstance, which, though some-
what discouraging, admits of
much consolation, from the con-
sideration, that in all societies

the probability is, that Christ would raise up new donors to this ministerial fund, and whatever should be added by them, or by any other means be devised to increase it, would shorten the time to which those who commenced the business were obliged to look forward, and that the greatness of the object is such as may well exercise the fidelity and patience of its friends in its attainment. As the sums subscribed would be different, the relief to societies would be successive from the time of the operation of the fund, their strength would be gradually gathered to the central point of supporting missions, and by the time the door is effectually opened for the universal diffusion of Gospel light, Christ's friends would be able to make an effort proportioned to the greatness of our privileges and the infinite worth of millions of souls ready to perish! I only add, Is it not the duty of the rich to see that a sure foundation is laid, that the poor may always have the Gospel preached to them?*

A. G.

THE BENEFIT OF RELIGIOUS MAGAZINES.

The following letter is inserted with some small abridgments and slight verbal alterations. It was received by mail, and we know not the writer. Ed.

To the Editor of the Panoplist.

Sir,

I AM a plain man, and live in the country, where I never had much advantage of learning, or of in-

*Our respected correspondent will see, that we have altered his signature, as the one, which he took, has been previously assumed by another writer for our pages. Ed.

tercourse and acquaintance with the learned. But for more than seven years I have been a constant, and I hope of late not unprofitable, reader of the Panoplist: and though, as you will readily perceive, I am not much used to writing, especially for other people to read, yet I have for sometime wished to say something to you, in this way, concerning that publication and myself.

You must know, Sir, I first took the work partly to gratify my wife, who always loved to read such books better than I *then* did; but chiefly out of respect to my minister, who at first introduced it into my house, and recommended it as a valuable and cheap publication, well worthy the attention and perusal of every family and individual. I took it, but often thought of its annual expense: and little more than two years since, I was nearly resolved to discontinue to take it. Times, I thought, were hard, and taxes high; and I could not see it best to pay one dollar and twenty cents every year for such a pamphlet.* I communicated my thoughts on the subject to my minister. Though he did not urge or wish me to continue to take the work contrary to my interest, yet, in a very becoming manner, he renewed his former recommendation of it, adding, that it might be very instructive and useful to my children, and that perhaps I might, without any inconvenience, by lessening

* Some of our subscribers, who never see the Minor Panoplist, used to be informed, that we publish, in a smaller pamphlet, a part of the matter contained in this work; and that, in this reduced form, and printed on less costly paper, the work is sold for *one dollar and twenty cents a volume.* Ed.

her expenses, save in the course of the year, pay for it. My wife, a woman, anxious still to work, set in with him, and he knew, though always calm, she could save an enough in a year, (her customary savings,) for the Panoplist. I consented to take it. She soon left the work of saving for herself; and before the year was out, I was fully convinced by leaving off some of my needless expenses for my table and children, by which we never suffered any inconvenience, she saved "more than enough," as she said, "to pay for the Panoplist."

I thought that I too would try the experiment of saving, particularly in the use of ardent spirits.

I had never considered myself a great drinker, by any means.

But as the fashion is, I had considerable spirit in the use of the year. At our meetings, and on other occasions, I generally went into the tavern, with my neighbors, and took a glass. You know, Sir, that things are very common in our country towns, and though I am sorry to say that some professors of religion do not like to appear, you know, at such a place, or be thought stingy, or otherwise. But this custom, of drinking at least, brought a considerable annual tax upon me as well as others; and I was determined to leave it off, however I might be. I saved by this resolution more than the cost of the Panoplist, and with no kind of disadvantage,

but found a benefit from it. I got home from town meetings, &c. in much better season, and felt better all the night and the next day. When at home, and about my work, I used to take a little spirit in the cold weather, to guard against the cold; and in warm weather, to guard against the heat; and in the spring and fall to guard against the effects of the changes of the season, as well as to strengthen me to labor. But in the hay-season and harvest, I used to take it the most freely, because those, you know, are very busy times, and one has to work unusually hard. I have a little snug farm, and, in the most busy parts of the year, need to hire some help; and it generally cost me about ten gallons of rum a year. This, at the lowest in the country, has been upon an average for several years past, ten shillings a gallon; amounting at least to \$16,66 a year. Well, I was resolved to leave off this expense; and, in the first year of the trial, though it was a little difficult to bring my hired help into my plan, I used, in all my labor and family, only three quarts of spirits; and the next year, which was the last, only one quart, and that in case of sickness. Thus, in two years past I have saved, by not using spirit, at least \$32, besides the saving mentioned above at town meetings, &c. All this I ascribe to the Panoplist as the means, and to what my minister said about my continuing to take it. By this disuse of spirit, I find no inconvenience whatever. But, on the contrary, I find I enjoy better health; endure labor in heat and cold better; and that my work, in every season of the year.

is rather sooner and better performed. By this saving, I not only can pay for your publication, but am generally more ready and able to pay my taxes; can cheerfully contribute something to charitable objects, particularly the promotion of religion; and have lately bought for my family's use an excellent copy of Scott's Bible.

But this is not all the benefit I hope I have derived from the *Panoplist*. It has been a mean of bringing me, I trust, to a more just knowledge and understanding of some very important truths, and I hope to know them by experience. It has done good, I believe, in my family; as it has engaged the attention and afforded important instruction to my children as well as wife. They love to read it, and give an account of what they

read. It gives us some of the most important information, which we could get scarcely from any other quarter. It brings into an interesting nearness distant nations, and promotes a brotherly and benevolent feeling for them; and tells us what wonders God is doing in the world, in favor of Zion and for the salvation of poor sinners like myself. I wish others to read it, and make the particular experiments in saving that I have done.

What I have written you will dispose of as you please; and believe me, with respect, your humble servant, P. S. jun.

N. B. I wish, Sir, you, or some of your correspondents, would publish something that might put a stop to the odious custom of using spirit at funerals.

Dec. 1814.

RELIGIOUS INTELLIGENCE.

EXTRACTS OF A LETTER FROM THE REV. MR. BURDER, TO THE REV. DR. WORCESTER, DATED SEPT. 28, 1814.

"Dear Sir,

I VERY gladly avail myself of an opportunity of renewing my correspondence with you, by means of the return of our highly valued friend, Dr. Romeyn.

"A happier state of public affairs is, I hope and pray, at hand, when intercourse will be easier.

"You will have heard long ago of the success of the numerous petitioners in this country for liberty to send missionaries to India.* The door is now open,

under certain restrictions, and we trust many laborers will gradually be sent. Some are already gone. We have sent three to Batavia, and one to the Isle of France. Another is gone to Canton and Macao to assist Mr. Morrison. But such was the power of the Popish priests, at the Portuguese settlement at Macao, (where Europeans are obliged to spend part of the year, not being allowed to continue many months at a time at Canton,) that they prevailed on the Portuguese government to send Mr. Milne, (the assistant,) away in a few days. After spending some months at Canton, he went to Malacca, Java, Mauritius, &c. every where dispersing printed copies of

were nine hundred applicants, who wished to be employed as missionaries to India. The fact on which the Directors were congratulating the friends of the Society was, that nine hundred petitions, signed by nearly half a million of individuals, were presented to Parliament, intreating that missionaries might be permitted to reside in India.

Ed.

* We have been informed, that a passage in the Report of the London Missionary Society, published in the *Panoplist* for December, has been misunderstood. The passage is in these words: "Nine hundred petitions (a number unequalled on any other occasion,) claimed liberty to preach the Gospel to the millions of India." Some persons have understood the sentence to state, that there

Testament in Chinese, (which he had completed,) together with hymns and religious tracts.

It was in the beginning, the of the disciples may more extensively diffuse the truth abroad. We the translation effected by Mr.

as a great work. He is em-
nified for it, and, we have rea-
sons, a great scholar in the lan-
guage has been, for two or three
years, employed as a translator for
the India Company. We send you

this work for your missionary
which we beg your acceptance.

Mr. Newell's visit to all the mission-
aries in South Africa, as briefly
in our Report, you will peruse

with interest. He has been most mar-
vellously preserved in great perils; has
made discoveries; and his arrange-
ments we trust be productive of great

benefit. Some, indeed, already ap-
parent awakening has taken place
in the town, formerly Klara Water,
near Orange river, many hun-
dreds north of the Cape. Mr. C.

of the city of Latakoo, four miles
distant, and found that there
were two nations north of that city,
who speak the same language. We

are sending several missionaries,
one of whom will be one or two capable
of writing a grammar. We hope a trans-
lation of the Scriptures may hereafter be
in that language.

My travels are just going to press,
and are uncommonly interesting. Mr.

has been to some places, where a white
man never before seen. His produc-
ing glass astonished and affright-
ed the natives. His watch exceedingly
pleased the queen, who thought it alive,
and would not be prevailed upon to put it
down.

Believe me, my dear Sir. Salute all the
brethren united with you in pro-
moting the great cause of our dear and
redeeming Redeemer. For Him let us all
strive harder and harder, for the night is

near. I am, dear Sir, your truly affectionate
brother, Geo. BURDER."

In his letter to Dr. Worcester,
1, 1814, Mr. Burder says: "I
rejoice that your missionary ef-

fects have brought several curiosities
among which is the King's
possessed of thirty two cut-skins
laid together, though the inhab-
itants saw a needle. These, with
other articles from other countries,
are now forming into a little

collection, which meets with such encouraging support
from your churches. It is a token for
good." He adds:

"From the last accounts, which we had
from India, it appeared that your mis-
sionaries were allowed to continue at
Bombay."—"I believe it was by direction
from the supreme government at Calcut-
ta—Lord Moira, who is friendly to mis-
sions."

EXTRACTS FROM MR. NEWELL'S LETTER.

We now present our readers with some
parts of Mr. Newell's letter, dated
Dec. 20, 1813, which were thought less
necessary than other parts to be pub-
lished in the appendix to the Report of
the Prudential Committee. The Chris-
tian public are already aware of the
reasons, why the missionaries did not
go to the Burman empire in the first
instance, as was contemplated at the
time they left this country. Still it may
be desirable to peruse Mr. Newell's
brief statement of these reasons, with
several interesting facts, which will
be new to most of our readers.

"The reasons for giving up Bur-
mah," says Mr. Newell, "will, I hope, be
satisfactory to you and all our Christian
friends. The first things which we learnt
about that country on our arrival in India
were these: Mr. Chater, a missionary
from the Baptist Society, had been four
years at Rangoon, had learnt the Burman
language, commenced the translation of
the Scriptures, and expended many thou-
sands of rupees on the mission, and after all
had given it up, left the country, and gone
to Ceylon. Mr. Pritchett, a missionary
from the London Society, who had been
in the country nearly as long, and had
made nearly the same progress, had also
left, and gone to join the mission at Vizag-
apatnam. Mr. F. Carey still continued at
Rangoon; but, in a private letter which I
saw, he said, that he had but a very distant
prospect of doing good in any other way
than by translating the Scriptures, which,
with the help of his pundit, he could do as
well at Serampore as at Rangoon.

"The reasons, which the missionaries
assigned for leaving Burmah, were prin-
cipally these: the unsettled state of the
country, the ferocity of the Burman char-
acter, and the despotic nature of the gov-
ernment. The Burmans were, and had
been for a long time, at war with the
Siamese. The missionaries were exposed
to danger, both from the incursions of the
enemy, and from civil commotions, occa-
sioned by the pressure of taxes and the
tyranny of the government. The em-er-

Mission among the Wyandots.

Pat.

absolute despot, and the government absolute, in their respective countries. Their laws are sanguinary to the extreme, which is unknown in other countries. Their common punishments are death, crucifixion, and pouring molten lead in small quantities down the throat.

Mr. Chater tells me, that of the punishments were often inflicted for the offence of drinking opium. Dr. Carey informed me, that very recently a Burman had ordered five hundred men to be executed, and his command was obeyed. And strange to tell, the men had committed no offence; but were recruits, that had been sent to the gallies by an officer to whom he had taken offence, and for this only they were sent to death in that inhuman manner.

At the time of our arrival in Bengal, the English inhabitants at Rangoon had escaped a general massacre, and were in refuge in one of his majesty's ships then lying in the harbor, and his family were demanded by the viceroy of Rangoon; but he refused to deliver them up. Dr. Carey entered into a written agreement with Mr. Carey, by which he was given protection and a peaceable residence in the country. After the storm, several merchants gave large contributions for permission to stay.

I have not had a letter from him since his arrival at Rangoon; but have indirectly learnt, that he and sister Judson are there. As Mr. Carey was quite alone, I think it altogether probable, that brother and sister Judson will continue with him, if it be possible for them to live in the country.

"The reason of our going to the help of France brother Rice will explain to you. We had no other alternative left us, but to do this, or, what was worse, to quit the field and return home."

MISSION AMONG THE WYANDOTS.

It is known to the religious public, that the Rev. Joseph Badger has labored several years as a missionary among the Wyandot Indians. This mission was broken up in the first year of the present war. Every thing, which relates to the attempts to evangelize the heathen in our own country, must be interesting. The following account of Mr. Badger's mission is taken from a communication which he made to the *Society for propagating the Gospel among the Indians and others in North America*, under the auspices of which Society he prosecuted the mission. Ed.

"The only condition, on which I was willing to enter the field of mission among the Wyandots, was, that domestic and

man. He professed to be anti-slavery. He requested the papers to him, and let him inspect the conduct of the traders.

He gave a set of ploughs the one of the season, which on the Sabbath, at Detroit, was, there is no attention to the subject that there is more visitation any other day. The equality thing brought out a number in

Wednesday I set out for Lima arrived at the missionary station evening. Found one of my men with a bilious fever. Preached the Sabbath to the few white passengers there. On Monday, with all my men, laid the foundation of a first square. On Tuesday, the same was done. In this situation, I found some miserable feeling the Indians, our purposes the gloomy. The men were sick when he got able to ride.

I invited the Indians to lay up the logs for the mission at about three in the afternoon. I found them so unwell that I went to the work no longer. My continued through the next day, when my health was impaired, missionary family work, and when he saw some escape of these purposes of success would almost but I had consolation; and my mind with the reflection, that religion, and men with infatuate ones as deluded people to listen to his word of listening to their false

He had a speech from the Governor to the Indians, they called the Sabbath, and visited me to them. Finding nothing in the at what I could improve for their situation, I read it to them, and being a large number collected to be present, I took up nearly two or reading the speech, in urging motion to the Gospel. After as long as I thought it would do effect, I went to the house of rest, and was soon followed by one man, (*Walk-on-the-water*), and all others, to whom I rehearsed the miracles of Jesus Christ, as of the Christian religion, and comparison between those and what's.

July 10th. Had a long talk with them on their domestic affairs, which they appeared well. Tuesday, Ewanepu came and my son got the remainder of the

logs for the house. Wednesday, my son was taken sick with the bilious fever. I did nothing until Saturday, but take care of my sick family night and day. Saturday, a number of the Indians came and helped me finish laying up my house, and put the roof on the west side. I worked myself until I could scarcely walk.

Aug. 8d. The agent for the U. S. arrived with the public stores. He was in a state of distressing sickness. This man, and my sick family, filled my mind with care, and my hands with new employment. Soon after the agent arrived, and while he was under the operation of medicine, Patterson, a Scotch trader, sent two drunken Ottobas to him to demand whiskey. When they came in, I was engaged in prayer with a number of Wyandots, who a little before came in, and visited me to give them instruction and to pray with them. The Wyandots retired soon after prayer. One of the Ottobas pulled off his breeches, and laid them on the bed for whiskey. I told him to take them away, for he should have no whiskey. He was soon turned out of doors, and reluctantly went away. This week I was taken up in attending on the sick, excepting two or three hours in a day, when I staid away and worked at the house. I also made a kind of bedstead for the sick family, and corded it—made a place with crutches and boards for a lodging for my sick son. In the latter part of the week, I removed the sick into the house, and covered the east side of the roof with our tent. The agent, Mr. Samuel Waterman, got better, and on Wednesday was agreed with Armstrong to interpret for the store and mission; but the next day Patterson got him to engage with him at his store. Providence would not suffer this man to be the interpreter for the mission: he was intemperate, and not to be depended on.

Aug. 10th, Lord's day. Preached to the Indians. Mrs. Whitaker interpreted,—a woman, who had been made captive in her childhood, and lived with the Wyandots. On Monday Mr. Johnson, who had been U. S. agent at Fort Wayne, came to assist Mr. Waterman. My help at this time being sick, I worked exceedingly hard, not only in doing my own work, but in showing the Wyandots how to build their houses. On the roof of my house finished and the door made this week.

Lord's day, Aug. 17th. Last Sabbath I gave them the history of Basil and his prophets, of Elijah, &c. They paid great attention. To-day I related the history of the creation and the fall of man. An Indian from Honey Creek, John Wyandot, told me that he was not of the same way

their prophet. He wished to live in his house, and pray with his people. I passed that way. This increased his attachment till he died, a year before I left the mission.

Having observed for some time that the traders were very busy with the Indians, and having learned from them that they were plotting against me, and particularly against me; I felt it my duty to go to Detroit, with some of the chiefs who were generally going to the States. Mr. Johnson, who was in favor of the mission, advised me to go before the Governor. I arrived at Detroit on Saturday. I was long enough to wait on the Governor. At this time, I found others endeavoring to destroy the mission beside the Indians. The Governor read me a letter from the Secretary at war, stating, that a clerk at Sandusky, who advised the Indians to listen to the Quakers, was a very bad person, not to be trusted. He directed the Governor to take care of the matter; and, if any such thing was done with the Indians, to order them out of the country.

Sept. 1. The chiefs and warriors of between 70 and 80 came to the mission. As soon as they were ready for business, the Governor told them if I had ever given them anything to the Quakers. They

"I returned to the missionary station, Sept. 7th; and from this time to the 20th, did little but wait on my sick family.

"Oct. 2. Wrote a petition to Congress for the Indians, concerning the land on which they live. Wrote also for them a letter to the Missionary Society.

"Oct. 6. On Monday, set out to meet the Society at Pittsburgh. In this journey I experienced much of the goodness of God, and returned to Sandusky, Nov. 17th. My son, and other members of the family, had been sick the greater part of the time; but were now getting better.

"Nov. 25th. I went to visit the head chief Tache, at his hunting camp, and presented him with a piece of fine broad-cloth from the Society, with several letters, and a speech from Governor Hull. He received me very kindly, and entertained me with the best he had. On my return, met with the Rev. J. M'Lane, at the Upper Sandusky, with fifteen head of horned cattle and twenty-one hogs for the use of the mission.

"Lord's day, Nov. 30. Mr. M'Lane preached to several families of black people, who live here. In the evening, expounded a chapter to them. Several of these poor people have for some time been seriously impressed. In conversation, two of the women observed, in broken English, that "their hearts grew more bad."

"Dec. 2. Got back to the missionary station. From this time till the 10th of

Donations to support Foreign Missions.

25

The Shawanese prophet is to be furious among them; and Wyandotté is trying to do some-
thing as prophet. All that class of
people among the Indians, use-
less skill, in lying devices, to
the minds of the Indians against
us. From these drops of human
we may expect more difficulty
any other quarter."
(To be continued.)

1815. TO THE AMERICAN OF COMMISSIONERS FOREIGN MISSIONS.

1815. From two chil-
Yam's present from
young ladies in Arkport,
Society, (N. Y.) 5 20
from the Female Cent
in Marlborough, (Ver.)
Dr. Lyman, the Treas-
urer by the Rev. Eph-
Newton, 10 00
from the Female Charita-
ty in Westford, (Mass.)
Elizabeth Prescott, their
sister, 22 08
a young lady in West-
ford, Rev. Isaac Knapp,
from the Female Cent
in Bridport, (Ver.) a
small contribution made
at meeting, in August,

Carried forward, \$44 28

circumstances of this donation
related by the father of the chil-
dren, a respectable clergyman, in a letter
to the Treasurer. Happy would it be, if
all Christians had the self-de-
nial perseverance of these children.
"Summer, my son, who is seven
years old, hearing of a similar instance,
he denied himself the use of sugar
and coffee for six months, if I
gave him a dollar for the use of
sugar, or the distribution of
bibles among the heathen. My
son, who is four years old, immedi-
ately ceased to do the same. I cheer-
fully agreed to give them each a dollar
for the same. The two dollars I now
send will only observe, that they
are particular not to use any
when their mother was about
them any through forgetfulness,
always remind her of it. My son,
in accord, still denies himself the
sugar, and seems to be bent on
permanently for the object pro-
posed."

Brought forward, \$44 28
1814, remitted by Mr. Phay
Fisk, 20 00

From Miss Mary Parker, of
Westfield, (Mass.) by the Rev.
Dr. Lyman, 2 00

From the following persons in
Sherburne, (N. Y.) remitted by
the Rev. John Truair, viz. Mr.
Nathaniel Brown and Mr. Elea-
zer Lathrop, \$2 each, \$4

Three friends of missions,
\$1 each, 3

Two friends of missions,
\$2 each, 4

A friend of the heathen, 6

Mr. Josiah Lathrop, for the
translations, 5

A friend to the heathen, for dn. 1—20 00

From the Female Mite Socie-
ty in Sherburne, (N. Y.) remit-
ted by L. Kason, Directress,
for the translations, 15 00

From the following persons,
by the Rev. Joseph Lee, of Hoyal-
ston, (Mass.) viz.

Mr. George Talburd
and his family, of Athol,
(Mass.) \$10 00

Mr. Silas Hale, of Phil-
lipston, 5 00

Mr. Joseph Goddard,
of Athol, 1 00

Friends of Foreign Mis-
sions in Hoyalston 20 60—46 60

From an aged clergyman, a
friend of Foreign Missions, it be-
ing an unexpected present to
him, on a certain occasion, and
which he instantly devoted to
this purpose, by the Rev. Dr.
Morse, 5 00

From the following Societies
and individuals, by Mr. Henry
Hudson, the agent of the Board
at Hartford, viz.

The Auxiliary Foreign
Mission Society of Mid-
dlersex county, (Con.) by
Richard Ely, Sud. Eq.
Treasurer, \$20

A female in Sidney,
Delaware county, (N. Y.) 2

The Foreign Mission
Society of the Western
District of Fairfield coun-
ty, (Con.) by Matthew
Marrin, Esq. the Treas-
urer, 32

The Female Foreign
Mission Society in Frank-
lin, (Con.) by the Rev.
Mr. Nott, 24—152 00

31. From the following per-

Carried forward, \$200 28
12

Hampshire Missionary Society

Brought forward, \$220 28
and society, by the Rev.
Payson of Rindge, (N. H.)

Mr William Barker, of
Rindge, \$2 00
Mr John Stearns, of do. 2 00
Several children in do. 1 23
Rev Dr Payson, 8 00
The Female Cent Soci-
ty in Rindge, (their col-
lection for 1813, including
rents interest,) 6 06
The same Society, their
collection for 1814, 13 68—23 07
Feb 2. From Mr Isaac Tuck-
er of Milton, (Mass.) by the
Rev Samuel Gile, 4 00
From friends of Foreign Mis-
sions, 8 00
From the Congregational So-
ciety in Gorham, (Maine,) a
contribution, half to missions and
half to translations, 30 34
From a stranger, a friend
of missions, by the Rev. Dr.
Hill, (a guinea,) 4 72
From Mr. Solomon Good-
rich of Jamaica, (Ver.) toward
teaching the knowledge of the
Word of Life among the heathen, 61 00
From the Foreign Mission So-
ciety of Brunswick and Tops-
field, by the Hon. Jacob Abbot,
the Treasurer, 13 00
From the Female Cent Socie-

received such numerous orders for
Bibles, from London and other places
all our presses are in a state of in-
creased activity, and that we shall find
ourselves compelled to apply to other
places, for the printing of our
Bibles. Through the medium of the above
Society (London) there are now
Bible Associations forming in Ge-
neva and other places. Not long ago a
similar one was established at Berlin,
and one at Copenhagen, and a Society
at Dresden. The most eminent
and municipal officers participate
in these institutions as president
members. In Warsaw a Polish
Society is at this moment forming,
like the other institutions, is to dis-
tribute Bibles partly gratis, and partly
at reduced prices."

DEDICATION, ORDINATIONS, AND E- LECTION.

On Wednesday the 25th ult. the
church in East Sudbury, was so-
lemnly dedicated to the service of Almighty
God. At the same time, the Rev Jo-
seph Wright was ordained pastor of the
Congregational church and society in
town. Sermon by the Rev Dr. M.
ORDAINE, at Weston, (Mass.)
1st inst. the Rev. JOSEPH FIELD
Sermon by the Rev President KIL-
PATRICK, at Galesburg, (N. Y.) in

CHARLES PHILLIPS, Esq.
 Rev. RICHARD S. STORRS,
 EPHRAIM ELY, Esq. and
 Mr NATHANIEL SMITH, Trustees.
 RUGGLES WOODBRIDGE, Esq. Treas.
 Rev. ELIOT HARRIS, Cor. Sec.
 Rev. PATRICK WELLISTON, Asst. Sec.

The Society expended the following sums during the preceding year: viz.

For the services of musicians	\$1,789 91
For books	519 69
Transportation of books	34 11
Postage, &c.	14 94
Other contingent expenses	16 92
Loss by counterfeit bills	0 00
	<hr/> \$2,910 50

The receipts of the Society within the same period, exclusive of between two and three hundred dollars interest on money lent, were as follows: viz.

Contributions from towns and parishes in the county	\$995 25
From the Female Association in the county	509 26
From the Female Charitable Society of Whitestown, (N. Y.)	137 00
Contributions from individuals in the new settlements	119 40
Contributions at the annual meeting	60 60
25 Bibles from Mass. Bible Society	16 92
Profits on the Panoplist	22 30
Other donations	22 12
	<hr/> \$1,872 96

The funds of the Society, at the date above-mentioned, amounted to about \$5,400.

The Society distributed, during the last year, 116 Bibles, and a great number of other religious books, both bound and in pamphlets and tracts.

The Report of the Trustees states, that eight missionaries had been employed in the course of the year 1813, the aggregate of whose labors was 170 weeks, i. e. three years and a quarter; and that the aggregate of services engaged for the year 1814 amounted to 185 weeks, or more than three years and a half.

The Trustees also state, that the conversions of the several towns and parishes of their connection have almost uniformly exceeded those of former years; and other generous aids have been superadded. We gladly notice this fact, as it confirms an opinion which we expressed long ago, viz. that the donations which had been made to support missions abroad could not diminish but increase the dona-

tions to support domestic missions. Few portions of our country have entered upon the business of supporting foreign missions with more zeal, than the district which annually contributes to the Hampshire Missionary Society; and yet we find, that notwithstanding the pressure of the war, the contributions to this Society are greater than ever. The same result is observable in other places. The fact is, that contributions for the spread of religion have never yet been limited by the ability of the people, throughout any large extent of country; probably not in a single parish. There is room for great and indefinite enlargement of such contributions; and, unless we are greatly mistaken, the world will soon see greater things of this description, than it has hitherto seen.

The following paragraphs close the excellent report of the Trustees.

"The multiplication of Missionary and Bible Societies and of other charitable associations for relieving the distressed and promoting the happiness, temporal and spiritual, of our guilty suffering world affords pleasing evidence, that a season of deliverance and salvation is fast approaching. The Trustees cannot fail to propound these joyful events, which are taking place in the administration of Providence, as animating considerations to their brethren of the Society and to their female associates in this work of the Lord, that all may be quickened to future zeal and liberality; that all may combine in their humble and devout supplications to the God of all light and grace, that he would by his sanctifying Spirit, teach their hearts to glow with an affection still more ardent for the redemption of immortal souls; that, in answer to the prayers and labors of his people, he would extend more largely the means and operations of this and all charitable associations, and make them the honored and joyful instruments of bringing home souls to Christ, as the price of his blood and the trophies of his cross.

"At this momentous period, the Christian world have every consoling argument to establish their confidence in the promises of the covenant, that God will redeem Zion with judgment, and build up the walls of Jerusalem which have been broken down; that he will lengthen the cords and strengthen the stakes of his redeemed Church; that he will silence the blaspheming tongues of those who revile, and break the rod of those who oppress his heritage.

"Let the notices of Divine Providence enliven the hopes and rouse the exertions of God's people to come up to the help of the Lord against his enemies. In obedience to his animating voice let all of us

having begun well, go forward until we shall see the day of our Jesus in the salvation of a countless multitude of immortal souls; until the righteousness of our Zion shall go forth as brightness, and her salvation as a lamp that burneth; until Jews and Gentiles shall see her righteousness and all kings her glory; when she shall be called by a new name which the mouth of the Lord will name, and shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God.

"The state of our funds will be exhibited in the several documents annexed to this report. From them will be seen what reason the friends of this Society have for mutual gratulation, to be of good courage, and to redouble their exertions for accomplishing that good work of the Lord, in which they are engaged, and in which they have in times past been so happily succeeded.

"May the Lord of the harvest send forth laborers into his harvest. The wide extended fields are now white and ready to be gathered in. May the good Lord now graciously accept the imperfect, feeble labors and prayers of his unworthy, waiting servants, and use them as the privileged joyful instruments in his hands of advancing the mysterious designs of his redeeming grace, in restoring this guilty world from the woe! depravity and deserved misery of an ungrateful rebellion and apostasy: May he make us all co-workers with our Father in heaven in the fulfilment of that consoling promise made to our dear Redeemer, that he will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession."

THE BERKSHIRE SOCIETY FOR PROMOTING GOOD MORALS.

IN conformity to a previous notice, a county meeting was held at Lenox, for the purpose of forming a *Society for promoting Good Morals*. The Rev. President Fitch, having been designated to that service, preached a Sermon on the occasion. A Society was formed, and a constitution adopted, which we have not room to give entire. The second article is as follows:

"The Members of this Society shall by their conversation and example encourage all virtuous conduct, and shall discountenance vice generally, and particularly the vices of Sabbath-breaking, intemperance in the use of spirituous liquors, and profaneness. They shall actively assist all civil officers in the execution of the laws of this State, against vice and immorality,

and especially the vices above mentioned, and shall use their influence and give their assistance in enforcing the laws made for the regulation of licensed houses and shops, and for the promotion of Schools."

After adopting the constitution, the Society proceeded to the choice of officers, when the following gentlemen were chosen: viz.

Rev. EBENEZER FITCH, D. D. *Pres.*

Hon. WM. WALKER, *first V. Pres.*

Rev. ALVAN HYDE, D. D. *2d V. Pres.*

Doct. THADDEUS POMEROY, *3d V. Pres.*

JOSHUA DANFORTH, Esq.

JOSEPH WOODBRIDGE, Esq.

Rev. GORDON DORRANCE,

ELISHA LEE, Esq.

Rev. SAMUEL SHEPARD,

NOAH ROSSETER, Esq.

Rev. JOSEPH L. MILES,

Rev. ELIJAH WHEELER,

Rev. THOMAS PENDERSON, *Cor. Sec.*

Mr. JAMES W. ROBBINS, *Treas. and Rec. Sec.*

Counsellors.

"The following Address to the friends of order, morality and religion, in the County of Berkshire, relating to the interesting objects of the Society, was approved and adopted, and ordered to be printed, with the proceedings of the meeting—

"THE providence of Jehovah, which is ever mingling mercies with judgments, has distinguished the present troubled era of the world, with many aspects which promise extensive good to the interests of religion and virtue. While vice has broken through the restraints, which have heretofore set bounds to its activity, and has shaken its broken fetters in the face of day, the friends of righteousness, order and peace, have been endowed, with unusual energy, in coming forth to the help of the Lord against the mighty. Amid the fluctuations of human things, different degrees of vice, have, in different periods, deformed the face of society, and endangered its repose. Vice, like other things, takes its surrounding circumstances, and displays itself in new forms, under new orders of things. But it is a consoling reflection, that the Providence of God, whose ever wakeful eye is fixed on the interests of virtue, has raised up, in every age, champions of truth and order, who have skillfully and successfully combated vice in its various appearances, and most formidable dimensions. The corruption of manners, which but a few years ago prevailed, in almost every part of Christendom, and

to threaten extensive desolation the moral interests of man, in sin, which it created, prohibited, and powerful reaction of religion and morality. Never is a time, when such systematic preaching efforts were made, to a religious truth, and to arms of virtue with increased success distinguish the present period before did the blessing of good more richly, upon exerted good. In this part of our we have been remiss and diminishing into the system of reformation is now diffusing, in directions, its benign influence. We floated to join the grand march improvement until we have been by the increasing corruption, went among ourselves. Deeply and for the consequence of these I impressed with a conviction of need of continued exertions, for removal of sin, a number friends of reformation assembled, meeting house in Lenox, on Tuesday, nineteenth day of August, 1814, in us with an invitation of the Association of Ministers, for purpose of devising and executing us for the reformation of morals society of Berkshire. The result deliberations is presented to you, institution we have discussed and

expediency and necessity of efforts for the attainment of any set are loudly proclaimed by the us of the world. Perhaps the the principle of association was ore fully developed or extended, than it has been in the recent which have been made to improve condition of mankind. Individuals can act but to a limited for the reformation of manners, they are surrounded by a state of that exposes to obloquy those who ing to risk the consequences of ing to cause the just and whole- us against vice to be respected. cannot be expected, that many will have the moral courage to with unaided and alone in the good of repressing vice. Well combinations bring into action the wisdom and experience of many inflame reciprocal zeal and and awaken a holy emulation in good. Impressed with their conviction, and relying on the efficiency sincere and simultaneous efforts to with a reformation, we have formed into a society, for the promoting, as far as possible, a

reformation of morals throughout the County of Berkshire. But we are conscious that the organization of a general society is only one step in the grand progress towards a reform. But a small part of the preliminary work is yet accomplished. A general society composed of detached individuals, who reside in different parts of the County, can act but with a feeble efficacy against vice. The formation of local auxiliary societies in the different towns of the County appears to us to be a procedure imperiously demanded, in order to the attainment of the object. To the establishment of societies of this kind we have pledged ourselves to lend our assistance. It is only by numerous local societies who can act with concentrated efforts, in their respective spheres, that any very thorough or decided measures can be pursued.— We must earnestly call on all the friends of religion, virtue and social life to unite themselves, in their respective towns in organized societies for promoting good morals and increasing a reverence for the venerable institutions of religion. It is by uniting with these particular associations has the members of the general society expect to exert themselves with most efficacy in the work of reform. The general society from the scattered situation of its members will not be able to come in direct contact with vice; it only proposes to render itself subservient to the great object by supplying a bond and centre of union to the auxiliary societies. There is much to be done for the purification and improvement of society, and we are surrounded by every consideration which can awaken hope or stimulate exertion. The tide of vice has not yet swelled into an overwhelming torrent. There is yet much elevated sentiment and much moral strength in the community. All that it is necessary for us to do under the blessings of Heaven to impress upon the minds of men a reverence for the institutions of religion and to secure the interests of morality, is to array the virtuous part of society against the vices which are disturbing the order of social life and exposing us to the displeasure of an offended God. We do not intend to employ unhallowed weapons, nor do we wish to awe, even the guilty, with terror. Our measures will be characterized by delicacy, moderation, clarity and a deep concern for the temporal and eternal good of those, of whose conduct our amusements must fall. We have no belief that the necessity of resorting to legal prosecutions will frequently occur. Such a painful remedy will not be resorted to until all gentler methods have been

attempted. But while our conduct is marked by mildness and moderation, it must be firm and determined. In the moral principles and religious institutions, which we have received from our Ancestors, we have a magnificent bequest which it becomes us to transmit unimpaired to posterity. It rests with these, who are now engaged in the active scenes, of life, to decide by their conduct whether the rising generation shall be virtuous and happy; whether they shall adorn and bless society; or contribute to fill up that fearful measure of iniquity, which under the righteous government of God, presages inevitable destruction. The sons of vice are swiftly passing off the stage: death will soon lay them low, and shall we not interpose our influence to prevent others from treading in their steps? It is in our power to throw a barrier around the rising generation. Let us then rise to our high responsibilities, and prove ourselves worthy of the solemn trust which almighty God has committed to our hands. The path of duty is plain and open before us; let us go forth to our sacred work in the strength of the Lord, and be the consequences what they may, we shall be sure of gaining the approbation of our own hearts, the reverence of all bad men, the esteem of the good, and the favor of that benignant Being who will permit no deed of charity, no act of self-denying obedience, to pass unrewarded.

EBENEZER FITCH, *President.*"

NEW WORKS.

Rene, a Tale translated from of Mons. F. A. de Chateaubriant; Cummings and Flintard. 92. 18mo.

A Sermon preached at Brighton, 12, 1815, a day of national prayer in the United States. Foster, A. M. Minister of the Brighton; Boston; John Eliot.

A Sermon preached at Belmont Monday, Nov. 14, 1814, at the funeral of Mrs. Betsey Matilda, wife of Mark Deolittle, Esq. A sketch of her life and character by John Woodbridge, pastor of the church in Halley. Published by request of the friends of the deceased. Amherst; William Butler. 1814.

The Perpetuity and Importance of the Sabbath: A Sermon delivered at the request of the citizens of the county of Cumberland, and the several churches in the counties of Essex and Portland, Nov. 10, 1814, for the purpose of taking measures to promote the observance of the Lord's day. Appleton, D. D. President of the College. Portland, A. and 1814. pp. 30.

WORK PROPOSED.

Samuel T. Armstrong proposes to publish the Remains of Henry Kisselburgh with an account of his life. P

OBITUARY.

The following notice of the Rev. Mr. Farrar was received soon after his decease, but was mislaid by accident. We now insert it for the purpose of preserving the memory of an excellent man.

DIED at New Ipswich, (N. H.) the Rev. STEPHEN FARRAR. He was born at Lincoln, (Mass.) October 22, A. D. 1738; and was graduated at Harvard College, in 1765, with a class, which produced an unusual number of distinguished characters. He was ordained at New Ipswich Oct. 22, 1760. In the death of Mr. Farrar, no ordinary loss is sustained by the religious community. His talents were considerably above the common standard. He had clear discernment, sound judgment, and a good knowledge of the human character. His piety appears to have commenced at an early age; which induced him to enter, while very young, on the work of the ministry. In his manners there was a

portion of gravity, which, at times, appeared somewhat austere and dignified. It was, however, tempered by urbanity and Christian benevolence, so that he was not only an instructive but a pleasant companion. In his private life, as well as in the performance of the ministry, he never failed to manifest a very deep sense of the holiness of God, and the value of the soul. Scarcely any thing can be more solemn, than his devotions. His temper, naturally so softened by the spirit of Christian prudence and moderation held a distinguished place among the large number of his virtues. As a theologian, he was decidedly a Calvinist. His ministrations were inefficacious. The church, over which he presided, has for many years been in a declining state. There are many, it is believed, in heaven and on earth, who w

joy and crown of rejoicing in the
 see of our Lord Jesus Christ at his
 go. To a former parishioner who
 him a few weeks before his death,
 speaking of the state of religion
 place, he replied, "I believe, it will
 hereafter of many a man and wo-
 that they were born here."

The writer would only add, *They, that
 see, shall shine, as the brightness of
 mament; and they, that have turn-
 ny to righteousness, as the stars for-
 and ever*

Keene, (N. H.) the Rev AARON
 A. M. in the 63d year of his age,
 37th of his ministry. Mr Hall
 ighly respected by his numerous ac-
 anoe. He was esteemed as a pious
 leful minister of the Gospel. Sinc-
 manners, affability, modesty, cour-
 kindness, philanthropy, politeness,
 1818, christian decorum, were shining traits
 character. Although he was a zeal-
 supporter of the orthodox creed of the
 1818, the doctrines of the reformation,
 1818, he was remarkably candid toward
 who differed from him in opinion.
 1818, in his disposition, he conspicuously
 ted the character of a peace-maker,
 his intercourse with his people, and
 leasiastical councils, called on subjects
 1818, upstart or controversy. Possessed
 1818, sympathetic affections, in a very
 1818, at degree, he always listened atten-

tirely to the tale of woe; and readily im-
 parted all the consolation and relief in his
 power. Having a proper sense of the
 worth of immortal souls, he was zealous
 in the performance of the duties of his
 sacred office. In catechising the children;
 in giving suitable instruction to the rising
 generation; in attending conferences,
 prayer-meetings, and other moral and
 religious associations, he was active and
 fervent, and highly useful. He was in-
 deed instant in season, and out of season.
 He lived in great harmony with his peo-
 ple, and retained their affections and es-
 teem till his death. His last sickness,
 which was short, he bore with Christian
 fortitude and resignation. His example
 at death, conformed with his precepts and
 examples in life. He viewed the prospect
 before him, of awaking in eternity, and
 appearing before the Judge of all man-
 kind, with serenity, and holy antici-
 pations, founded on evangelical faith. Yiel-
 ding that life, which had been laboriously
 spent in the vineyard of Christ, into the
 hand of God, he finished his course in
 Christian joy and hope, and took his de-
 parture into the world of spirits, to receive
 the reward of the faithful servant and
 master of Christ. He has left a widow,
 four children, and a large society, to
 mourn, that they shall see his face no
 more on earth.

POETRY.

LINES ON THE SABBATH BY THE LATE DR. LEYBEN.

Hail to the placid, venerable morn,
 That slowly wakes while all the fields are still;
 A pensive calm on every breeze is borne,
 A graver murmur gurgles from the rill,
 And echo answers softer from the hill,
 While softer sings the linnet from the thorn,
 The sky-lark warbles in a tone less shrill;
 Hail, light serene! hail, holy Sabbath morn!

The gales, that lately sighed along the grove,
 Have hush'd their downy wings in dead repose,
 The rooks float silent by, an airy drove,
 The sun a mild, but solemn lustre throws,
 The clouds that hover'd slow forget to move;
 Thus smil'd the day when the first morn arose.

For the Panoplist.

*be proper to insert in the Panoplist lines so unpolished as the following,
 are offered for that purpose. The subject, and the occasion, are their only
 commendation; but the writer would be glad by any means to turn the attention
 Christians more to these poor creatures.* T. C. S.
 Kingston, N. J. April, 1814.

THE SLAVES AT THE COMMUNION.

Poor negro, drink; his vital blood
 The Savior gave for thee and me:

Hymn...Peace...To Correspondents.

He poured for all the crimson blood:
The stream was free, divinely free.

And still 'tis free, as when he hung
High on the cross and prayed—('tis true—)
"Father, forgive the nameless wrong—
Forgive—they know not what they do."

'Tis free for *thee*: nor rank, nor wealth,
Nor fairer flesh, more welcome here:
To thee, to all, presenting health
The stream of life flows wide and clear.

The Shepherd Chief, who watchful leads
The fainting flock through deserts dry,
With *equal* love the hungry feeds,
The thirsty fills with kind supply.

Then *equal* praises let us bring
To Him, who saves us by his love;
With *equal* zeal we'll touch the string,
That wakes his praise in heav'n above.

For the *Panoplist*.

HYMN BY A PIOUS YOUNG LADY LATELY DECEASED.

Oh! I have shed the burning tear
Of mingled shame and grief;
And I have felt the pang severe,
Could scarce admit relief.

I mourn that folly round me throws,
Her poison influence still;
And while my cheek indignant glows
I'm passive to her will.

Sick of a nature prone to err,
How longs my soul for rest;
When grief and shame no more shall stir
The calm, untroubled breast.

A hope so cherished and so dear
I may not fix below;
In Heaven alone shall every tear,
Forever cease to flow.

PEACE.

We sincerely congratulate our readers on the return of peace. We had intended devote a column to this subject; but, in the first moments of joy, it seems hardly possible to say any thing, which shall make a deeper impression than the bare news of the happy event. Let us all receive so great a blessing, as becomes those who are favored with the Gospel of peace, and who are accountable to God for the use which they make of this new instance of the Divine benignity.

TO CORRESPONDENTS.

SEVERAL communications on our files will be inserted; and others will be noticed hereafter.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

MARCH, 1815.

VOL. XI.

BIOGRAPHY.

**OF THE REV. ASAHEL
HOOKER.**

Continued from p. 58.)

Mr. Hooker reached Go-
was apparent to his
that the flattering ex-
as of his speedy recov-
ch had been indulged,
remature. Indeed, his
pearance excited pain-
thensions, that he was
into a settled decline.
apprehensions continued
the next summer, which
in short excursions, at-
wherever he went by
Hooker. In the autumn,
cluded, with the advice of
s physicians, to avoid the
of a northern winter by a
to Carolina.

g the tender and trying
which preceded the ex-
of this purpose, was that
king leave of his nume-
cle of friends, and espe-
his people. On the Sab-
fore his departure, he
address to his church
gregation. His debility
uch, that he scarcely
able to stand in the pul-

not having publicly
to his hearers, in many
and the probability that
t never speak to them
XI.

again, rendered the occasion
deeply affecting.

Having stated the grounds, on
which he had before thought it
expedient for him and them,
that he should request a dismis-
sion from his pastoral charge,
and the reasons which had more
recently induced him to wave
that request for the present;
having made a voluntary relin-
quishment of his salary for the
relief of the Society; and ex-
horted them to receive it, as
though it were his dying charge
to be liberal in their future
support of the Gospel; he closed
his address as follows:

“You know my purpose of
spending the ensuing winter at
Charleston, (S. C.) This pur-
pose, which has been contem-
plated with much reluctance and
anxiety, and with many prayers
to God for direction, has been
matured with the unanimous ad-
vice of the ablest physicians, and
the concurring opinion of many
other respectable persons. If
the Lord will, I shall take my
departure to-morrow, or shortly
after. To me the present occa-
sion is deeply interesting. I
have already taken leave of my
children, and must now take
leave of you, my beloved charge,
not knowing what things await

me in my journey, and in a land of strangers; nor whether I shall return again to my house, or my place know me any more. The event I would solemnly, submissively, commit to the decision of the infinite Disposer. Should you see my face no more, I trust that my wife and children will not be forgotten, or suffer through want of any kindness, which you can shew them. Should I return, and with such health as may enable me to resume my labors with you, I shall greatly rejoice. While I hope for a daily remembrance in your prayers to God for me, I can say, God forbid that I should sin against the Lord, by ceasing to pray for you.

"I have now been with you almost nineteen years, as a watchman for your souls. During this period, I have been peculiarly happy, in the harmony which has subsisted betwixt me and the people of my charge. I can add the testimony of my conscience, that I have steadily aimed, (though with much imperfection, for which I would humbly look to the blood of Christ for pardon,) to preach the truth as it is in Jesus, and to declare unto you the counsel of God faithfully. Should I be so happy, as to be accepted, through infinite grace, I humbly trust that some of you will be my crown of rejoicing, in the day of the Lord Jesus. If God should be pleased to return me to you, after an absense of eight months, some of this numerous assembly I shall probably never see again in this house of prayer. But of one meeting we are fully assured, in which ministers, with their hearers, will be as-

sembled at the judgment-seat of Christ. Then *we shall meet again*. With reference to the awful solemnities of that day, I intreat and exhort those of you, who have confessed Christ before men, to love one another. Let your light shine. Keep yourselves unspotted from the world. Be sober and watch unto prayer. Evince your love to Christ, by keeping all his commandments.

"Concerning these of you, my hearers, for whom I have labored in vain, as to any saving advantage, the anxiety which I have often felt, is greatly heightened on the present occasion. Let me once more beseech you, in Christ's stead, to be reconciled to God, lest you mourn at the last, saying, how have we hated instruction and our hearts despised reproof.

"I once more beseech you, who have children committed to your charge, not to ruin their souls by your unfaithfulness. You are witnesses that I have often and earnestly addressed you on this subject. Your children, too, are witnesses of this. As you regard their salvation, be intreated to train them up with Christian fidelity, lest they perish, and their blood be required at your hands.

"I beseech you all to pursue the things which make for peace. *Behold how good and how pleasant it is, for brethren to dwell together in unity*. I pray God, that you may not be divided and scattered. Forsake not the assembling of yourselves together, but be always glad when it is said, *Let us go into the house of the Lord*. Should I return to you no more, or be able no more

to minister to you, in this place, may the great and good Shepherd send you another pastor; even one after his own heart.

"Finally, brethren, farewell. Live in peace, and may the God of peace be with you. Amen."

The people received this address with many tears of tender and undissembled affection, and the prayers of many hearts attended their beloved pastor, in the doubtful enterprise before him. At the time proposed, he commenced his journey, with Mrs. Hooker, whose company was deemed indispensable to the success of the undertaking. The passage from New York to Charleston was short and prosperous, except that Mr. Hooker was much troubled with seasickness. To those, who know the character of the people in Charleston, it is needless to say, that his reception and residence there were peculiarly pleasant. Some circumstances, which contributed to this, will be best made known to the reader, by a few paragraphs taken from his letters.

"Charleston, Nov. 20, 1809.

"My very dear Mary,

After a pleasant passage of eight days, we arrived in this city on the 13th instant. On the day following, we were invited to take up our residence at Dr. Keith's, where we are treated with the utmost kindness. Many of the respectable and good people soon called to see us, to inquire about Mrs. Washburn, and bid us welcome to their city. They are very affable; and their hospitality to strangers almost makes me ashamed of some among my own countrymen. Though pilgrims in a strange

land, we can hardly feel ourselves to be any longer strangers. Our friends here, (for such we are bound to consider them,) seem determined to do every thing in their power to render us happy. A merciful Providence continues to deal very kindly with us. My cough, which became more troublesome in New York, has almost left me. I hope, my dear child, you will improve in the best manner, the opportunity, with which you are so seasonably favored, of attending school. Above all, look well to your spiritual and eternal interest. This is infinitely more important than all your other concerns. If this be neglected, you will be *undone*, whatever else you may have gained."

In a letter to the Hon. Judge Reeve, dated Dec. 1st, he says: "A number of excellent people meet at Dr. Keith's, weekly, on Wednesday evening, when a sermon is read, a prayer made, and several hymns sung. But religion cannot be said to flourish in this city, nor in this region. Including a hundred miles, in all directions from Charleston, there probably are not half so many regular ministers, as in Litchfield County. There are some hopefully pious people among the blacks. On a pleasant morning, I have seen about sixty of these people, from neighboring families, at prayers in Dr. Keith's house. Several hundreds attend his meeting on the Sabbath, and occupy about half the gallery, in one of the largest churches in this country.

"I am unquestionably better than when I left home; and but

for some remaining weakness in my left breast, I should expect during the winter to regain my health. God knows what is best. With him I hope cheerfully to leave the decision. He has dealt bountifully with me and mine. The kindness which we have received from many, not in word only, but in deed and in truth, has served to alleviate much of that solicitude, which seemed inevitable, when going into a far country among strangers. Mrs. Hooker and I have often agreed, that we will never distrust our Heavenly Father any more."

The kindness of friends, so often referred to in Mr. Hooker's letters, was not confined to common offices of hospitality, but extended to liberal supplies of money, and other articles which his circumstances rendered necessary. The grateful marks of attention and generosity, which he experienced in his journey to Savannah, and on his return homeward, as well as at Charleston, doubtless contributed in no small measure to the restoration of his health.

The people of Goshen, during this absence of their pastor, were supplied by Mr. Harvey, an excellent young man, whose labors were very acceptable to them. The small probability, that they might enjoy Mr. Hooker's ministrations in future, induced their committee to request of him an explicit declaration of his views on this subject. His answer to their letter says: "I do not think it expedient, either for my people or for me, that I should attempt to continue with them. Should the attempt be made, and fail, it would be calamitous for

both. That it would fail, I have but little doubt. In my own view, the permanent recovery of my health depends so much on my removal to some more favorable situation, that it is my duty to request a dismissal from you. The contemplation of such a scene excites emotions not easily described. To leave a people, to whom I have been so strongly attached, for so many years, and to go from them in total uncertainty as to my own future prospects, is one of the greatest trials to which I have ever been called. But *the will of the Lord be done.*" The communication, of which the above is a part, was dated Philadelphia, May 16, 1810. The contemplated dismissal took place soon after Mr. Hooker's return to Goshen. In justice to his character relative to this transaction, I insert an extract from the minutes of a church meeting, holden in that place, June 11th, 1810.

"Voted, that we consider the reasons offered this day by Mr. Hooker, for requesting that the special connexion between him and us should be dissolved, to be sufficient; and accordingly give our consent that the same should be dissolved.

"Voted, unanimously, that we reciprocate the expressions of affection and attachment, offered by Mr. Hooker; and that, while we express to him our appreciation of his past labors for our good, and the good of our children, as an exemplary and faithful minister, and lament the occasion for his dismissal; we tender him our best wishes for the complete restoration of his health, and that a kind Providence would direct his way in

id long preserve him
sing to his family and
ment of much good to

ext day he was dismiss-
Association, convened
A respectable mem-
at body, who was pres-
erves; "As we were
separate, after closing
er, in which Mr. Hook-
ested a particular re-
ce, he proposed that
d unite in singing the
ymn, entitled, "Broth-
s." "Blest be the tie
, &c." I know not how
ces faltered." To that
circle of ministers he
been endeared by the
ties of kindred senti-
l affection. The pangs
tion from a beloved and
brother, who had for
years been regarded as
eir most valuable mem-
more easily conceived
ribed.

fter Mr. Hooker's dis-
he was invited to preach
brick Church, in New
he congregation having
destitute of a minister
moval of the Rev. Mr.
a professorship in the
ical Seminary at Ando-
also received a call to
the pastor of Christ
parish, near Charleston,
The next winter, he
Spring Street Church,
k, for several months.
health, though consid-
tter than in preceding
is so delicate as to re-
eat caution in respect to
es and labors, especially
ngs. In the summer of
travelled eastward, and
ne time in Boston and

the vicinity. During this period,
he preached at Andover with
great acceptance. The people
having failed of being united in
several attempts to settle a min-
ister, many of them were very so-
licitous to obtain Mr. Hooker.
His established reputation as a
preacher, his experience in the
sacred office, his fervent piety,
the attractions of his person and
manners, his engaging simplici-
ty in the pulpit, and the sacred
instruction of his sermons, were
thought to be a combination of
qualities, peculiarly adapted to
one of the most responsible
stations among the American
churches. One of the reasons,
which induced him to decline all
advances towards a settlement
in Andover, was an apprehen-
sion of exposure to the severe
cold of winter, similar to that
from which he had suffered so
much at Goshen.

In the autumn of 1811, he was
invited to preach at Chelsea par-
ish, Norwich, (Con.) from which
the Rev. Mr. King had been dis-
missed on account of a painful
division in the church, relative
to a question of discipline. Here
again, as at Goshen, Mr. Hook-
er's prudence, suavity of temper,
and bright example of that re-
ligion, which is first pure, then
peaceable, were, by the blessing
of heaven, instrumental in pro-
ducing the most salutary effects.
After he had been with this peo-
ple a few weeks, the church re-
quested him to preach at a meet-
ing, which had been warned for
purposes of conciliation. He
accordingly did preach a very
searching discourse, and with
very solemn effect, from these
words: *Lord is it I?* After ser-
mon, the brethren began to con-

fess their faults one to another. The scene became deeply interesting. A great part of the church were melted into tears. Having prayed together and taken each other by the hand, in a very affectionate manner, they parted with peculiar expressions of joy, at such a happy settlement of their difficulties. A change so unexpected and marvellous, ascribed as it was by the people to Mr. Hooker's instrumentality, greatly increased their attachment to him. He was installed as their pastor, with a very auspicious degree of harmony, on the 14th of Jan. 1812. In the full vigor of his faculties, with the aid of all his experience and past preparations for the pulpit, he entered upon the duties of his new charge, with the fairest prospects of success. Without giving details, it must suffice to say, that he engaged in the various labors of the pastoral office, like an ardent and devoted minister of Christ. During the last year of his life, he preached with more power and pungency than ever before. Mrs. Hooker once remarked to him, that she feared his people would not long endure such searching sermons. His reply was, "*I must preach the truth. If I yet pleased men, I should not be the servant of Christ.*" His last sermon was from this text: *Be ye doers of the word, and not hearers only.* Some of his people, as they were returning home after hearing this sermon, remarked to each other, that, if he should never preach again, he had delivered his own soul: and one said, "He preaches as though he had not long to stay in our world."

His health was unusually good

from the time of his installation till February, 1813. A few weeks of slight indisposition was seized in the latter part of February, with what was called the epidemic. His lungs, however, were not affected; and with good medical assistance recovered. On the 8th of March the same disease returned with an armed man; and measures utterly ineffectual to avert violence. For about a week considerable hopes were entertained that this terrible fever would spend its strength without a fatal issue. But on Friday the 16th, it became more violent, that He, whose ways were of purifying out, was about to quench this burning and light of the church.

During this distressing illness all Mr. Hooker's family were present, except his son, who was at College. The following letter from his eldest son to a friend, is inserted, being the only correct statement of facts, that was communicated in any paper at the time.

"Norwich, April 22

"I received your kind letter, my dear A—, in which you send your love to my father. I wish me to write by express until he is well. My father says, he has got well. He departed saint!"

"I will endeavor to send you a regular account, as soon as this melancholy interlude is over. It is unnecessary to apologize to you, for the necessity with which I shall be surrounded by the circumstances."

"On Wednesday, he said to my dear Mary! how much I need a Father in heaven. I commit you to God. I

way. This is an incense to you. I do not I shall die now, but if in my situation, I think as you would, as your would produce great ex-

ay he prayed frequently in extreme disconsiderable derangement, prayed with great ferpropriety. His mind much confused, though rdly say he was delirious whenever this was the well as at other times, its ran upon the best his anxiety for his people, as they were des-reaching.

Saturday he said to me, dear child! my heart but it can't save you." said, "If I am to die of ss, and God is pleased to heaven, I shall sit Abraham; and Isaac, and the holy apostles, ministers; and what is r, I shall behold the sus Christ." He apcessively distressed, would be dreadful to ter receiving so many Mamma asked him ould feel in the view e replied, I cannot tell ould feel; but I trust, ave an interval of quiethe trying moment, my e made *as the chariots idab.*"

bath morning, he said ; which implied, that pected to behold another in this world. I ave mentioned before, ough him dying, at one riday evening, and that ime he failed fast. I did

not tell you, that on Saturday he begged me to sing, and appeared much composed after I had performed this very difficult task. On Sabbath we sung repeatedly by his request. Once he wished us to sing the forty-sixth psalm, beginning with "God is the refuge of his saints." At evening, the physicians came and appeared alarmed; every thing was done as if the case was desperate. They were both in the room, together with the nurse—the two watchers—Mamma, and myself. He seemed surprised at the hurry and agitation which marked every thing we did; and looking very inquisitively, said, "Why,—you seem to be in a kind of amazement; you had better some of you go to bed, and whoever is here more than is necessary had better go and take care of some of the other sick people in the neighborhood." I bade him good night, merely to gratify him, and left the room, but soon returned. Our kind friends were some of them in the other room, and all seemed ready to burst with grief. At eleven o'clock Mamma asked him, if he was willing God should direct. He replied—"I should be a very unreasonable being, if, after preaching resignation so long, I were to be unsubmitive to God's will." Soon after he said, "Oh that this people would be *doers of the word, and not hearers only.* That was my favorite sermon." At twelve o'clock he said, he wished he could say a few words, but he was too feeble. After a few moments he cried out; "Oh Lord, have mercy on me, and mine, and this beloved people, for Jesus' sake, amen." At half after twelve he said, "I cannot

if this be the last time,
by the Lord's will be
have lived* and I shall
dearly beloved people;

I go with them to be
After several minutes,
much he seemed deep in
he said, "I do not feel
tation or reluctance to
all for eternity there"

g undoubtedly, *in the*
God. To mamma—"my
hope God will be your
staff." Soon after—"I

am ready to go into
but I could wish for
to address some en-
and parental conversa-
a few *beloved* objects."

said, what shall I tell

"Oh, tell him to choose
his Father and Friend—

it would be my chief
ave him preach the un-
e riches of Christ." I

t his bed-side, while he
my dear Mary, mind
needful, and make

mind, he said, "Tell my dear
people that I sincerely love them,
and have sincerely tried to pro-
mote their best good. My ser-
vices have been poor at best, but
I believe, I have endeavored to
preach the Gospel to them with
fidelity. This, and other things,
respecting them, and my own
soul, I must leave to the judg-
ment of the *great day*."

"At one o'clock he said, "I do
seriously desire to depart soon,
and be with Christ;—but the will
of the Lord be done. I feel ve-
ry safe in his hands." At half
after one, he requested Mr.
H——, to pray with him; and al-
though he was in great distress,
a calm acquiescence was discov-
erable and accompanied him in
his fervent commitment of his
soul to God. He soon after said,
"I hope God will bless my dear
flock of a family, and family of a
flock." That sympathy in the
sorrows of others, which always
shone in his character, discover-

Christ. I hope this people will be kind one to another, and never suffer any more roots of bitterness to spring up and trouble them." At half past two he again requested Mr. H—— to pray, with and for him, and for his dear family and people. After this he closed his eyes, and appeared very calm, though distressed with difficulty of breathing. In about five minutes he roused up and said, with great solemnity, "I am now ready to be offered, and the time of my departure is at hand; I *trust* I have fought the good fight, that I have kept the faith, and that henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day—I hope to have an abundant entrance to the heavenly inheritance, through the merits of Jesus, the blessed Redeemer." Afterwards—"I believe I am ready to go; God only knows; with Him I leave myself, these few moments that remain." A hymn being read on beholding God's face in heaven, he said, "Oh I hope with all my heart to realize His presence." Mr. H——, who seems made to attend a dying bed, read to him in the Hartford hymns from the 172d, "'Tis Jesus calls my soul away," to the 174th. He then said, will you read "I love thy kingdom, Lord." He wished to see his neighbors, and, when they came to his bed-side, he enjoined perseverance in the Christian race. He was very desirous to depart and to be with Christ, and cried out, "Come, Lord Jesus; come quickly, and take me home to thyself." He continued to discover the most lively views of the heavenly Jerusalem,

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and longed to be there. He repeated passages from several hymns, all expressive of the joys of the redeemed, in the world to come. Mamma in repeating—"Jesus can make a dying bed," &c. made a slight mistake, which he corrected, and finished the verse himself; repeating the last line—"And breathe my life out sweetly there," with great emphasis. He again expressed an earnest wish to be with the Savior, but repeated his entire acquiescence in the divine will. Sometime before this, he expressed a hope that his people would not forget his dear wife and family. Looking at Elizabeth, he said, "Poor weeping child! I hope you will love God more than earthly parents; He is able to support and protect you."

"At three o'clock, he wished to have bricks laid round him. The nurse thought it would produce no good effect; but I knew that ether and bricks *had*, in a few instances, been used to a good purpose, and he evidently was anxious that it should be done. I believe he wished to live for *our* sakes. After this he became a little warm; and there was less of that cold sweat. He asked for Aunt L.: when she came to the bed he said, "Tell Alla-Mary, that I love her, but the most important thing is, that she should love Jesus Christ—and that I wish her to remember, that the world is full of snares." After a little while he said, "Oh, how would my heart be strengthened, could my feet at this moment enter the gates of the heavenly city!" I said, I hope we shall meet in heaven: he answered, "I have a thousand times sincerely desired it, my dear—if

this proves an instructive scene to you. it will be a happy thing; I hope it will be so to Edward and to Elizabeth. Oh, my family and friends, what will become of them—they little know the distress of these parting scenes." My mother replied—don't be troubled about us; we shall be provided for. "Oh, yes! God will take care of you." After this my mother and I lay down for half an hour. When we returned, we found the physicians there. They gave him brandy and ether, mixed. He seemed grateful for every little attention, and always said, *thank you* to his watchers and nurse for every teaspoon-full, even as long as he was able to speak.

At about eight o'clock, though his sufferings were diminished, yet his face was expressive of great agony; but he was pleasant, and patient. His eyes were very large—the pupil distended, and the white very yellow; his whole countenance was pale—and, not merely that, *death* was upon it. Mammina and I both asked him, if he knew us; he seemed much surprised, and said to each—"Why my dear, I know you as well as ever I did!" After this he exclaimed, "God bless my dear wife and children." Mr. H—— read to him the eighth chapter of Romans, and asked him if he died in this faith. He answered, "I should have no solid ground for a hope of happiness, were I now to turn about and reject it." From this time until his death, I sat upon the right side of the bed and held his dear hand, which he once took away, and then returned to me. I asked him if he would send his love to Edward: he said

—"Oh, certainly!" At eight o'clock he expired in a struggle. At the moment he became black, but in half an hour, he was natural, placid, and the corpse I ever saw. I was relieved when he died. I knew he could not live, and scarcely seemed desirous to sustain the struggling spirit. His sufferings were so common. T. says they were far more common than are common.

"I had a chill after eight o'clock on Monday, and a predisposition to fever. As I was strong, I complied with the wishes of the physicians, and tried myself the sad part of attending even the practice. On Tuesday morning for the last time the doctor found a piece of clay—animated by the gentle touch. Oh my dear A—it reminds me of my fortitude to deny myself melancholy satisfaction in seeing his remains to be buried at home.

"The colors in the hall were half mast high, but the bust was suspended, and our friends all wore badges of mourning. I am thus particular and comparative trifling in my stances, because I know it will be to you, as they are gratifying, as testimony of affectionate respect. I preached an excellent sermon which is to be preserved, giving the character of the departed father, he quoted lines from Cowper—to describe a preacher Paul," &c.

"If sympathy could wound it would be healed. I have received every m

dearest. Our good Mr. H. was a great support to my dying father, and to us all.

"Mamma has been supported in this trial beyond almost any instance I ever knew. They have been lovely and pleasant in their lives—

"I could write you as much more; but you would not expect of me yet.

Yours affectionately,
MARY A. HOOKER.

The following inscription was placed on a plain, neat, marble monument:

In memory of
Rev. ASAHEL HOOKER:

Born Aug. 29th, 1762:

Died April 19th, 1813.

He was 18 years the beloved Pastor of the church in Goshen: dismissed for want of health: installed over the church in Chelsea, January 16th, 1812.

Constant in his Master's service,

He affectionately sought by precept and example to win souls to Jesus; and finished his public labors with this injunction:

"Be ye doers of the word and not hearers only, deceiving your own souls."

[The general character of Mr. Hooker will appear in our next.]

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

OF THE SABBATH. NO. VII.

The prohibitory part of the fourth commandment.

The correctness of what was advanced in my two last numbers being admitted, it follows, as a necessary consequence, that no part of the Sabbath may be devoted to common secular employments or recreations. For, if the whole day should be spent in meditation, prayer, self-examination, and such other religious duties, as I specified, then no time can be left for the indulgence of worldly thoughts, nor for any of the ordinary labors, or relaxations of human life. This single inference, which, as it appears to me, can neither be fairly evaded, nor resisted, overthrows at once most of the arguments and pretences, by which thousands try hard to justify themselves, in their habitual encroachments upon those

sacred hours, which God emphatically claims as his own.

Since, however, the strict observance of the Lord's day is a matter of vital importance to religion; and since it has become fashionable to pare off and explain away, till the very essence of the sacred institution is exposed, it seems necessary to examine the subject with some particularity. The prohibitions of the law respecting the Sabbath, are concisely and admirably stated by the Assembly of Divines, in their exposition of it, contained in our shorter catechism. "The fourth commandment," say they, "forbiddeth the omission, or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments or recreations."

The clause in this exposition, that now claims our particular

attention, is that, which declares, that it is forbidden to be engaged, on the Sabbath, in "unnecessary thoughts, words, or works, about worldly employments or recreations." It will be proper for us to try the correctness of this exposition, by appealing to the law itself, and by a careful examination of such explanations of this law, as God has given us in various parts of the Sacred Volume.

The prohibitory part of the law is, as every well instructed child knows, in these words: *But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger, that is within thy gates.* In the clause of the commandment which immediately precedes this, God had said; *Six days shalt thou labor and do all thy work.* Whether we regard this, in the light of a permission to labor six days, or as making it a duty to labor, is immaterial to the present argument. Men are to do, not the greatest part, but all their work in six days. There is no proviso to accommodate the idle, the busy, or even those, who may have been sick all the week previous to the Sabbath. Every one must admit, that the form of expression amounts to a positive prohibition; for who, that does *all* his work in six days, can have any left for the seventh? But God saw fit to make the prohibition doubly strong, by adding, *In it thou shalt not do any work.* Surely, no man, after reading this, could think of attending to his secular affairs on the Sab-

bath, till he had made up his mind to trample upon the law, and to set the authority of the Legislator at defiance. But a depraved heart, always fertile in evasions, might have suggested, that children, servants, and cattle, could be employed in labor without any infraction of the law, had not every plea for such an interpretation been taken away, by the explanatory clause which follows, in which the labor of sons and daughters, of servants, of cattle and of strangers, is explicitly forbidden. All these things demand the reader's particular attention. They were written for our learning, on whom the ends of the world are come.

In the first place, then, we, who act for ourselves, whether heads of families or not, may do no work upon the Lord's day. We may, and ought to be diligent in our respective callings on other days. Idleness is a great sin; but we must not take God's time, for doing our work. He has given us six days out of seven, which, when rightly used, are quite sufficient for our own employments. We may not encroach upon the Sabbath. It is a holy time. If we have been idle, or dilatory, we must bear the loss. If we have undertaken too much in one week, we must defer a part to the next. If we have been sick, or providentially called away from our business, we must not attempt to redeem the time, by breaking God's law, but devoutly spend the day, which he has sanctified, in religious duties, trusting in his bounty, for the supply of our temporal wants.

Secondly; are we parents or masters, the prohibition includes

and servants, as
elves. We may
ire, nor permit,
upon the Lord's
ay not *require* it.
labored faithfully
y need the rest,
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n faithful, or not,
ht to employ them
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days. To com-
r servant to work,
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laid no commands
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f the divine law;
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Let us not forget
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house of Eli, and
arfully executed,
ions made them-
ad he restrained
as parents, guar-
tors, we are, so to
in God's stead.

And we are as much bound to
restrain our children, or ser-
vants, from what the divine law
forbids, as to enforce their obe-
dience to what it *requires*.

It may not be possible, I al-
low, for the most vigilant and
faithful parent or master to pre-
vent his children or servants, in
every case, from violating the
Sabbath. They may sometimes
steal away from his presence,
and without his knowledge, en-
gage in labor, in foolish talking
and jesting; or in various vain
recreations equally inconsistent
with the spirit of the fourth com-
mandment. But let no one, who
has children under his care, lay
hold of this admission as an ex-
cuse for his negligence. Let
us, if we would obtain the divine
approbation, keep a watchful
eye over all the members, es-
pecially the young members of
our families on the Lord's day.
Let us make an effectual trial of
mild, affectionate persuasion,
and, should that fail, let us not
shrink from the employment of
coercive measures, more or less
severe, as circumstances may
require. I cannot dismiss this
topic, without reminding un-
faithful parents, if this page
should eve catch the eyes of
such, what a fearful account
they will have to render at the
last day. Let those, especially,
who profane the Sabbath them-
selves; who go with their sons
into the field, or who send them
thither alone, remember, that
God will vindicate the honor of
his sacred institutions, by pour-
ing *indignation and wrath, tribu-
lation and anguish*, upon such
daring transgressors.

Again; the law of the Sabbath
goes further. It is a law of wex-

ests as well as men. It
self, as a strong and sa-
rier, between the avar-
er species and the abuse
animals, which God has
for our use, and, under
at limitations, subjected
authority. We have an
ed right to employ our
moderate labor, during
le time, that we are per-
to labor ourselves; but
e Sabbath comes, the
suspended. The com-
explicit, that *they shall*
no work. We may nei-
ject them to labor in
business, nor let them
bers. The latter mode
ying them, though re-
y many as less criminal,
worse than the former;
in nine instances out of
s will drive a hired horse
than they would one of
n. How then, will those
contemners of God's

on their teams, to hasten the
transportation of goods from
city to city, and from one end of
the union to the other. What
will they do, when God shall
come to vindicate his own law,
and take the part of his abused
creatures, against their cruel
and ungodly masters.

Again; the prohibitory part
of the law now under considera-
tion includes all persons not be-
fore mentioned, who may hap-
pen to be within our gates up-
on the Lord's day. The phrase,
within thy gates, as employed by
the sacred penmen, amounts to
the same thing, as *within the*
limits of thy control, or rightful
authority. Thus, when a strang-
er entered the house of an Is-
raelite, he was so long as he re-
mained there within the owner's
gates; and, in some sort, subject
to the rules of his family. When
a stranger went to one of the
cities of Israel, whether for traf-

now of the Divine law; t their duty to coerce the r, if he cannot be induced ler means to keep the . Thus should a foreign- up his residence in the Massachusetts, or Con- t, and undertake to pur- secular business with- y regard to holy time, il authority of the place be bound to admonish d to proceed as much as might be necessa- restrain him from open ns of the fourth com- ent. The law says, that *not do any work*, and so makes the executive offi- r his neighborhood an- e to God for his obe-

Such officers are bound, keep a vigilant eye up- public roads, and not suf- passing stranger to pros- is journey for gain, on d's day. I am not igno- at informing officers and ates are severely censur- many, for presuming to nen on the road, who, it , are peaceably going heir own business. This e, let it be remembered, irectly upon the Divine n that law, the stranger as the citizen, is express- dden to do any work, and e is not disposed to obey istrates not only *may*, but ompel him:—if they do great sin lies at their door. ndly: The clause of the commandment, which re- strangers, imposes cer- ties upon heads of fami- here use the word stran-) designate all, who may to spend the Sabbath s, whether they be visitors ders; whether of our ac-

quaintance or not. We are un- doubtedly in no small degree answerable for their conduct. The rules of our families should not fail to include, as a funda- mental point, the religious ob- servance of holy time. This point we must not yield to any man, or number of men. The same authority, which enjoins upon us the oversight and con- trol of children and domestics, makes us, for the time being, the keepers of all other persons, who may be within our gates. No relaxation in favor of the friend, the boarder, or the pas- sing stranger, is admissible. If any should be so lost to decorum, as well as the fear of God, as to insist upon doing their own work, and finding their own pleasures on the Sabbath, they ought unquestionably to be dis- missed. Not even the nearest relative may remain with us, any longer than he is disposed to reverence the Lord's day.

This is a point of immense practical moment. It is no un- common thing for boarders, strangers, and even relations while on visits, to be unmindful of the obligations which the di- vine law imposes. Though in such cases, the last extremity must often be extremely painful, the cross must be taken up. If we love father, or mother more than Christ, we cannot be his disciples. We must obey God. We must vindicate the honor of his law, at least in our own hous- es. When all proper measures have been taken to restrain the disobedient, and have failed, we must not hesitate to tell them plainly, that we cannot, without partaking of their guilt, permit them to remain with us any longer.

Z. X. Y.

AN ADDRESS TO CHRISTIANS.

(Concluded from p. 71.)

CHRISTIANS, evince to the world that you are followers of Christ. Manifest by your sublime and heavenly deportment, that, not satisfied with terrestrial good, you have fixed your hopes and affections on a brighter world, where neither sin nor sorrow can ever intrude. Are you not expectants of glory? Then be nobly indifferent to the charms of this perishable earth, and live as becomes those, who have caught the spirit, and anticipated the joys of heaven. Bought with the blood of your Redeemer, let a view of his honor guide your conduct, and impart sacred energy to all that you do. Call forth your latent powers to exertion for the promotion of his glorious cause, and, by a constant readiness to every good word and work, let your light shine with a divine splendor before others, alluring them to *go and do likewise*. An extensive field for usefulness presents itself to your view, where arduous labor is imperiously required and may be crowned with blessed success. This is the season for action; the time for ardent, and zealous, and persevering efforts. Your Redeemer condescendingly looks down to behold your conduct, and having encompassed you with immeasurable mercies, and manifested his glories to your admiring souls, he now waits to receive your grateful returns. Comply with his gracious invitations; obey his holy commands; and while you testify the ardor of your love, by your fidelity and engagedness in his service, be

*clothed with humility, and each one for himself, tent exclamation, God
ful to me, a sinner.*

Christians, how may you do for the honor of the Lord. Arise, then, and rouse off the slumbers of the inert every faculty, and exert every nerve, for the enlargement of that kingdom, *which is the world*. Look around and witness the spread and infidelity, the mercenary ages of sin and death, the eyes affect your heart and induce you to enter earnestly on every hopeful plan of suppression of vice, the mitigation of misery, and the promulgation of the Gospel. Hold your fellow mortals to an eternity of retribution. Endowed with souls, who await the unutterable joys of the last day, and enquire in what way you may be instrumental in promoting immortal good. When you see them walking the narrow road to perdition, and on the crumbling mass beneath which roll the devouring fire, O raise warning voices as those who have felt the terrors of the day cannot forget that the wrath of heaven impends on the heads of the impenitent and admonish them with the eloquence of holy zeal and tender compassion, accompany all your attempts with fervent supplication to the Father in heaven, and the hearty prayer, and the hearts of rebels. Do not selfish and contrary views. Extend benevolence to the utmost of the earth, wherever

most wretched being, and expand your bosoms to feel for a perishing world. Yonder are the forlorn heathen, immersed in abject poverty, idolatry and wretchedness, destitute of a single ray of light to illumine their benighted minds, and guide their wayward feet to the paths of life. They are the baleful effects of the first sin; they groan under the crushing yoke of Satan; but no cheering sound of salvation reaches their ears, no pardoning voice from Calvary whispers to them. While they roam the dreary desert, spending their lives in listless indolence and dissipated vice, they fix their feet on the path of destruction for eternity and seal their endless doom. Friends of the human race! feel for their

When you enjoy the delectable communion with God, when the smiles of your Redeemer smile upon you, when you sympathize with the hapless heathen, who never raised to the uplifted eye, nor listened to the cheering sound of a Saviour's name. When from the eminence of your desecrated joys and imperishable inheritance of the upper world, and surrounded with the sublime presence of the sublime presence, you are ready to long for the coming of your Lord: Oh, from the enrapturing vision of the redeemed, who never greeted from the message of God's salvation, nor beheld the flow-
Paradise blossom on the

their souls are infinitely pre-

Realize, if you can, their original origin, their exalted character, their undying existence, their bosoms will heave with emotions too vast for expression.

you will recoil from the
XI.

thought of being accessory to their eternal ruin. Consider, then, the importance of prayer, and of pecuniary aid, for the promulgation of the Gospel and the diffusion of its everlasting blessings among the perishing heathen. Open the hand of liberality, and scatter its charities far and wide. Contribute, according to your ability, as under the inspection of Jehovah, and with reference to that day, which shall more clearly disclose the value of such offerings; when the world, with all its glittering wealth, will be enveloped in flaming ruins, and you and the heathen must give up your last account and receive your final allotments. While you press the Bible to your bosoms, and the meridian lustre of the Sun of Righteousness shines upon your path, you will ardently long that its light may arise upon those who are sitting in the darkness and shadow of death. For the attainment of this benevolent object, lend your countenance and assistance to those measures, which are calculated to bring it into effect. Nor rest here, but devise and execute new plans for the spread of the Gospel, which bringeth salvation.

The numerous Bible Societies, which have recently been ushered into existence, have excited the liveliest gratitude of wondering thousands, and smile propitiously on the interests of the Redeemer and the immortal souls of men. Let those, who have engaged in these labors of love, be stimulated to abound yet more and more, exulting in thought, that their labors shall not be in vain in the Lord.

Christians, you love to pray; and God does wonders in answer to prayer. If you wish the spiritual welfare of your own souls, if you long to hail the glorious splendor of the millennial day, and the salvation of a dying world, be exhorted to frequent, fervent, and importunate prayer. Sacredly cherish a spirit of devotion, and a reverent familiarity with heaven. Remember, for your encouragement, that in your humble retirements, you may render your most important services to the kingdom of the Messiah, secluded from the observation of mortals, and known only to Him who seeth in secret.

To female disciples of Christ permit me to say, here is employment to which your souls are attuned, and in which you may be instrumental in producing great and lasting good. In your closets and circles for devotion, you may be the means of qualifying and commissioning faithful ambassadors of Christ, to carry the tidings of great joy, wherever the curse of sin extends; and you may, in the same manner, secure the listening attention of multitudes to the heavenly message. The Gentiles will join in that divine song: *How beautiful upon the mountains are the feet of him that publisheth peace, that bringeth good tidings of good, that saith unto Zion, thy God reigneth.* You may clothe the prowling inhabitant of the wilderness with the robes of righteousness, and make the desert vocal with Immanuel's praise. You may bid the benighted pagans forget their miseries, and unite with you in

drawing living waters from wells of salvation, and in entering a country beyond the daries of mortality.

Say not, that your moiety is so circumscribed as to exclude your usefulness. *You have much to do.* Your assistance is urgently required in erecting the house of the Lord, and adorning the beauties of holiness with praise. Without passing your proper bounds you render as essential service to the cause of Christ, as the "messenger of the skies," who claims the glorious truth: *Gospel to listening thine.* You love your Lord; you love the souls for whom he died; you *prefer Jerusalem above chief joy.* Frequent, the closets, and breathe to your fervent supplications the coming of that blessing when the Rose of Sharon bloom in the desert, and solitary corner of the earth reverberate the songs of praise. In these favored seasons of intercourse with God, you will voluntarily bear on your hearts the ministers at the altar, and missionaries of the cross; surely they need your prayers. Fail not to pray ardent, they may have divine aid under all their peculiar and trials; that they may be enabled to preach the truth, in a discriminating, solemn, and edifying manner; that they may be enabled by the Holy Spirit to select subjects, which shall be appropriate and useful to hearers; and that their ministrations may be abundantly blessed to the edification and consolation

believers, and the awakening and conversion of formalists and stupid sinners. *Alas, that the harvest truly is plenteous, but the laborers few,* you must wait of your Lord to multiply the heralds of salvation, that may be the company that publish his word, that the Gospel may be brought to every creature. Be diligent to let no opportunity slip, lest it escape unimproved. Devote not your inestimable hours to visits of idleness, where trifling conversation so lamentably prevails, seem them to spend in much neglected cottages and poor, in the chambers of affliction, and in evening at the female social altar of devotion. Those of you, who are possessed of a moderate degree of learning, and have time at your disposal, may be eminently useful in the benevolent and instructing ignorant and children. The rising sun ought to be near your windows, and such, especially, as have no other advantages for the acquisition of culture and the acquirement of religious knowledge, may claim the exercise of your compassion. It is believed that Sabbath schools, well conducted, may be largely conformed to the interests of moral piety, and that so many are formed is matter of thank to Him, who works in us both to will and to do. O ye of you, who are engaged in the delightful acts of charity, reflect, for your encouragement, that if you entered upon employment with right hearts, and are faithful to the

souls entrusted to your care, though you may not witness the happy fruits of your labors, your prayers, and your tears, yet at the bar of God many may rise up and call you blessed, regarding you as the instruments of their eternal salvation. But, it is not my design to enumerate the various ways, in which you may effectually subserve the interests of your Lord. If your hearts are warm with grateful affection to the Redeemer, you will readily observe and diligently improve the opportunities of glorifying him, which continually occur. Let me affectionately urge you *to live for God—to live for eternity!*

My Christian friends, patronize, as far as possible, every plan and institution, calculated for the benefit of society, and the glory of your Maker. Direct all your energies to the cause of heaven. Be willing to labor and suffer in the vineyard of the Lord, not counting even your lives dear to you, so that you may accomplish your assigned work and *finish your course with joy*. Mark the signs of the times. Consider how lamentable is the day, in which you live, and say, can he deserve the appellation of Christian, who now indulges in slothful inactivity, and indifference? May the Lord refresh his children with abundant effusions of grace from above, and hasten that divinely glorious day, when Zion shall shine in renovated and transcendent beauty; when the religion of the cross shall pervade every land, arraying this apostate earth in all the immortal charms of holiness, peace, and sublime felicity. Let every pi-

ous heart breathe to heaven the ardent aspiration: O thou Desire of nations,

"Come, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy."

CLEORA.

EVIDENCES OF GRACE.

THE apostles and primitive preachers of the Gospel required evidences of grace, in those whom they admitted to their holy communion: and the Scriptures require professors of Christianity to exhibit evidences of grace to one another, and to the world. *Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven. Whosoever shall confess me before men, him shall the Son of man confess before the angels of God.*

The Scriptures also require professed Christians to examine themselves and prescribe rules or propose evidences by which they may prove themselves, *whether they be in the faith.* Hence, to examine themselves, determine their state, and exhibit evidence that *they are born of God*, is some important duties incumbent upon every professor of religion. It is not the object particularly contemplated to specify the evidences of grace.

These are so scattered throughout the inspired writings, that they will occur to every sober, attentive reader of the Holy Scriptures. Christ has distinctly taught us, that the tree is known by its fruit. Visible holiness of life is visible evidence of grace in the heart.—But it is my design to inquire, what kind of evidence is the most direct and

satisfactory. All religionally consists in benevolence, that is in love and men. Evidences are consequently only evidence of love to God and men when we inquire for evidence of grace, we only inquire evidence of this disinterested affection. It is almost a universal practice, when we seek for evidence of grace with respect to others, or ourselves seek evidence of love; but it is questionable whether this evidence is the most satisfactory and conclusive. It cannot ever be otherwise than true to our own nature, than genuine and true; for, either love to God or love to man, is, where it exists, perfect evidence of religion; but, from incidental circumstances, the one may be more imposing than the other; and when we inquire for the most satisfactory, we only inquire for which we are the least likely to be imposed upon and deceived.—It will not be apparent from any observations on this subject, that love to God exists without love to men, or love to men without love to God; as these are only diversified exercises of the same benevolent affection; nor that evidence of love to God is not evidence of love to men, and vice versa. Hence, if we have evidence of love to God, as this benevolent affection is exercised toward all objects, it may be taken as evidence of love to men, and vice versa.

I resume the question, therefore, which is the most direct and satisfactory evidence of grace, or which exposes the

on, evidence of love
of love to men?

proposed to produce
evidence to prove, that
love to men is more
and conclusive evi-
dence of gracious state, than
love to God.

Furthermore, it will prob-
ably appear, that the duties,
which respect our fellow men in-
stead of ourselves, are more fre-
quently mentioned in the Scrip-
tures. The duties which relate
to men which we may in-
clude the duties which respect
men are the most ex-
plicit, and the most
easily performed; and conse-
quently the performance of these
is the most unexceptionable
evidence of that disinterest-
edness, which is the essence
of grace. But more par-

as the apostle James i, 27,
says, *pure and undefiled*
consist in visiting the
fatherless and widows in their
affliction, and in keeping oneself
from the world. This
represents true reli-
gion, consisting in benevolent
affection to the
needy and in a self-denying
life. The evidence of this
is a self-denying dispo-
sition, consequently, is essential-
ly necessary to support a gra-
cious character; and evidence of
grace without evidence of
good works, will be essentially
deficient.

So this apostle, iii,
describes the wisdom
from above, and the
fruit of the
Spirit, v, 22, 23, principally
as moral graces.

termining the sincer-
ity of the professed disciples,

Christ referred to the duties im-
plied in the second great com-
mandment.

When the scribe addressed
Jesus, Matt. viii, 19, 20, *Master,*
I will follow thee whithersoever
thou goest; Christ replied, *Fox-*
es have holes, and the birds of the
air have nests, but the Son of
man hath not where to lay his
head. As though he had said, I
am poor and destitute; can you
submit to my indigent self-deny-
ing condition? When the ruler
came to Christ, inquiring what
he should do to inherit eternal
life, Christ referred him to rela-
tive duties. When he profess-
ed to have observed these from
his youth, Christ required him
to sell what he had and distrib-
ute to the poor, assuring him
that upon doing this he should
have treasure in heaven; but by
this requisition Christ lost a
hopeful disciple, and the ruler a
promising character.

3. In describing a true saint,
or the qualifications which are
essential to prepare a man for
the kingdom of heaven, the
Psalmist has drawn his charac-
ter from the performance of
relative duties; Ps. xv. *Lord*
who shall dwell in thy holy hill?
He that walketh uprightly, and
worketh righteousness, and speak-
eth the truth in his heart. He
that backbiteth not with his
tongue, and doeth not evil to his
neighbor, and he that taketh
not up a reproach against his
neighbor. He that sweareth
to his own hurt and changeth
not. He that letteth not his
money to usury, nor taketh re-
ward against the innocent. He
that doeth these things shall never
be moved. As this was a
most important subject, to pre-

vent deception it was peculiarly necessary that the evidences or character should be most discriminating and infallible. As the Psalmist has produced these evidences from the practice of relative duties, from integrity, justice and compassion, we rationally infer, that such practice is more decisive of character, than visible conduct towards God is. It may also be remarked, that the apostle, in describing those who will be finally rejected, has principally characterized the transgressors of precepts which relate to men, 1 Cor. vi, 9, 10. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, nor revilers, shall inherit the kingdom of God.* See also Ephes. v, 5. It is proper to add, that the exhortations of the apostle addressed to Christians, especially respect social duties. Ephes. iv, 32. *Be ye kind, tender-hearted, forgiving one another, as God, for Christ's sake, hath forgiven you.* Read, also Rom. xii, 9—19; Coloss. iii, 12, 13; Philip. iv, 8.—Opposed to these virtues are the sins, which the apostle exhorts them to avoid. Ephes. iv, 31. *Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice.* Read also Colos. iii, 8; 1 Pet. ii, 1; and iii, 8, 9.

4. The apostles have explicitly decided, that professions of love to God, not supported by acts of benevolence and compassion to the indigent, are vain and

delusive. James ii, *What doth it profit, my though a man say he ha and have not works? Can save him? If a brother be naked, and destitute food, and one say to him, part in peace, be ye was filled; notwithstanding them not those things needful to the body, what profit? Even so faith, not works, is dead, being By the works which p sincerity of faith, may consistently understand to denote deeds of sion to the indigent and ed? 1 John iii, 17: *But hath this world's go seeth his brother have shutteth up his bowels of sion from him, how dw love of God in him?* servation of the apostl dently of this import wretchedness of man the compassion of God duced him to give his redeem and save us. That that compassionate love dwell in the man who world's goods, and a brother have need, and his bowels of compass him? It is impossible.*

5. The violation of which relate to men, is in Scripture, as decision of hypocrisy in ship and service of G this effect are Isa. i, 10—lviii, 3. *To what purpose multitude of your sacrifice? saith the Lord: I more vain oblations: it an abomination to me iniquity, even the solemn ing. Your new moons, appointed feasts, my so:*

as you make many will not hear; your ill of blood. Where- we fasted, say they, eat not? wherefore licted our soul, and no knowledge? Be- at for strife and de- smite with the fist

22. Most gracious e made to the prac- opposite duties.

practice of relative itutes the basis, up- Christ, the Supreme finally determine the of men and assign recompences. This self has taught us,

34. Then shall the to them on his right e, *ye blessed of my or I was an hunger- gave me meat; I was ye gave me drink; I ger, and ye took me shall he say also to a left hand, Depart cursed. For I was l, and ye gave me no i thirsty, and ye gave k; I was a stranger, me not in.* As this most public and im-

cess, we may be as- the Supreme Judge

the most unexcep- inciple of scrutiniz- ernining the charac-; and as he will as-

r characters from the relative duties, we fident that this is the ible criterion, and, ly, that evidence of i is more decisive of state, than evidence od.

ing that the preceding s have illustrated my

proposition, some reasons for it will now be assigned.

1. Apprehensions of the maj- esty, power, purity and presence of God, impose a powerful re- straint upon the passions of the mind, and produce solemnity and propriety of deportment to- wards Him. For the same rea- sons that persons appear more circumspectly in the presence of a superior, than of an equal or an inferior, will all men ap- pear in the presence of God, so far as his presence is realiz- ed by them, more solemn, duti- ful, and submissive, than in the presence of men; and, in all their professions and transactions with Him, proportionally so much more devout, affectionate, and sincere. *They are so much less themselves,* and have so much less opportunity for the latent principle, and genuine motives of their conduct to be disclosed, in their transactions with God, than with men, that they are much more exposed to err in judgment respecting them.

2. Love to God, and love to men, are manifested by differ- ent expressions. Love to God, except it be by acts of benevo- lence to men, is principally ex- pressed by professions, and a visible respect for his institu- tions; but the performance of these duties may require no painful sacrifices, and corres- pond with interested motives. Our fellow men, however, will not be satisfied with *be ye warm- ed, and be ye filed.* We must love them in *deed*, and bestow *those things which are needful to the body*; and these duties may interfere with some favor- ite object, and will put our be- nevolence to the test, and more

effectually illustrate the sincerity of our professions.

3. Persons acknowledge their dependence upon God, and from Him their hopes originate: by Him, also, are they to be judged, and their final state decided; and even the sordid principle of selfishness may induce them to conduct themselves respectfully and dutifully towards Him, in the hope of conciliating his favor, and securing his blessing; but they are not in the same sense dependent on their fellow men. They have more inducements to deal falsely with God, than with men. They consequently disclose the genuine principles of their actions more frankly and undisguisedly, and their true character is more accurately ascertained, from their transactions with men, than from their professions of love and duty to God.

4. God is infinitely above men; *his fear falls on them, and his dread makes them afraid*; and this lays a powerful restraint upon their passions and conduct, and constrains them to behave themselves circumspectly and dutifully towards Him:—but their fellow men are their equals, and they are not under the same restraints, and act out themselves towards them more simply, and spontaneously, and manifest their true character more correctly. Hence we may observe a manifest difference in their conduct towards God and towards men, in similar circumstances and in reference to the same subjects. If God more immediately disconcerts men in their prospects, and reduces them to distress, we frequently observe them to be silent, patient and

submissive; but if they are posed and injured by an irritable, passionate, and active? But does not this difference of appearance originate from their affections of the majesty and of God? Is it not obvious that men were in the place and God in the place they would conduct themselves toward men, as they do toward God, and toward God as toward men, and that not as violent and malicious toward God. The disappointments and actions of his providence, received from them, is attributed to the restraint and consciousness of God's lays upon them. Consequently their character is not so readily ascertained from their conduct toward God, as toward

5. Men are more immediately in their view, and they have more opportunities, and actions of manifesting their principles of their transactions with men, than their professions of love to God.

This appears to be the inference of the apostle's reason, 1 John iv, *If a man say I love God, and his brother, he is a liar that loveth not his brother whom he hath seen, how can he love God whom he hath not seen*. If a person denies his comfortable aid to the indigent at the door of the house with whom he is acquainted, will he exercise true love to God? Who will believe him? We may infer,

1. In investigating the sincerity of religious profess

to respect the
 & professors, in
 and transactions
 with men. Persons
 of detestable, and
 with the rela-
 ting views and
 to God; but let
 stipitate in our
 but their true
 are not the
 ing evidences of
 is. To adopt the
 Mr. Flavel, "we
 is an eminent
 may say, there is
 Pharisee." How
 is a credible pro-
 to God, are very
 essentially defi-
 dence they give
 of How many, if
 practice, and de-
 character by this
 whom will be
Thou art weigh-
ed, and art found
many, whose vis-
wards God, and
is regular and
who in their prac-
are contentious,
acted, fraudulent,
and oppress, specu-
lative, of the
for compassion to
and give occasion
to sinful reflection,
of your professors.
 uniform practice,
 the character of
 pure, upright, just,
 able, benevolent,
 kind, in their so-
 who dare impeach
 of their professions
 How necessary
 is it, then, for pro-
 fession, who would
 like - themselves,

and exhibit evidence to others,
 that they have received the grace
 of God not in vain, that they be
 uniform and habitual in the ex-
 ercise of all Christian graces,
 and the practice of all Christian
 duties—that they give *all dili-*
gence to add to their faith, vir-
tue; and to virtue, knowledge; and
to knowledge, temperance; and to
temperance, patience; and to pa-
tience, godliness; and to godliness,
brotherly kindness; and to broth-
erly kindness, charity; that doing
 these and abounding, they be
 neither barren nor unfruitful in
 the knowledge of Jesus Christ;
 and that an abundant admittance
 may be administered to them
 into the everlasting kingdom of
 their Lord and Savior

2. The most safe and satisfac-
 tory method of examining them-
 selves, and determining their
 own characters, and state, is not
 principally, by their professions
 of love to God and respect for
 his institutions, nor even by their
 practice in their relative con-
 nexions, though these are essen-
 tial and important; for even these
 may proceed from unworthy mo-
 tives; but by a serious and im-
 partial investigation of the inter-
 nal principles and motives of
 their actions, in their most re-
 tired situations, when they are
 most exempted from the influ-
 ence and restraint of external
 considerations, and their views
 and motives have the best op-
 portunities spontaneously to dis-
 close themselves, in their true
 and simple nature. For the
 same reasons, that persons man-
 ifest their character more cor-
 rectly in their social relations,
 than in their transactions with
 the Supreme Being, their pre-
 dominating dispositions being

under less restraint, will the dispositions of their hearts disclose themselves more simply and genuinely, in private and retired situations, than in public view. *They are more themselves.* If when no human eye sees them, they are conscious that they habitually indulge improper thoughts of God, and their hearts secretly say of his service, *What a weariness is it?* if they are impatient under restraints, and would be liberated from his government and authority; if they are refractory under his corrections, and submit not voluntarily to his will; if they consume his mercies upon their lusts, and esteem not his Gospel above hidden treasure; or if they seek their own interest inconsistently with that of others; if they injure, oppress, and defraud; if they turn away their eyes from the poor, and shut the bowels of their compassions from the needy; or if they are conscious, that they habitually indulge pride, envy, malice, and resentment, or impure imaginations and secret lusts, or live in the neglect of acknowledged duties; have they not internal evidence, that their hearts are not right with God? and if their hearts condemn them, God is greater than their hearts, and knoweth all things. But if with the psalmist, they hate vain thoughts, and improper feelings toward God are occasions of painful regret and heaviness daily; if they habitually mourn over a stubborn, rebellious, undutiful, and intractable spirit, and abhor themselves for their secret sins; if they put off anger, wrath, and strife, and lay aside malice and guile, envies and evil speakings; if they mor-

tify pride, and the old man his corrupt and deceitful if they cultivate holy thoughts of God, delight in law, and are in subjection to his will; if they are obedient to his precepts, and submissive to his corrections—if they praise *as the elect of God, bow down to his mercies, kindness, humble mind, meekness, long suffering, forbearing and forgiving another*; if they studiously imitate the example of Christ, they are reviled not repaid again, and not threatening they suffer, and in being *harmless, and undefiled*; have they internal evidence that they have passed from death to life, and may assure their hearts before Him; for if their hearts condemn them not will they have confidence toward God.

3. The preceding rules prescribe to saints the most perfect method of exhibiting the most satisfactory evidence of their gracious state, adorning their holy profession, and promoting their spiritual interests, and comfort; not simply being blameless in the order of the Lord, though this is important; but by suppressing sinful passions, and preserving meekness and gentleness like Christ, amidst the many provocations to bitterness, and resentment, which will incessantly occur from the injustice, dishonesty, abuse, ingratitude of the crooked perverse generation, in whom they reside; which occasion the most severe conflicts; conflicts which require the vigorous exercise of holy fortitude, and patient

g exertion to suppress. Christians proceed habitual-ly to the exercise of that love, *as the fulfilling of the law, living itself in the various integrity, justice, honesty, goodness and peaceableness with forbearance, mercy and givenness.* By this will be visible and satisfaction that they are born and the children of their Father in heaven. By this will be seen their holy profession, and the superior, the divine powers and impressive of that religion, which *is and undefiled before God the Father, in its simple and pure nature and blessed effect.* By this, also, will they be evidence, that they are the grace of God in truth, their joy and rejoicing is the testimony of their graces, that *in simplicity and sincerity by the grace of God they have their conversation in the world, as the fruit of righteousness, peace, and the effect of righteousness, quietness and contentment forever.*

Let us repeat the solemn obligations which Christians are under to observe practical directions and exhortations of the apostles, in the performance of social and relative duties. Important is the performance of these duties, that the holy apostles reported Christian pastors, all to make *supplications, intercessions, and thanksgivings for all men, for kings, and for all that are in authority;* and Christians in mind to be *obedient to principalities and powers, to magistrates, not only out of fear, or through fear of punishment, but also for conscience sake;* and directed to

render to all their dues; *tribute, to whom tribute; custom, to whom custom; fear, to whom fear; honor, to whom honor.* In the same manner, they exhorted to the performance of conjugal, parental, filial and social duties. If they neglect these duties, and to this neglect indulge in the opposite practice, will they not give occasion for that holy name, by which they are called, to be blasphemed? Will not Christ be wounded and bleed in the house of his friends? Let us suppose an ardent professor of love and zeal for God, and a constant attendant on his institutions, yet destitute of love to men and indulgent in unsocial passions, and what a discordant, distorted character? Consider a professor of religion, as a subject, speaking evil of dignities, impatient and refractory under restraints; as a husband, morose and unkind to the desire of his eyes; as a wife, disrespectful and peevish to the guide of her youth; as a parent, without natural affection; as a child, undutiful and disobedient; as a citizen, contracted, fraudulent, faithless, unjust, oppressive, and destitute of sympathy and compassion to the distressed; and propose him as a disciple of the meek and lowly Jesus, and what mind does not revolt, what heart does not recoil? But if professors of religion regularly perform civil and relative duties, if husbands *love their wives, as Christ loved the church,* and wives respect their husbands, as the church is subject to Christ; if parents are affectionate, and faithful to their children, and children are dutiful to their parents; if men are peaceable and inoffensive, pitiful and

courteous; if they study to be quiet and to do their own business; if the spirit of love and goodness habitually inspires and regulates their conduct, in their civil and social relations, how impressively do they display the pure and blessed religion of Jesus, and shine as lights in the world? How imperious then are their obligations to walk in wisdom towards those, who are without, *to be blameless and harmless, the sons of God without rebuke*, that in all things they may adorn the doctrine of God, their Savior? *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* A. K.

For the Panoplist.

CONCERT OF PRAYER.

It is known to the writer of these lines, that the proposal for a *Concert of Prayer*, which was stated and explained in the Panoplist for January, p. 19, has been received by many Christians, both ministers and private members of our churches, with great interest. A similar proposal had been communicated by letters to a considerable extent; and I have the pleasure of stating, that a large number of churches will commence the observance of this concert, on the first Monday of the present month.

Since the proposal above alluded to was made public, it has pleased God, in the abundance

of his mercy, to restore to blessings of peace. On accounts this is a most event; but the Christian will fail to acknowledge it to be eminently desirable, as it is the world to missionaries to all benevolent exertion will be a very pleasant and able part of the exercises, concert, to return thanks signal an interposition of divine favor; and to offer earnest supplications to God Holy Spirit, that Christian be inclined to engage heartily in the great work of the Lord.

The world never saw a period before. Twelve years ago the whole Christian world was engaged in a most and unprecedented war; the whole Christian world in peace. After wars of so and desperate a character were those which have within the year past, it is able to expect a period of rest. The world is exhausted and it indispensably demands a season of rest. May we not confidently hope, that, in answer to the united prayers of his people, God will cause pure and reformed religion to prevail; will extend his church in a manner never before parallel; that the pacific disposition culcated by the Savior will gain such influence, that the present peace shall be inviolate for ever. It is much to affirm, that if Christians, comparatively small as the number is, will discharge their duties actively, truthfully, and perseveringly;—will pray, as they ought to do, when they consider the efficacy of prayer, and the

and miseries of their fellow men; if they will live, as they ought to do, when they reflect on the great privilege of leading others in the way of immortal life, by the power of a good example;—if they will labor, as they ought to do, when consulting the interests not of themselves mere-

ly, but of their country, the world, and all posterity;—the issue will be transcendently glorious, the world will be reformed, and renewed, and all men will come to the knowledge of that Gospel, which is able to make them wise to salvation.

March 3, 1815.

A. M.

REVIEWS.

LXIII. *A Dissertation on the Prophecies relative to Antichrist and the Last Times; exhibiting the rise, character, and overthrow of that terrible Power: and a Treatise on the seven Apocalyptic Vials.* By **IRVING SMITH, A. M.** Pastor of the Church in Hopkinton, N. H. Second Edition. Boston; S. T. Armstrong. 1814. pp. 588. 8vo.

Every judicious attempt to elucidate the Scriptures deserves the gratitude and patronage of the religious public. On the subject of the prophecies, it may be expected that different opinions will be given; nor is it easy for the wisest to say, who has adopted in all respects the most just construction; yet, we think, all candid men will allow, that Mr. Smith has written with great care and serious investigation of his subject; and many will be convinced, that he has cast new light on some of the most difficult parts of Scripture.

In this second edition, the Author has considerably enlarged his discussions. A new chapter on the revelation of St. John is inserted, and another on the millennial kingdom of

Christ. There is, also, a new section on the chambers of imagery in Ezekiel viii, and a new section on the illegitimate Dynasty in modern France. Some other sections are revised and enlarged. To the fifth vial, which Mr. Smith supposes to have indicated the great events recently accomplished in France and Europe, much additional attention is paid.

In the preface are the following remarks which were written, it seems, after the armies of Bonaparte had been driven from Russia.

"The late signal reverse in the affairs of the French Empire, it is believed, furnish no serious objection against the views given of that Empire, as the last head of the secular Roman Beast. They indeed furnish the fulfilment of a feature, found in the prophecies relative to this last part of the Roman Power, which, till lately, has been wanting;—that "the feet and toes" of the great image should be "part of iron, and part of clay;" that "the kingdom should be partly strong, and partly broken." That the earth should help the woman, (the Church) and occasionally open her mouth, and swallow up the floods, cast from the mouth of the dragon, with a view to sweep her from the world. That "the wrath of man shall praise God," when he comes down in the last days, to save all the meek of the earth: "and the remainder of that wrath," or what would exceed the divine purposes, "he will restrain." That after the infidel Power, Dan. xi, 36—45, shall have done

according to his will, and have magnified himself above every god, or legitimate ruler, and spoken marvellous things against the God of gods, and Jesus Christ; after the same nation shall have received a god or ruler, whom their fathers knew not;—an emperor of foreign descent; and shall have been led by him to overrun the most strong holds of neighboring nations; and this foreign god shall have divided out the Roman earth for gain, to his vassal kings of an hour,—at the time of the end, (when these things are thus far accomplished,) a kingdom of the south shall *push* (but!) at him; and a kingdom of the north shall come against him like a *whirlwind*, which prostrates all in its way. A whirlwind, or tornado, for so many centuries predicted, composed of a vast coalition of powers, might be expected to sweep its way, and prostrate opposition.

“An incipient fulfilment of these prophetic strokes, has of late *caused a smile upon the face of the world*; and revived hopes which had become almost extinct. To how great a degree these reverses may proceed, God only knows. Should the *brokenness* of this last part of the Roman Power be now made in a considerable degree as conspicuous, as has been his antecedent *strength*; (as the text seems to warrant us to expect; “the kingdom shall be partly strong and partly broken,”) that wicked Power would indeed, for the present, be *prostrated*! But should this be the case, should all the horns of the Antichristian beast be torn off, and the wretch lie bleeding and fainting; yet it appears evident that all his work is not yet done. This great Roman beast does not go into his final perdition, till the battle of that great day of God, which is subsequent to the restoration of the Jews to Palestine.” pp. vii, viii.

A distinction is made, however, between any present catastrophe in the Empire of Napoleon, and the *final going* of the secular Roman Beast into perdition. The latter event the Author conceives is clearly decided in the prophets to take place after the restoration of the Jews. The last head of the Roman Beast, ascending in the last days from the bottomless pit, full of the names of blasphemy, is here supposed to symbolize a profound system of

atheism, licentiousness, organization, extensive seminated through the and bursting out in on tion and another, till it v a coalition against the J turned to Palestine. then *be consumed with th of Christ's mouth, and stroyed with the brightne coming*. Though the ear her mouth, and swallow floods of this horrid del tended to overwhelm church, yet its infernal will not be effectually till the battle, which is in Palestine. This influence, supported on basis of systematic cor will be utterly destroy by the exterminating fire great day.

The Author apprehends “while the people of G every thing to excite the and exertions relative t and their expectations c too sanguine concerni final termination of thei gles;” yet the full sunrise Millennium is still at sc tance; and the warning relate to the intervening are interesting and solon

Mr. S. remarks, that i to the release of the people of God from E new era of judgments oppressors of this peop menced. While these on Egypt were in ex new intervals of light upon Israel. But even seemed as though the ance of the people of C complete, and they had their march for Canaan most alarming things w before them, as we fin

ea. But there God's people triumphed, and sung song of Moses. Exod. xv. occasion of the song of and the Lamb, (the anti- of the event at the Red Mr. S. thinks to be still.

section containing "chronical remarks," Mr. S. representing Mr. Faber's in relation to the time commencement of the inium, says, "I conceive it very possible, after all, that opinion of the Millenni- mmencing about the year may prove correct." A ie of chronology is then ited, of which the follow- an abstract: That the not- 6, as the number of the may mean the year of the dian era 666, as the proper l for the full manifestation : Papal Beast;—That this be the commencement of xable : 260 years of the used state of the Church; of course ends, in that of the great day, A. D.

The two additional num- noted in the last chapter uel, 30 years, perhaps for ibering in of the remnant : Jews, and Israel, and es- ing them in the faith, and of the Gospel in Palestine, he destruction of Gog; and rs, perhaps for the conver- i the fulness of the Gen- relative to the close of Daniel pronounces, *Bless- be that waiteth*, bring us close of A. D. 2000, at urise of the millennial hat this scheme answers natural week, six days bor, and the seventh for hich may seem to inti-

mate, that the Church would have 6000 years of labor and a seventh of rest.

Arguments from analogy are adduced; viz. as there were 2000 years before the calling of Abra- ham, and 2000 years from that time till the coming of Christ in the flesh; so 2000 years more may be expected to intervene between the latter, and the com- ing of Christ in his millennial kingdom Again; 3000 years from the creation expired, and Solo- mon's temple was finished. Just at the close of the third thousand great preparations for the temple, were made, and David delight- ed himself with the thought that he was now going to build it. But having shed much blood he was forbidden. He might make preparations, but Solomon, in a peaceful reign, should build this house of God. Thus he did. And on the first year of the fourth millenary, this sacred ed- ifice was dedicated. Let analo- gy then number from that peri- od 3000 years more, for the pe- riod of the dedication of the an- titype of Solomon's temple, or for the full morning of the mil- lennium.

It is an old opinion, Mr. S. remarks, that there were to be 2000 years, under the Gospel, of the reign of darkness and sin. Among the subdivisions of this long term, we have three nota- ble ones called woes. The first commenced in the full manifes- tation of the Mohammedan delu- sion about the close of the first third of the 2000. The second woe was fully manifest to the world, in the ravages of the Turks, at the very time of the close of the sec- ond third of the 2000 years. Analogy then suggests, that the

third woe may be expected about the close of the 2000. But Christ says, except those days be *shortened*, no flesh can be saved. The true time for the third woe, then, (or for the battle of the great day of God) Mr. S. supposes may be "shortened" from the period suggested by analogy from the two other woes, to that period made by the addition of the noted 1260 years to the noted 666;—viz. 1925; and that the 75 years then following (being the two additional numbers noted in Daniel xii.) which bring us to the close of the year 2000, may be like the season between day break and sunrise, for the introduction of the millennial day.

Upon the question whether the Antichrist of St. John was to be exhibited in the Papal hierarchy? or by the beast from the bottomless pit in the last days? the Author remarks, "A decision of this is not material. The leading sentiments of my dissertation are not materially affected, be the question decided as it may. For it is that great power of the last days which rises from the bottomless pit, of which I treat, whether that prediction of John, of a power by the name Antichrist apply exclusively to that power or not. If it *do not*, still there are many predictions which *do*, and those contain the subject of my dissertation."

In his section upon the fifth vial, (which in this edition is much enlarged,) Mr. S. has adduced a variety of arguments, from a comparison of different prophecies, to shew the *great probability*, that the great events, which have lately transpired in Europe, have not been in fulfil-

ment of the *seventh*, but *fifth* vial. Among the arguments to prove this point are the following; that the synchronical prophecies relate to the last times, and teach that a new and dangerous period of judgment to commence in the last times, to *precede*, to be distinct from, and which were to lead to the battle of the great day, the seventh vial; even the fifth and sixth vials precede the seventh. In Matt. xxiv and Luke xxi, Christ predicts his coming in the battle of the great day in the seventh vial. He notes the warning given by the approach of this event, the first is, *Take heed that ye do not deceive you*; which implies the introduction of a new and fatal system of deception in the last days, which if it were to be, would deceive the elect, as Christ himself warns. This, Mr. S. correlates to the horrid system of Voltaire. Christ next foretells a series of wars and rumors of wars, much more terrible than any series of wars preceding seem to indicate, that there have been no wars before. *See that ye be not troubled*, for *all these things must pass, but the end is not yet*, implying the terrors of the events, and that they naturally be mistaken for the end of the judgments far from this, they are the *beginning of sorrows*. of subsequent events Christ predicts. And at the distance of 15 or 20 verses from the end of the wars, rumors of wars, first he predicts his appearing in the battle of the great day.

two classes of events, if author argues, are as and distant from each as are several of the last

same things are noted in v. The missionary angel the last days, begins his over the face of the world 6. Among other things is, that *the hour of God's* is come. A period of unprecedented judgment opened upon the world. Emission of vast events

And it is not till just close of the chapter, that is presented upon the end, with his sharp sickle, to plish the events of the vial

v. x, the same things are ed Sometime after and woe, in the rise of is, described in the pre-chapter, another mighty mes down from heaven, y that indicates a new ible period of judg- He holds in his hand a k opened. Events are out to transpire, which a new historic period nen. This angel be- arth and sea. Both are become scenes of migh- ions. He cries with a e, and seven thunders l roar. These, Mr. S. s, prefigure the wars rs of wars predicted by the beginning of sor- he angel now decides ath, that "the time is ' precisely as Christ on the wars and ru- wars, that "the end is

but those events are beginning of sorrows. I adds, *But in the days* II.

of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets. Here the new scenes of judgment, in the seven thunders, which introduce a new period of judgments in the last days, are *distinct from* and are sometime *antecedent* to the finishing scene of judgments, even as some of the last vials are distinct from each other. The angel's oath, in this passage, our author observes, as well as the corresponding warning of Christ that the *end is not yet*, implies, that events of the times would be highly calculated to induce a mistaken belief, that these events are the finishing scenes of judgments, antecedent to the millennium.

Prophecies are adduced from the Old Testament to the same point. Joel, predicting the events of these last days, says, *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come* Here is a new period of darkness, and of blood in the last days; but it is *before* the great and terrible pouring out of the last vial. The complexion of this new introductory period of judgments, Mr. Smith remarks, is *darkness* to the civil governments of the Papal earth, as well as *blood* to their armies; precisely as the fifth vial fills the Papal earth with darkness and extreme distress.

In Zeph. iii, 6. 7, where the subject of the prophet is clearly the events of these days, God says, *I have cut off the nations; their towers are desolate; I made their streets waste; that none*

passed by; their cities are destroyed, so that there is no man—that there is none inhabitant; I said, Surely thou wilt fear me, thou wilt receive correction, so their dwelling should not be cut off; however, I punished them. Here our author argues, is clearly a new and almost *fatally exterminating* series of judgments bursting upon the world in the last days; and then a respite for a season, to see if men will now repent, be reformed, and the residue not cut off. But the result of the trial, and the battle of the great day follow. *But they rose early, and corrupted all their doings. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey. For my determination, is to gather the nations that I may assemble the kingdoms to pour on them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent.* Here are supposed to be predictions of distinct vials of wrath, in the last times; and that we have lately seen the commencement of those signal executions of judgment, which were distinct from, and preparatory to, the battle of the great day.

In this edition, Mr. S. also observes, that after the ravages of the atheistical power, (in Dan. xi, 36—to the end) the pushing, (or butting) at him by the king of the south, (probably Spain,) and the coming of the king of the north against him like a whirlwind, with a vast coalition, verse 40, are *one event*. But

his entering into the con-overflowing and passing entering into the glorious (or Palestine) and many tries there being overthrown him;—tidings out of the north afterward troubling him and his going forth with fury to destroy, planting tabernacles in the glorious mountain, in Palestine, and coming to his end;—the *distinct and subsequent* as much so, as are the six and seventh vials from the full variety of other arguments. A comparison of the prophecies are adduced in this section.

In his section upon the sixth vial, the author, (arguing from the language used in the vials from the reason of the fact, that the sixth vial cannot be of the same power with the fifth, but must relate to the invasion of the Turks,) says,

“You are informed that one put another to *death*, in the manner. 1. He made a sore at his head. 2. He bruised his breast. 3. Blood flowed profusely from his wounds. 4. He next bruised his limbs, were covered with a gore of blood. The sufferer, after crying to the Lord for the peace, who happened to find himself abandoned by the fate. They frowned upon him, countenance to his destruction. A fatal blow was then aimed at him upon which he fell, *deprived of the ground*. You are next informed that the assailant adopted measures to diminish him of his bodily strength. What be your conception of this sixth vial? Would you deem it natural, or necessary, that his bodily strength already diminished by the preceding steps? If strength remained, after the *fifth* surely had finished.

“The sixth vial must relate to the same power, beside the Papal. If there is no weighty argument in its relating to the Papal power, has been assumed, or taken for granted, but never proved. There are many powers to be destroyed, beside the

The empire of the Turks, whose led the *second* war, and whose Median delusions fulfilled the *first* to be destroyed, before the Mil-

Their empire embraces the phrates. The sixth trumpet gave them, by losing the four Turkish, *near the river Euphrates*;

14. The sixth vial is to this a counterpart; a subversion of the empire. Whether its phraseology is the manner, in which Cyrus

ancient Babylon; or to the land the sixth trumpet; it subverts or to which the sixth trumpet

2. This trumpet united the four Turkish governments, whose capitals Bagdat, Damascus, Aleppo, and

Having relieved them from the, which had long circumscribed

war, (the bloody cruades, and attacks of the Tartars,) it formed as one powerful empire; and aided only incursions into Europe. This

is now in existence; but is soon more The conclusion seems most that the fall of this Euphratean

will be accomplished under the L

never find the figure of drying up used to denote the failing simply of wealth and power. *Rivers*, in symbol-

ism, are *nations* Isa. xviii, 2—"and the rivers have spoiled."

nations have overrun Palestine. rivers and fountains of water, on the third vial was poured, were the

nations. And the drying up of such is the subversion of such nations. 15; "I will make the rivers

and will dry up the pools," i. e. destroy Antichristian nations. xx, 12. "I will make the river

and sell the land into the hands of the heathen." i. e. Egypt shall be reduced to a desert.

Repeatedly the word of rivers symbolizes the subversions. But never does it symbolize simply the failing of wealth and

unless in the solitary instance of the sixth vial." pp. 455, 456.

a new section upon the characters of imagery, in Ezek.

our author shews, that the portraits there drawn

of the wickedness of the world at that period, they are also

typical, and are to receive their ultimate accomplishment

in the *last days*. This is argued from the testimony of Peter, and

from various passages in the New Testament. The classes of the wicked cloistered in the temple, are in this section delineated; and their ruin is advertised in

the following chapter of Ezekiel. A mark is set upon all who sigh and cry for the abominations of

the times; and all the rest are utterly destroyed by the armed executioners of divine wrath.

Various descriptions of the abominable characters of the last days, given in the New Testament, Mr S observes, allude

to the descriptions of the same characters in the chambers of imagery. Hence the one class

crept in unawares, and privately brought in damnable heresies.

The other are intriguing in hidden conclave, in the chambers of imagery, having crept in at a

private door in the temple. Are the one class *filthy dreamers*?

The other are dreamers likewise, operating *every man in the chambers of his imagery*. Do

the one separate themselves? The other do all things in the dark, in *their retired chambers*.

Have the one *eyes full of adultery*? The other have one cloister in their temple devoted to

women, *weeping for Tammuz*. Do the one of these descriptions

of men *deny the Lord who bought them*? The other say, *The Lord seeth us not; the Lord hath forsaken the earth*. Are

the one traitors, as well as heady, high-minded? The other have

their backs toward their temple, and their nation; and their faces toward the abominations of a

foreign, favorite, wicked people. Must the one have their form of godliness, while they deny the

power of it? The other have their censers in their hands, and

their cloud of incense ascends; while yet they say, *God seeth us not.* Are the one fierce, and despisers of the good? The other have filled the land with violence, and put the irritating branch to the nose. Do the one comprise the kings of the earth, the first characters among men, deluded by the spirits of devils? In the other are found the Seventy, the grand council of the Jewish nation, united in all the wickedness of these magic chambers, with Janniah their prefect, at their head. These things, the author supposes, have received a striking incipient fulfilment of late in various antichristian nations.

In the section following the above, Mr S. comments upon Zech. ix, 6, which he conceives to be a prediction of the illegitimate dynasty in modern France, the same with the god whom his fathers knew not, in Dan. xi, 38. The events of this 9th of Zechariah, are said to take place, *When the eyes of men, as of all the tribes of Israel, shall be towards the Lord; when the chariot and the battle bow shall be cut off, and God shall speak peace to the heathen; and his dominion shall be from sea to sea, and from the river even to the ends of the earth?* When the Jews shall return to the strong hold, as prisoners of hope, from the pit of their long dispersion. Among the events of that period, this is predicted, verse 6, *And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.* Mr Smith remarks, that the enemies of Zion, in the last days, are predicted under the names of the ancient enemies of the church; as Babylon,

Moab, Ammon, Seir, Egypt; and in this chapter, by the names of hostile cities in ancient Syria, and the capitals of the Philistines. By the *Idolastres* in the above verse, whose pride is to be cut off, must be meant, the Papal antichristian nations of the last days. Ashdod was a most noted capital of the enemies of Israel, in ancient Philistia. It was the city, where was the temple of Dagon; where that idol fell before the ark of God, and lost his head and hands; and where Samson subverted their temple, and slew their lords and admiring hosts. And this name in the above passage, our author conceives, must mean a capital papal nation, or France. And a bastard dwelling there strikingly denotes the Napoleon usurped dynasty. But no event of ancient times, has been found by expositors, answering to this prediction.

Our author has a new chapter which is styled, *A concise view of the Revelation of St. John*; the object of which is, to ascertain the plan, events, and chronology of the prophetic parts of this book. He attempts to show that the prophecies of this book are found in two general divisions. The first begins with the opening of the first seal, in the sixth chapter, traverses the period of about 2000 years, from the apostolic age, till the Millennium, and closes with the eleventh chapter, with a prediction of the battle of the great day, and of the kingdom of Christ. The second general division then commences with the twelfth chapter. It begins, as did the first division, with events in the apostolic age, and proceeds on

the period with the first, but with new prophetic describing some events in the first division; exhibiting in more circum-detail, or in some new ways which are there given. This division proceeds to the commencement of the millennium, but describes subsequent apostasy, the judgment, and the future glory, and closes the Scriptures.

Each of these general divisions, Mr. S. observes, has its own peculiarities, or internal arrangements, peculiar to itself. The first, its septenary of seals, trumpets, and its three last of which trumpets, sweep the wicked from the introduction of the reign of Christ. The second division has its septenary; the last of which is with the last trumpet, the last woe of the first di-

agrams which he exhibits to illustrate his plan. The first to the eye the two divisions, above described and the periods, or progress, of the contents of the prophetic chapter. The first part exhibits the seals, trumpets, and vials, with a summary of the historical events, in answer to each seal, trumpet, and vial. The latter part is designed as a *classing* of the chapter on the prophecies, to imprint on the mind a concise and connected view of the whole book.

Every new chapter is given to the millennial kingdom of Christ. The first section ascertains the true sense

of the kingdom of grace. The second, the predictions of the coming of Christ's millennial kingdom. The third, the desirableness of this kingdom. Its glory is exhibited in twelve particulars. And the fourth section consists of practical deductions and remarks.

In a variety of notes, new matter is introduced on the following subjects: The mark of the beast: The antichristian kingdom, partly strong and partly broken: The length of the prophetic year: A notable propagation of the Gospel just before the battle of the great day: Gog and the last head of the Roman beast the same: And, the great day of the Lord in the Old Testament, and the seventh vial, the same.

We merely observe, that since the publication of this edition, the extinction of the dynasty of Bonaparte, and of the imperial title in France, has taken place. This certainly seems to militate with some important parts of Mr. Smith's scheme.

With regard to the style and execution of the work, we have nothing to say, besides what we offered in the review of the first edition.

LXIV. *A Discourse on the Religious Education of Youth, delivered at Homer, (N. Y.) on the evening previous to the meeting of Synod, Oct. 11, 1814. By Hervey Wilbur. Second Edition. Boston; N. Willis. 1814. pp. 16. 8vo.*

THE religious education of children is undoubtedly one of the most important duties, which are

incumbent upon the Christian parent and the Christian minister. We are happy to add, that this duty is extensively and feelingly acknowledged in our churches; and that an existing conviction of past neglect is one promising indication, that an increased attention to this subject may be expected.

The text of the discourse before us is 2 Tim. iii, 15 *And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*

In the discussion of his subject, Mr. Wilbur, in the first place, considers some of the pernicious effects which result from ignorance of Divine Revelation; secondly, enumerates some of the advantages of an early acquaintance with the Oracles of God; and, thirdly, suggests some suitable and effectual methods of promoting, among the rising generation, the knowledge of the Holy Scriptures. The principal object in view, and the object which renders the sermon particularly worthy of perusal, falls under the third division.

After urging the duty of parents to instruct their children daily in religion, Mr W. proceeds to recommend, that the children and youth of a parish should be divided into four classes, according to their age and attainments; that the different classes should be made acquainted with the Scriptures by means of catechisms and other helps, suited to their capacities; that stated and frequent meetings of the different classes should be held, at which a catechist should preside; and that the minister of

the parish should devote a time to this branch of his duty, which could be spared from his other sacred employments.

The following paragraph sets forth the advantages to be derived from such a course as he has described, is a fair specimen of the sermon, and contains some valuable truths.

"Numerous and important advantages would result from pursuing a systematical instruction with the young generation, from infancy to maturity, which would form habits of riveted attention to religious truths. It would occupy the leisure moments of the young, exclude many vain thoughts from their minds. It would have a powerful tendency to invigorate their memories, to improve their understandings, improve their moral and to preserve them from error and immorality in private life. It would tend to increase the effect of the word of God when preached. It would do evangelical, learned and eloquent sermons prove nearly useless, through inattention in the hearers. If, the Reverend Clergy wish to have attentive audiences, who would be profited by their discourses, they must spare no pains to excite a thirst for intellectual improvement among the young." p. 11

In the next paragraph Mr W. recommends associating the youth for the purpose of mutual instruction and intellectual improvement, as a good substitute for parties of pleasure, which they are usually called. I have no doubt, that as the world advances toward the millennium, vast multitudes of persons, of every age and station, will find their pleasure in doing good, and in gaining religious knowledge. It is sometimes objected to the formation of such societies, that they occupy too much time. The objection is a weak and powerful argument in its own favor. Happy would it be

eneration could be so occupied in improving the mind, gaining a knowledge of the sciences, and administering temporal and spiritual relief to

the ignorant and the destitute, as to leave no time for party politics, visits of mere ceremony, vain amusements, or licentious pleasures.

RELIGIOUS INTELLIGENCE.

AMONG THE WYANDOTS.

continued from p. 89.)

from the Journal of the Rev. Mr. Badger.

thing, [in the spring of 1807] we in a woman, who had been native. We were about beginning worship, which consisted in reading Scriptures, singing a hymn, &c. In time of prayer she benefited, that she sobbed and cried some time after she had taken her seat. This woman was a constant and true hearer. I have great hopes of her.

6th. Set out for Detroit. Reached town on Saturday, and preached the Sabbath, in the afternoon. Many of the Wyandots came together. I explained the ten commandments. At the close of a very long sermon the chiefs came and took me by the hand and thanked me for speaking God's word. Several of them were still near sundown, on whom I performed the duty of attending to God's word, and their children learn to read. Mr. Walker to interpret. He is the best interpreter I have had.

5. Preached at Detroit. While about thirty of the Indians went out and the chiefs to state to the whites the injuries, which they often receive from the traders, and concerning which I had written for them to him.

8th day, Aug. 2. Preached to the Wyandots from the 8th chapter of Isaiah, the five last verses. They were very solemn. After sermon concluded. He was so affected, that he could not utter himself without sighs. There was a general weeping among them. After prayer I talked with them a long time. Many of them appeared to be sensible that they were sinners. An old woman said, that "she had believed in the prophet, but hoped she might now repent before God."

From this time to the 16th of September the situation was very trying. Had to hire a hired man for unfaithful-

ness—my second son dangerously sick of a bilious fever—no help within a hundred miles. But God was our help. It was comfortable to cast all our cares upon Him. My son was in such mending circumstances, that I ventured to leave him and his brother to take care of our domestic concerns, during my absence to meet the Board of trust at Pittsburgh.* Arrived there, Sept. 29th. Attended to missionary business; and made report to the Society, Oct. 2d. though in great pain and heaviness. The two next days my complaint increased. As soon as I was able, I set out on my way home—rode about ten miles, when my disorder returned with double strength. For four or five days my life was not expected. But if God has any thing for his creatures to do, he will continue them in his work until it is done. Chastisements are necessary to fit us for working with more diligence. After a painful sickness of five weeks, and a most tedious journey through the wilderness with my wife and two children, and a hired family having two small children and a hired girl, we arrived at the missionary station on the 6th of December, having camped out four nights—the snow about eight inches deep the last night.

"A few days after my return, one of the chiefs came in from the woods, welcomed my return with many expressions of kindness, and by kissing both my cheeks. From this time to the last week in May, I had no interpreter. Preached, when at the station, to the white people who were there, ten or fifteen in number, including those at the public store, and one white family living on Indian ground.

"In Feb. 1808, went to some settlements south of Sandusky, on the Scioto, distant 130 miles, and preached two Sabbaths and a number of lectures. Encamped four nights in the woods, going and returning—waters very high—Swam my horse across the streams, and tied dry sticks together for a raft on which I took my baggage. In March, the lake got clear

Mr. Badger commenced this mission under the patronage of the Synod of Pittsburgh.

Mission among the Wyandots.

1840.

The mission was in want of salt, and articles. I set out with a hired man, in our boat, for Erie, where the city Cleve-land is. We were gone thirteen days, and returned very stormy with a high wind. On our return night over-looked the high shore, the sky was dark, the wind stood and the shore, and it began to rain. Three hours we were in the boat, swallowed up by the water. After much hard rowing it was brought on to the mouth of the River. We arrived at Sandusky on the 11th of April.

In the part of May, got the teams and Indian fields ploughed and sowed for them, and to do the same time in this month, several chiefs and warriors came to tell me what the traders said. They [the traders] said I should dig across a certain bottom, they pointed out, and build a house there, (the place was no good for the purpose,) and that I should sow for them 60 or 80 acres. They were also told, that I should send on at one time, and at another, to hire help to do the work. Various have seen the traders to render them jealous. They were often told, that I was in a great book all I did was to read and write, and would

were admitted into the church. I am informed they exhibit a Christian character. Two other black people at this place, who are aged, exhibit evidences of a real change.

Having spent some time in teaching the black people, on Tuesday I came down to the Seneca village; and found there a Mohawk youth about 20 years old, who wished to learn to read and write. He was very ragged and lame, having frozen his feet. Sent the interpreter after him June 6th, and the next day began to teach him the letters. I found Mr. Walker to be an excellent interpreter. The Indians were pleased with the man. By him I was able to give them some just ideas of the school, both at the upper and the lower towns. In June, Mr. Walker was obliged to leave me till after harvest; but sent me his son Isaac, about 14 years old, who could interpret well for the school, and at the same time learn to read and write himself. His mother was a Wyandot woman, of an excellent disposition for mildness, and of good discernment. They have seven children; all sprightly and promising. About the first of July, Peter Johnson, a Mohawk youth of about twenty, came and made good proficiency in reading and writing. [After describing some occurrences, which took place during his absence, Mr. Badger adds.] Missionaries, and those who are employed to help in the school or in labor, if they are of a holy, narrow, sel-

the head chief, and others, about the mission. In reply, the old man said, that there were many bad things which they had listened too much to. He said to us to understand, that Patter-Williams had told them bad things about the mission, which had excited uneasiness. They appeared satisfied and said they were glad we had come among them.

1. Arrived at the lower town. Elisha M'Curdy arrived about the same time by the way of Cuyahoga. The committee attended to the state of the mission; had two conferences with the Indians; explained to them the design of the mission; and answered their cavils particularly that about its being to get away their lands. The committee approved of the progress which was made, and were of opinion that it was expedient to pursue the object of the mission with all possible diligence. The funds of the Western Missionary Society were small, it was agreed that I should make a tour to the eastward, as far as it was proper, to solicit aid to a plan of the mission. (One of the committee, Mr. M'Curdy,) was to tarry in the place till some one could relieve him. At this time it was highly necessary that there should be some way of breaking through the difficulties with a mortar. We fell to work with such tools as we had, and in four or six days completed a handi-which answered the purpose well. My daughter, 12 years old, had been sick, but was now on the recovery. 18th of September my wife was attacked with the bilious fever; but it pleased the Lord to bless means used for her recovery. On the 25th we set out on our journey to Austinburgh, with two of our men.

My wife was so feeble, as to be hardly able to sit on her horse. Rode about 25 miles the first day, and camped. The next day rode about 25 miles and encamped. This was her last journey.

The third night we got to a place called My wife continued to mend, and died at my house in Austinburgh the next morning on Wednesday.

On my journey, the kindness and liberality which I was treated, and the regard which was shown to me, were a proof of the good spirit of New England, and the care of the mission. Having completed my journey, I returned to my home, on Wednesday, June 14, 1809, attended with my daughter, who died in the middle of May.

My daughter's day, 18th. Preached to the people, the interpreter being absent. On Tuesday was sent for to visit a sick woman, who had been sick about three weeks. After attending to her, I returned home. XI.

told her and her friends, that I could do nothing for her, unless to make her comfortable while she lived. They wanted, however, that I should try. They brought her in a canoe to a convenient camp near the missionary house. I endeavored to lead her mind to think of her dying condition, and to instruct her in her lost state as a sinner, and what the end of all sinners, who died in their sins, would be. I endeavored to enlighten her in the knowledge of the Savior, and to cause her to understand how sinners might be saved from their sins and the miserable state they are in by nature. I had for an interpreter an old woman, who learnt to read English in John Brainerd's school. The sick woman attended on every opportunity for instruction with engagedness. It seemed as though little else occupied her thoughts. She appeared to take my meaning readily, and to learn much in a few days. On Saturday she expressed a calm resignation to the will of God. She wished to give herself up in baptism. I accordingly baptised her. The next morning I saw her again, and asked her if she slept well through the night. She replied, "I have not slept any." I asked her if she was in pain that kept her from sleep. She replied, No; but her mind was so engaged in thinking of Jesus, that she could not sleep. She continued in that happy frame of mind until the next Wednesday, when she died. Her funeral was attended by her friends and people with Christian decency. I preached to them at the grave. It is hoped, that at the resurrection she will appear among the just, as one redeemed from pagan darkness by the blood of Christ. I should state more of her conversation here, had it not been given at full length in a former letter.

"June 30, 1809. From this time to the first of August, I continued to preach at the missionary station on the Sabbath, and to visit the Indians, and explain the Scriptures to them from house to house. It is noticeable, that where the traders are most familiar among them, there is the most difficulty in getting them to attend. This station, (lower Sandusky,) has been resorted to by Indian traders, and I believe generally of the most abandoned character for lying, cheating, drunkenness, and debauching the Indian women. The main difficulty in conducting a mission among the Indians arises from the influence of the traders with them. They are wholly opposed to every attempt to instruct the Indians; and being well acquainted with Indian jealousies, they use every device to excite them against the mission. At one time the traders tried to excite the Indians to kill

and cows belonging to the mission, and that these cattle were not to be sold, and instead of giving them to the poor, they were to be kept for my own use. This is a class of the serpent's seed who are delivered. They have all been delivered. A faithful perseverer will overcome their lying devices." (To be continued.)

REVIVALS OF RELIGION.

It is a great pleasure to state, that for a few months past a revival of religion at Haverhill. A letter from an authentic source, dated Feb. 1, 1815, contains the following sentences. "God is doing wonderful things here. We have been visited by the influences of his Spirit for several months. There have been many hopeful conversions, and many still under serious impressions. Our religious meetings are well attended. Parties of pleasure are frequent, and all seem pleased with the progress of a conference-room." We are glad that the good work was advanced at a later date.

I have perused a letter from Portland, that it had been confirmed by good people in that city, some time past, that there was a revival of religion there. The revival had actually taken place.

seriously attentive to the concerns of their souls, and that sixty have obtained a hope.

It is said, we presume on good authority, that there are revivals of religion in several places in Connecticut. Particulars we have not heard.

EXTRACT OF A LETTER

From Mr. P. Camp, student of divinity at the Theological Seminary, at Princeton, New-Jersey, dated January 13, 1815.

"PERHAPS you have heard of the late Revival of Religion at Haverhill, and Bridgetown, of this state. I have been of late 'to see that great sight.' In very deed the Lord is present there. Numbers of little children, some of 9, 10, or 11 years of age, are singing the praises of God. The stout heart also, and the warrior's mind, are yielding to the all-conquering grace of God. I have heard of a revival also at Poughkeepsie, and other places. In this time of political and national darkness, the Lord seems to be doing great things for Zion, in our own and other lands and even among the heathen; the standard of the cross is beginning to wave triumphantly. Do we not feel it in our hearts to say to the Lord, 'Let all the people praise thee; yea, let all the people praise thee.' Is it not the best evidence we can have that we are in the faith, when we feel more rejoiced at the advancement of the glory of God in the earth, than for all things else? Moses was

Fairfield County Bible Society.

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Brought forward	\$250 00
Mrs. Esther R. White of Newton Whittell	
	10 00
Mrs. Pratt, of Pawlet, by Mr. Benjamin C. poor woman, by Mr.	1 00
	50
Mrs. Boutell, of Fitchlo.	80
in the Female Foreign Society of Tyringham, by Miss Abigail Hale, surer, remitted by the pl Warren Dow	20 00
From the Rev. Jonathan Fisher, of Bluehill, by Mr. Philip Newins	10 00
the Society of the of Morals and Missions at Parish of Westminster.) by the Rev. Dr. f Hatfield	15 00
on a female friend of missions, in the north Andover, by Mr. Edren	3 00
female friend of missionre Harbor, (N. H.) Warren	2 00
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	\$312 80

IGN MISSION SOCIETIES.

rimac Branch of the Foreign ry Society held their fourth aning in Newburyport, on the 9th f last, when the following genere elected officers for the year

M. CLARK, Esq. *Pres.*
 ON PEARSON, *V. Pres.*
 MUEL TENNEY, *Sec.*
 SEPH S. PIKE, *Treas.*
 ANIEL DANA, D. D. *Aud.*

reign Mission Society for Halid Augusta and the Vicinity fourth annual meeting, Jan. 4, on the following gentlemen were officers.

PALETT GILLET, (Hallowell,) *Pres.*
 JAMIN TAPPAN, (Augusta,) *1st. V. Pres.*
 ID THURSTON, (Winthrop,) *2d. V. Pres.*
 WALL, Esq. (Hallowell,) *Treas.*
 EBY SEWALL, (Augusta,) *Sec.*

Foreign Mission Society of d its Vicinity held their fourth

annual meeting, on the third of January last, when the following gentlemen were unanimously re-elected; viz.

Rev. WILLIAM JENKS, Prof. in Bowdoin College, *Pres.*
 Rev. JOHN W. ELLINGWOOD, *V. Pres.*
 Dr. SAMUEL ADAMS, *Sec.*
 Mr. JONATHAN HYDE, *Treas.*
 Dr. JOHN STOCKBRIDGE, *Aud.*

FAIRFIELD COUNTY BIBLE SOCIETY.

On the 5th of October last a respectable assembly of ministers of the Gospel and civilians convened at the Court House in Danbury, (Con) for the purpose of forming a Bible Society in the county of Fairfield.—The Superior Court, then in session, adjourned at an early hour, to afford the gentlemen of the bar an opportunity of attending on the occasion. The Rev. Mr. Andrews stated briefly the object of the meeting, and the Rev. Mr. Waterman offered an introductory prayer.—Samuel B. Sherwood, Esq. was called to the chair, and Victory Wetmore, Esq. was chosen clerk. The Constitution which had been prepared by a committee appointed in June last, for that purpose, was then read. The scene was peculiarly interesting. On the same floor, persons of different denominations were assembled to unite in one of the noblest objects that can engage the hearts of men, that of concentrating the efforts of the friends of the Redeemer, and of providing the means to communicate the word of life to the poor and destitute.

A constitution was then adopted, which we should be happy to insert if our limits would permit. After the constitution had been signed, the following gentlemen were elected officers, viz.

Hon. JONATHAN STURGES, *Pres.*
 Rev. PHILO SHELTON,
 Rev. DAVID ELY, D. D.
 SAMUEL B. SHERWOOD, Esq. } *V. Pres.*
 WILLIAM HERON, Esq. }
 Rev. DANIEL WILDMAN,
 Rev. ELIJAH WATERMAN, *Cor. Sec.*
 Rev. WILLIAM ANDREWS, *Rec. Sec.*
 DAVID JUDSON, Esq. *Treas.*
 VICTORY WETMORE, Esq. *Aud.*
 Rev. BETHEL JUDD,
 Rev. ISAAC LEWIS, D. D. }
 ASA CHAPMAN, Esq. } *Dirac're.*
 Rev. ROSWELL R. SWAN,
 Hon. ROGER M. SHERMAN,
 ALANSON HAWLIN, Esq.
 Rev. MATTHEW R. DUTTON,

The next annual meeting was appointed to be holden at the Court House in

Fairfield, on the third Tuesday of September next, at two o'clock, P. M. The meeting was closed with prayer by the Rev. Bethel Judd.

ORDINATIONS AND INSTALLATIONS.

ORDAINED, at Lenoxburg, (Mass.) on the 1st ult. the Rev. DAVID DANCHE. Sermon from 2 Chron. xxvii, 13.

At Haverhill, (N. H.) on the fourth of Jan. last, the Rev. GRANT POWERS, A. M. as pastor of the Congregational church and society in that town. Introductory prayer by the Rev. Rowell Shurtleff, Professor of Theology in Dartmouth College. Sermon by the Rev. Asa Burton, D. D. of Thetford, (Ver.) Consecrating prayer by the Rev. Jonathan Hovey, of Piermont, (N. H.) The charge by the Rev. Nathaniel Lambert, of Lima, (N. H.) The right hand of fellowship by the Rev. Walter Chapin of Woodstock, (Ver.) Concluding prayer by the Rev. Bancroft Fowler, of Windsor, (Ver.)

At Westminster, (Mass.) the Rev. CYRUS MANN, lately a tutor in Dartmouth College, over the congregational church and society in that town, as colleague pastor with the Rev. Asaph Rice. Sermon by the Rev. Elisha Hookwood, of Westborough, from Heb. xlii, 17.

At Chester, (Mass.) on the 1st ult. the Rev. SAMUEL M. EMMERSON, to the pastoral charge of the first church and congregation in that town, of which the Rev. Aaron Bacon, lately deceased, was pastor. Sermon by the Rev. Joseph Field, from 2 Cor. v, 20.

At Brentwood, (N. H.) on the 25th of Jan. last, the Rev. CANTON COLTON, to the pastoral charge of the church and congregation in that town. Sermon by the Rev. Mr. Rowland, of Exeter, from 1 Cor. i, 31.

At Warner, (N. H.) on the 22nd of June last, the Rev. JOHN WOODS. The introductory prayer was made by the Rev. Dr. M'Farland, of Concord; the sermon by the Rev. Dr. Payson of Hodge; the consecrating prayer by the Rev. Mr. Smith, of Hopkinton; the charge by the Rev. Mr. Sabin; the right hand of fellowship by the Rev. Mr. Sawyer; and the concluding prayer by the Rev. Mr. Price.

At Wells, (Maine,) on the 2th inst. the Rev. JONATHAN GREENLEAF, as pastor over the Congregational church and society in that town. The introductory prayer was offered by the Rev. William Milburn, of Falmouth. The Rev. Francis Brown, of North Yarmouth, preached from Matt. xvi, 19. The Rev. Moses Sweet, of Sanford, made the consecrating prayer; the Rev. Jonathan Cole, of Ly-

man, gave the charge; the Rev. Nathaniel H. Fletcher, of Kennebunk, gave the right hand of fellowship; and the Rev. William Cole made the concluding prayer.

At Boston, on the 16th ult. the Rev. Mr. PIERCE, as pastor of a church in the western part of the state of New York. Introductory prayer by the Rev. Mr. Lowell, sermon by the Rev. Mr. Carey, ordaining prayer by the Rev. Dr. Lathrop; charge by the Rev. Dr. Freeman; right hand of fellowship by the Rev. Mr. Husky; and concluding prayer by the Rev. Mr. Thacher.

INSTALLED, as pastor of the Presbyterian church and congregation in Winsted, (Conn.) the Rev. JOHN BARTLETT. Sermon by the Rev. Samuel Bartlett, of East Windsor, from Gal. iv, 8, 9.

At Tallmadge, (Ohio,) on the 14th of May last, the Rev. SIMON WOODRUFF, as pastor over the congregational church and society in that town. The Rev. Jonathan Leslie made the introductory prayer; the Rev. John Seward preached the sermon; the Rev. Joseph Balger made the installing prayer; the Rev. Giles H. Cook gave the charge to the pastor, the Rev. Nathan B. Derrow the charge to the people; the Rev. John Seward the right hand of fellowship; and the Rev. William Hartford made the concluding prayer.

CHINESE VERSION OF THE NEW TESTAMENT

THE London Missionary Society has lately received fifty copies of Mr. MORRISON'S *Translation of the New Testament into the Chinese Language*, a work of immense labor and supreme importance. Mr. Morrison has been for many years employed in the study of Chinese literature, preparatory to the great undertaking, while resident at Macao and Canton as a missionary. That he is well qualified for the work we have this important testimony, viz. that the East India Company have resolved to print, at their expense, his Dictionary and Grammar of the Chinese Language, in three ponderous volumes. Indeed, Mr. Morrison's correspondence shows him to be a man of talents, industry, and entire devotedness to the cause of Christ.

The completion of this translation, and the commencement of its distribution in China, and among the Chinese population of many Asiatic islands, form an era in the history of the Church.

The London Missionary Society, under whose auspices, and at whose expense, the work has been finished, has sent two copies to this country; one to the American

commissioners for Foreign Mission to the General Assembly of the Presbyterian Church in the United States.

These copies have come safe and are a precious memorial of affection as existing between all engaged in the same cause, and a lasting monument of what can be effected by perseverance, as well as a stimulus to proceed with vigor in the work of evangelizing mankind. The work is contained in eight pampantly folded, sewed, and covered in the Chinese fashion; the four parts of the Old Testament, and their order occupy the four parts of the first; Romans to 2 Corinthians inclusive, the sixth; Galatians to Ephesians inclusive, the seventh; and the book of the New Testament, the eighth. These pamphlets contain about 100 of letter press, large octavo, and are all enclosed, when not in a neat pasteboard covering, or box. They are read from top to bottom, right to left. They begin at the right hand column, and would call the last page of the first column, and so on, taking in its order. Each page has a running title, which, as to their possible the columns of monosyllable spelling-books. The numeral

characters are very simple, so that any person can learn in a few minutes to turn to any chapter and verse. The characters are very fair, beautiful, and distinct, each character occupying about as much space, as is occupied by each letter in the word *Panoplist* at the head of the first page of our blue cover. As many of the characters are very complicated, and as they are very numerous, it is indispensable that they should be large and distinct. From the appearance of this work, we should suppose that aged persons might read it, without glasses, with perfect ease. Each page has a marginal running title, beside the seven columns, expressing, as is evident by a comparison of different parts, the name of the book, and the number of the chapter. The paper is very fine, thin, and strong. As the strokes are pretty broad and full, and the paper is thin, the ink would strike through so as to mar the beauty and distinctness of the work, if it were printed on both sides. The blank pages are therefore folded in, the front edges being accurately adjusted and not cut open. So nicely is this process performed, that the fronts appear quite as even as the front of any book which is out, and the examiner would not suspect, without a particular scrutiny, that the leaves were double.

OBITUARY.

Austria, the celebrated Prince of Schwarzenberg, a field-marshal in the Austrian army, died at Vienna, aged 80.

At New York, (N. Y.) Capt. SETH HARDY, an officer in the navy of the United States, died in the revolutionary war.

At New York, on the 14th of Dec. the Rev. DR. HOPKINS, D. D. the senior pastor of the First Church in that town, aged 80. A notice of Dr. Hopkins is intended for a future number.

At Worcester, (Mass.) Capt. NATHAN BROWN, aged 60. His death was occasioned by falling from a loaded waggon, and the wheels passing over him.

At New York, (N. Y.) on the 14th of Dec. Hon. JOSEPH SHURTLEFF, Esq. a native of Plymouth, (Mass.) aged 73, and his wife, Mrs. OLIVE SHURTLEFF, his daughter, a native of Kingston, (Mass.) aged 71.

At Philadelphia, (Del.) by suicide, a YOUTH named JAMES, who, having absconded from school, was directed by his father to return and obey his preceptor; but, instigated by a rebellious spirit, which he called rebellion, he wrote a letter, "death before dishonor," dis-

charged a rifle through his body and died in five minutes.

At Norfolk, Dr. AUGUSTINE SLAUGHTER, an eminent practitioner.

At Townsend, (Mass.) on the 27th of Nov. AMOS MULLIKEN, Esq. aged 87. He held a commission in the army at Louisburg, in 1759.

At Hadley, (Mass.) CHARLES PHELPS, Esq. a worthy citizen and magistrate, aged 71.

At West Chester, (Penn.) JOHN GEMMILL, Esq. principal of the academy at that place, late a member of the senate of Pennsylvania, and formerly pastor of the United Church in New Haven, (Conn.)

At Richmond, (Vir.) Dr. ROBERT RALSTON, a native of Scotland.

At Stafford, (Conn.) Mr. ELLIOTT, killed by the accidental discharge of a pistol which he had in his pocket.

At Cornwall, (Conn.) the Hon. HEMAN SWIFT, aged 62, having sustained the office of a colonel in the revolutionary army, and, for many years, that of a Councillor in the state Legislature. He was an exemplary Christian.

At Washington, the Hon. RICHARD

BREXT, Esq. a Senator in the Congress of the United States from Virginia.

The deaths in New Haven, (Con.) during the year 1814, were 106; in Charlestown, (Mass.) 79; in Newburyport, 89; in Springfield, first parish, 53; second parish, 12.

At Half Moon, (N. Y.) **WILLIAM MARVIN**, aged 16, of the Hydrophobia, in about five weeks after having been bitten in one of his fingers by a dog, not then supposed to be mad, but which soon after disappeared.

At Fayetteville, (N. C.) the Rev. **HENRY WHITLOCK**, late rector of Trinity Church, New Haven, (Con.)

At New York, **MATTHEW FRANKLIN**, a leading member of the Society of Friends.

At Buffalo, (N. Y.) **Lieut. CHARLES M. MACOMB**, aged 22, youngest brother of Gen. Macomb, murdered in a duel by a captain in the army. Several other atrocious murders of the same kind have lately been committed, by officers in the army at that place. In one instance both parties were murdered. It seems, that the General Order for preventing duels is utterly inefficient; whether because it is not carried into effect, or for some other cause, does not appear.

In England, the Duchess of Queensbury, at an advanced age. She established numerous schools, on her estates, for the education of poor children.

Also, **Mrs. ANN NEWBY**, aged 74, during 44 years matron and midwife to the City of London Lying-in-Hospital, highly distinguished by her vigor of mind and body, her active benevolence and piety. In 1803 she received a medal from the Humane Society for her skill in recovering still-born children, the number of which thus saved by her amounted to 500, at that time.

At Baltimore, **Mr. JACOB HOFFMAN**, found dead in his cellar, supposed to have been murdered by a discarded female servant. The deaths in Baltimore in 1814, exclusive of those which occurred in the army, were 1,152; of which 225 were of consumptions; of fevers, 179; of pleurisy, 110; of old age, 19; of cholera morbus, 102; murdered, 2.

At New York, captain **JAMES M'CULLEN**, of U. S. army.

In France, **M. COUCHENY**, director of newspapers, formerly a member of the council of 500

At Belleville, (N. J.) **Mr. GEORGE DYSON**; he went to bed in apparent health, and died a few moments afterwards.

At Charleston, (N. H.) the Hon. **SIMON OLCOTT**, Esq. formerly senator in Congress from New Hampshire and chief justice of that state, aged 70.

At Portland, (Maine,) the Rev. **DEANE, D. D.** His last word "Death has lost all its terrors. I am going to Jesus; for I have seen him last night."

In Russia, during the year 1813, owing to the bills of mortality returned by the clergy of the Greek church, 971,000 sons died. The number is doubtless larger than usual, on account of the mortality, which must have followed the campaign of 1812. It is probable, between 100,000 and 200,000 deaths took place among the wounded French prisoners, and among the wounded of the Russian army. It will be recollected that the Russian territories were entirely cleared of enemies just before the commencement of 1813; but the effects of the preceding campaign must have been felt after the commencement of the bill of mortality for the Russian Empire, it is stated, that 4,451 died between the ages of 85 and 90;—2,849 from 90 to 95;—above 1,400 from 95 to 100;—521, from 100 to 105;—53 from 105 to 110;—53 from 110 to 115;—15 from 115 to 120;—1 of 120;—3 of 125; and one of 130, making above 9,450, or nearly one out of 100, more than 85 years of age; about one out of 1500, more than 100 years old; and 106, or about one out of 10,000, more than 110 years old.

At Lyme, (Con.) **Mrs. HOWARD** died to death by her clothes taking fire, and lingered five days.

At Weymouth, (Mass.) **THREE MEN**, buried under a sand-bank, upon them as they were walking along the shore.

At Philadelphia, the Hon. **F. SMITH**, Esq. formerly chief-justice of New Jersey.

In England, **JOANNA SOUTHAM**, leader of a sect of fanatics.

At Berlin, (Mass.) on the death of **Dea. STEPHEN BAILEY**, aged 61. He bequeathed one hundred dollars to the American Board of Commissioners for Foreign Missions.

In Georgia, **JAMES WILDE**, a strict paymaster, murdered in a duel.

At New-York, **JOHN TEASDALE**, a can teacher, aged 61.

At Norfolk, (Vir.) the Rev. **LACY**, for many years pastor of an Roman Catholic Church in that town.

At Nantucket, **Mr. PETER HUBBARD**, of the principal inhabitants, aged 70.

In Pennsylvania, **Mr. CONRAD**, aged 79. He was the first man who carried a waggon over the Alleghany river, being a driver in the expedition of General Forbes against Fort Duquesne.

At Bolton, (Mass.) **Mrs. E.**

aged 105. She retained her
 memory last, and recollected many
 things that took place a hundred years
 ago; her descendants amount to be-
 come and four hundred; and some
 generation attended her fune-

field, (R. I.) a child aged two
 whose clothes taking fire.

Uxbridge, (Ver.) Dr. WIL-
 LOW, aged 88.

Idenec Grove, Jamaica, a free
 Congo, aged 140. She was
 that island in 1687, during the
 reign of the Duke of Albemarle.

Westady, (N. Y.) Mrs. ELIZA-
 BETH, relict of the late Rev. Dr.
 aged 75.

born on the 3rd inst. THOMAS
 Esq. representative in the Gen-
 from the town of Phippsburg,
 aged 37.

son, (N. Y.) on the 21 of Feb.
 GEORGE WASHINGTON TALMAN, son
 of a man, Esq. Mayor of that city,
 died on the 7 days, after a painful
 illness.

Circumstances attending the illness
 of this little boy were peculiar-
 ing to all who knew him. The
 rapidity of his opening intellect
 beyond his years, and promi-
 sing usefulness had he been spared to

His constant vivacity and
 cheerfulness, the sweetness of his tem-
 perament, and his affectionate disposition from his
 infancy, and the assumption of the
 manner of more advanced life, whilst
 he lived with his family, render-
 ed him more than usually interesting to
 those who approached him.

But three weeks before his last
 illness appeared much impressed with
 the notion of dying soon; and spoke
 of his approaching death frequently to those
 around him. He became serious and
 silent for whole successive days,
 leaving away his playthings and relin-
 quishing sports: and when urged to cease

thinking and talking about dying and his
 own unworthiness—to resume his amuse-
 ments and suffer himself to be diverted—
 he insisted that he could not—that “he
 had such thoughts that he could not play”
 —that he feared he was not good. He
 would then recollect and confess the faults he
 had committed, even those that were
 known to himself only, asked to be for-
 given of his parents; and was grieved that
 he had not always obeyed them as he
 ought. His affection and anxiety for them
 and all around him, seemed to be increas-
 ed daily. He could not manifest it suffi-
 ciently. He seemed like one, as he often
 intimated himself, who was certain he
 should not tarry long with them.

From the first day of his illness he
 spoke of his death as a thing that was as-
 certain, and never expressed even a
 wish to recover, except when distressed
 with the affliction of his parents. Even
 while suffering excessive pain, he prayed
 earnestly that God would bless and com-
 fort his parents; his petition for himself
 was that he might be taken away. His
 resignation to suffering and death, his man-
 ifestation of early piety and his affection-
 ate conduct to all who approached him,
 whilst they the more endear his memory
 to the bereaved and afflicted, afford them
 the Christian assurance that he has only
 fled from them to the bosom of Him who
 said, “Suffer little children to come unto
 me, and forbid them not, for of such is
 the kingdom of heaven.”

To the little companions of his sports,
 who may read or hear of this account,
 let it speak the language of their Savior,
 who took little children in his arms and
 blessed them—“Go ye and do likewise.”
 Then, when even the affectionate sympa-
 thy and anxiety of parental love can do
 nothing to comfort them, they shall be di-
 vinely assisted to pray to God, as their de-
 parted playfellow did, and shall be reliev-
 ed and supported under, and saved from,
 their sufferings.

POETRY.

(From a late London paper.)

TO MORROW.

How sweet to the heart is the thought of to-morrow,
 When Hope's fairy pictures bright colors display
 How sweet, when we can from futurity borrow
 A balm for the griefs that afflict us to-day

When wearisome sickness has taught me to languish
 For health, and the comforts it bears on its wing,
 Let me hope, (oh! how soon it will lessen my anguish)
 That to-morrow will ease and serenity bring.

When trav'ling alone, quite forlorn, unbefriended,
 Sweet the hope that to-morrow my wanderings will cease;
 That at home then, with care sympathetic attended,
 I shall rest unmolested, and slumber in peace.

Or when from the friends of my heart long divided,
 The fond expectation with joy how replete!
 That from far distant regions, by Providence guided,
 To-morrow will see us most happily meet.

When six days of labor each other succeeding,
 With hurry and toil have my spirits oppress'd,
 What pleasure to think, as the last is receding,
 To-morrow will be a sweet Sabbath of rest!

And when the vain shadows of time are retiring,
 When life is fast fleeing and death is in sight,
 The Christian believing, exulting, aspiring,
 Beholds a to-morrow of endless delight:

But the infidel then!—he sees no to-morrow!
 Yet he knows that his moments are hast'ning away;
 Poor wretch! can he feel without heart-rending sorrow,
 That his joys and his life will expire with to-day!

TO CORRESPONDENTS AND READERS.

THE letter from the *Rev. Professor JENKS* reached us too late for this number. We shall insert it with pleasure in our next.

Two communications from *FRISLON* are received and will be published.

We regret that our limits would not admit extracts from the last *Report of the New York Bible Society*. We had prepared them; but all our pages were pre-occupied.

We hope next month to present our readers with further accounts of the revivals of religion in Princeton and Portland.

Letters have just been received from the American Missionaries in India, dated Bombay, April 9, 1814. The last dates previously received were, it will be recollected, Dec. 20th, and 23rd, 1813. Mr. Newell had joined his brethren at Bombay. Particulars hereafter.

ADJUDICATION OF PREMIUMS.

THE premiums, which were proposed in the *Panoplist* for Jan. 1814, have been re-

cently adjudged by three gentlemen of whom are professors in colleges,) who had been requested to perform that service. Their decision follows:

The premium of *Twenty Dollars* offered to the writer of the best composition in prose, is adjudged to the writer of the *Essays on the Sabbath*, which was published in the *Panoplist* for May.

The premium of *Fifteen Dollars* offered to the writer of the best piece in verse, is adjudged to the writer of the *Prayer for May*, which was also published in the *Panoplist* for May.

The premium of *Ten Dollars* offered to the writer of the second best composition in prose, is adjudged to the writer of the *Education of Children*, published in the *Panoplist* for September.

The *Rev. HENRY HUNTER*, of New Haven, (Conn.) is entitled to the premium; Mr. *WILLIAM T. HALL*, of Ellington, (Conn.) to the second; and Mr. *JOHN HALL*, Esq. of Ellington, to the third.

The same premiums are offered to writers in the current volume of the *Panoplist*.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 4.

APRIL, 1815.

VOL. XI.

BIOGRAPHY.

**MEMOIR OF THE REV. ASAHEL
HOOKER, LATE OF NORWICH,
CONNECTICUT.**

(Concluded from p. 107.)

In answer to some inquiries respecting this scene of affliction, Mrs. Hooker remarked to a friend:—"Should I attempt to describe the deep anxiety of Mr. Hooker's people, the distress of his family, his extreme sufferings, and wonderful patience, his groans, and the agony of the parting scene;—language would fail me. *Righteous art thou, O Lord. I was dumb, I opened not my mouth, because thou didst it.* Then the world, and all that pertained to it, dwindled to a point. Then I seemed to stand on the threshold of eternity; and, in my affections and desires, followed the dear, departing spirit."

A considerable number of pious persons in Litchfield, hearing of Mr. Hooker's sickness, held a special prayer meeting on his account; and, by the numerous circle of friends around him, who were more especially interested in the preservation of his valuable life, prayer was made without ceasing for his recovery. But the Lord's time was come for this excellent man to die.

The funeral was attended by a

large concourse of people, and by a number of ministers from the adjacent towns. After the interment, the Rev. Dr. Strong delivered, to a very full and solemn assembly, the sermon above referred to, which has since been published.

Before entering upon the general character of Mr. Hooker, it is proper to say, that the writer was long and intimately acquainted with him, and that the following paragraphs are the result of a deliberate view of his estimable and admirable qualities, rather than a hasty tribute of affection, at the grave of a friend.

Mr. Hooker's person and manners commonly excited a pleasant interest in the minds of strangers. In stature he was rather above the middle height. His figure was erect and well proportioned; his features regular. The chief expression of his countenance, especially of his eye, was a delightful mixture of intelligence and mildness. His manners, equally remote from austerity and from levity, exhibited the man, simple, open, amiable. In moments of relaxation, his conversation was often facetious, but never frivolous; never unbecoming his sacred office, nor inconsistent with strict decorum. Though he was, for

many years, in habits of intimacy with persons of the first respectability, he could with great ease accommodate himself to the circumstances of those, who were in the humblest walks of life. His whole deportment was a pattern of that better sort of politeness, which consists not in a studied conformity to the usages of the fashionable world, but in *simplicity and godly sincerity*. He was free from that affected frankness, which makes a merit of uttering every rude and unseemly thought to others, and in the very act of doing a kindness, infallibly gives offence. Yet no man could tell another of his faults with greater fidelity or effect than he. The native benevolence of his heart, united with habitual delicacy of feeling, and sanctified by religious principle, qualified him to perform the most difficult duties, in the most unexceptionable manner.

To those, who knew him, it will not be unpleasant to dwell thus on this trait of character; it revives the image of the lovely man. The following extract of a letter to Mrs. Hooker may be explained, so far as explanation is necessary, by referring to the correspondent date, in the foregoing sketch.

"New Haven, April, 1808.

"My very dear Phebe,

I went to bed last night in tears. This was not because I was in pain; nor because I had been so long absent from my dear family; but the kindness of *this* family is enough to break my heart. I shall never repay them; but I hope the Lord will."

Similar illustrations of his amiable sensibility might be multiplied. But let it only be

remembered, that, in the agonies of a fever, and on his pillow, he did not forget his nurse for every drop of medicine, while his hearts were bursting with gratitude on his account. It is easy to see why he had no personal enemies. We may see other gifts and graces, to see why inveterate enemies in churches and societies, and again yielded to the influence of his influence.

In his domestic relations he sustained the same and excellent character. The bosom of his own family was the theatre of his highest advantage. He loved the endearment more than he. His attachment to his wife and children was severely tried in repeated seasons of illness, and the recovery of them during the last year of his life. On these occasions he wrote many letters, and breathe the same spirit as those of the admired. To insert copious extracts of them here, would do little acceptable to many readers, were consistent with the necessary limits of this memoir. It is, a part of one letter inserted, to exhibit more in the character of a *Father*. It was addressed to his son, then a member of the public school at Middlebury, where a powerful revival of religion had commenced.

"Charleston, S. C. Jan.

"My very dear son.

[After some prudential considerations, as to the progress of his studies, and the

tion of his health, the letter proceeds:—]

"But there is another subject of much greater solicitude to us, and of infinitely greater importance to you, than your preparation for College. We are inexpressibly more concerned for your right improvement of the precious season now enjoyed, for knowing the things which belong to the peace and salvation of your soul. On receiving your first account of the revival at Middlebury, we could not but hope that your next would give some more comfortable intelligence respecting your own state. But while we rejoice, it is with fear and trembling, lest you should be left to sleep in the midst of harvest, while so many around you, and even some of your fellow students, are gathering fruit to eternal life. Alas! how can we, your dear parents, and how can you, bear the thought of your saying, with others who will have neglected this precious season: *The harvest is past, the summer is ended, and we are not saved.*

In whatever business you may hereafter be called to engage, it is of the first importance, as it respects both your duty and your happiness, that you should be devoted to God, in a life of true religion. *There is no peace, with my God, to the wicked.* After being all their days, like the troubled sea when it cannot rest, they must take up their abode in that world of woe, where there will be *no rest, day nor night, forever.* Can you, my dear Edward, consider these things, and not be overwhelmed with dismay, at the thought of being left to misimprove your present

day of grace and salvation! You can hardly imagine the suspense and anxiety, with which we shall wait for your answer to our last letter.

"I remain your very affectionate father, ASAHIEL HOOKER."

At the close of the same sheet, Mrs. Hooker adds—"What more can I, your Mother, say to you, my dear son? I can only say with the Prophet, *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for you,* when I think, that you are yet without hope, and without God, in the world. Is it so, my dear, my *only* son? Or have you fled for refuge to the hope set before you in the Gospel? Write soon, and be very particular, in giving us an account of all the meetings you attend, and of your own feelings. Be free to tell your dear Papa and myself all."

For the encouragement of Christian parents, it may be subjoined, that these tender counsels and prayers were not unavailing.

As a Christian, no trait in the character of Mr. Hooker was more conspicuous, than his cheerful submission to the allotments of Providence. On this subject, most men are correct in theory; but, to a degree which few attain, he was correct in feeling and practice. When thrust down from a sphere of distinguished usefulness into comparative inaction; separated from his family, and flock, and chosen employments, by long months of infirmity; he bowed submissively to the chastenings of that divine hand, from which he derived his life and talents, and all his enjoyments.

In one instance, at an early period of his ministry, when his tenderest affections were severely tried, by the loss of a first-born child, he wrote to an esteemed brother in the ministry thus: "Our little son last evening slept in death. It is needless to attempt a description of my feelings, more than to say, I know not when I felt less disposed to question the infinite rectitude of the supreme Ruler, or more sensibly comforted by a belief in the perfection of his administration." To the same friend, in one of the last letters that he wrote before his death, he said, with reference to the portentous aspect of our national affairs: "Alas, how could we live, if we could not say, *The Lord reigneth, even thy God, O Zion, unto all generations.*"

Such are the triumphs of Christian faith and patience. When the anguish of personal affliction wrings the bosom, or the prospect of public calamity appals the spirit, the heavenly serenity of soul, enjoyed by the humble Christian, as much transcends the cold comfort, which philosophy or apathy can bestow, as the heavens are higher than the earth.

As a preacher, Mr. Hooker possessed qualities for distinguished usefulness. He was as much above that petty pride of intellect, which discards all received opinions, as that servile dependence, which bows implicitly to some oracle of human authority. From full conviction, resulting from thorough study of the Scriptures, under the teaching of the Holy Spirit, he embraced the same system of faith, as was embraced by the Fathers of the

Reformation. With him the doctrines of total depravity, vicarious atonement, and special grace, were not points of mere polemic discussion, but cardinal, vital truths of Christianity; involving the salvation of his flock, of his children, of his own soul. "Should our dear Edward, [he wrote to his brother at Middlebury, referring to the subject of the letter before inserted,]—should our dear Edward be left at this time, we must still rejoice in that divine sovereignty, without which there would be no hope concerning him at any time."

Conversing with the writer of these pages, on the inability of ministers to convert their hearers, Mr. Hooker said, in his most emphatic manner: "If I did not believe in the efficacy of sovereign grace, as the only ground to hope for the salvation of lost men, I should never have a heart to open my mouth again in the pulpit. I would as soon go into the *grave-yard* to preach."

His public instructions were *evangelical* and *experimental*. He exhibited doctrines, with direct reference to the promotion of practical godliness. With this view, he made them prominent and distinct, in his sermons. He sought no refuge under indefinite phrasology. He aimed at no compromise between the truth of God and the prejudices of men; nor between his own conscience, and his popularity. The consequence deserves to be remembered. The man who thus lost sight of himself, from love to the Gospel and to the souls of men, God was pleased to honor, with signal

is ministry; and to fidelity with the blessed two powerful revivification. When have ever been known to ministrations of those, nothing is confined to of a cold moralismost to a trembling, exhibition of the in Jesus?

pit, Mr. Hooker was and mild. Avoiding of manner, which the labours of many he was gentle to all teach, patient, instructing those that selves. The spirit of his preaching expressed the maxim of Augustin: your hearers, and say what you will to

he sometimes spoke modestly, it was his office to write out his reasonably and carefully was simple, his chosen, and intelligent plainest hearers. ces, indeed, were enfeebled by the age of members; but as warm in his subject, he was often bold and

sermons which, on occasions, he published his Election Sermon favorable specimen as a writer."

was professedly review-logy, vol. ii, p. 382, and aptuously as "a vapid per-whole review consisting, and occupying about an a page. We should not re complete proof of the devotion of the Anthologian would be exhibited in

He seldom employed any gesture in delivery; but the expression of his countenance and voice denoted the deep interest of his heart, in the sentiments which he uttered. His prayers were solemn and fervent: as to the manner, they were peculiarly *his own*, the breathings of a humble soul accustomed to communion with God in secret.

As a pastor, he was discreet, diligent, affectionate. In his intercourse with his people, the solicitude which he discovered for their best interests, the amiable dignity of his manners, the stability and purity of his character, secured at once their love and their confidence. Few men have been so useful, beloved and happy, in the pastoral office. as he. He was devoted to his work. A deep sense of its awful solemnity and magnitude, and of his own unworthiness, often pressed him down to the earth; but he would not have exchanged the ministry, with all its labors and trials, for the wealth and splendor of an emperor.

As a watchman on the walls of Zion; as a friend to the church of God, and to the interests of his native country, Mr Hooker stood preeminent among good men. His heart was alive to every thing, by which the prosperity of religion was affected.

reading this sermon and the review of it here referred to, and several very shallow sermons, preached by gentlemen of the liberal party, and the reviews of them in this volume of the Anthology. The same volume contains the gross and vulgar abuse of Mr. Whipple, in which we advertised at large in the Panoplist for March, 1811, p. 459. It also contains the scurrilous attack on the *Constitutional History of New England*, which had recently been published by Drs. Morse and Parish
E. V. P. A.

view, he lamented the neglect of Christian in the churches, and with which men of able character, are admitted into the ministry, as evils of the present age. At these were subjects of solicitude with him. From an inspection of his notes, particularly the sketches of his lectures to in theology. It may be most superfluous to add, in connexion, that he took a deep interest in all practical measures for the promotion of good morals.

This memoir, already too long for the pages of the *Register*, will be concluded by extracts of letters, written by Mr. Hooker's death, and written by himself, *Asahel's Memoirs of Pearce*. This is from a worthy brother in Christ, who knew him

to sympathize with us on this occasion. The calamity to us is peculiar. In the very short time which Mr. Hooker had spent here, he had rendered himself dear to all who knew him; and all deeply feel and lament his loss. His rectitude, firmness, and decision, were so tempered with the mildness and urbanity of a gentleman, that sectarian zealots, and political partisans alike respected and loved him. When the duty of uttering unpopular truths became imperative, he was so sincere, so honest, and affectionate, that those who either did not believe, or did not regard the matter, were so satisfied with the manner and the motives, that they loved him for his honest and benevolent intentions. The children of the parish were instructed by him with so much parental tenderness, that they were all pleased to attend to his counsels. He truly

rather,

just read *Fuller's Memoir of Samuel Pearce*. It is, that thousands have died at his being taken soon, in the midst of his usefulness. I wondered but am now satisfied, that important design of Providence, that his *Memoirs* be seasonably published for the benefit of surviving ministers. If your own feelings have been at a loss what mine were in reading these memoirs, I can say: I am ashamed of all the sins of my acquaintance; and of all, of myself. Mr. Pearce was younger than I am, I had been less time in the ministry; when he died, than I have. But what a contrast! He had been in the vineyard in the morning before noon had done his work. I have any prospect, going to say *hope*,) of doing more. Could I live to be four-score, I have no doubt but the death of this pre-eminent and minister, are desired for the benefit of many. *Memoirs* appear to me to be any of the kind, which I never read; I am sure that, especially no minister, but a wolf in sheep's clothing, can read them without being strongly impressed. I hoped that the perusal would be serviceable to me." Must a man pray, and who lives as *Samuel* lived? Doubtless, as if his head and heart had been kindled with a live coal from off the altar. I almost envy him the same pleasure, with which

he performs his work. But to be a minister, with very little religion, or perhaps nothing but the form of godliness, is like sailing against wind and tide. I have long thought, and I now think more than ever, that it is a fearful thing to be a watchman to souls. In this view of the subject, I am sometimes afraid to live, and not less afraid to die." "If I were sure that I should not sometime be a better man, and a better minister, my heart would fail me at once. I often think of the sentence to be passed on all the redeemed—*Well done, good and faithful servant*, &c. This, in a view of my unfaithfulness, puts me on the inquiry, how is it possible that I shall be acquitted at the judgment seat of Christ? My own conscience, however, does not accuse me of preaching false doctrines, or shunning to declare any part of the counsel of God, through a desire of pleasing, or not displeasing men. But, little have I done as a follower of Jesus, to enforce the truth."

"In reading Pearce's letters, I thought it a pity that all ministers are not like him, and that they do not improve the privilege of writing, as he did, for infusing the ardor of religion which they sometimes feel into each other's bosoms."

To those who have read the foregoing pages with any degree of interest, a few general reflections may not seem unseasonable.

First: Young preachers should enter upon life with this settled maxim, that the way to attain substantial usefulness and respectability, is to form their character on the principles of *Christian simplicity*. A man's life may be

men, that no splendid influence shall fix the eye of curiosity, no glare of genius shall attract the admiration of the multitude, yet a sound understanding, a steady piety and a course of beneficent action secure him an imperishable reputation; while others are regarded at as prodigies of nature, for a moment, and forgotten. Young preachers go into the world, to be accounted something more than men, certainly more than *ordinary men*. They intend to act on a scale beyond independent and original. In thus breaking through what they deem the limits of custom, they not only forget, at the same time, the limits of Christian duty and of common sense.

This description exhibits, perhaps, by some persons chosen; or announced

among discerning hearers; but how ineffably beneath his proper office and work, must he himself consider it, on his *dying bed*? Men of eccentric minds may occasionally do much good; but eminent and permanent usefulness, in every department of human action, especially in the ministry, results from that union of qualities which constitutes a steady excellence of character.

A competent judge, on this subject, said; "True greatness is serious. We are more indebted to the regular, sober, constant course of the sun, than to the glare of the comet: the one, indeed, occupies our papers, but the other enriches our fields and gardens: we gaze at the strangeness of the one, but we live by the influence of the other."

Secondly: Spiritual and evangelical preachers are those, whose labors God is wont to bless. The history of the church

on fire, but it has only earance. Thus some, in pit, seem to be all on fire al, yet their hearts are as a stone."

spiritual preacher is de- his work. As a watch- souls, he dares not trifle awful charge. The re- of being a shining schol- ove of science, or influ- wealth, cannot seduce or get that he must meet ers at the bar of Christ. such objects solicit his his answer is: "I am do- eat work, so that I can- e down: why should the ase, while I leave it, and wn to you?"

peculiar blessing which ollows the labors of faith- terested, devoted minis- d honors his own institu- nd affixes the stamp of nd divinity to the truths ospel.

ly: The hand of Provi- a removing from their many excellent minis- he midst of their useful- ministers solemn admo- their brethren who sur- they who love the minis- ardently, and are best

qualified to be useful in it, are most apt to be lavish of life. Amidst the endless variety of pastoral duties, superadded to the labors of the study, and the pulpit, they are apt to neglect the necessary means for the preservation of health. That bodily exercise, which is essential to keep the vital organs in regular operation, they omit; or take it only at intervals, without just views of its importance, and therefore without system. The consequence has often been, that men, who have engaged in the ministry with the best prospects of vigorous health, and distinguished usefulness, have sunk into incurable infirmity, or a premature grave.

The death of good ministers is a public calamity. Well may the church mourn when her watchmen are removed. May our young men, whose lives are consecrated to the same work, while they contemplate these departed worthies, in their upward flight, as the *chariots of Israel and the horsemen thereof*, be prepared to stand in the breach where they have fallen, to emulate their fidelity, and share in their reward.

MISCELLANEOUS.

For the Panoplist.
S ON AN ANCIENT DOCU-
MENT.

Bath, March 10, 1815.

ditor,
ner number of the Pan-
as published, among oth-
istical papers, a copy of
nt document now in my
Pan. for July, 1814, p. 320.

XI.

possession. Some importance having been attached, as I have since learned, to this document, and it having been stated by the publisher, that it was then printed for the first time; I feel it my duty to mention, that only the names subscribed to it were then for the first time published. The fact is, I did not

advert to the circum-
 stances, and one professedly
 was written soon af-
 ter they were made,* and that
 by the Rev. John Wise
 in his work, which
 is *The Churches' Quarrel*
 and of which I possess
 a copy printed 1772, suppress-
 es the names of those, who sign-
 ed the above-mentioned docu-
 ment, but he should "stain," as
 they say, "their personal glo-

ry, though the answer is writ-
 ten in a strain of severity, and in
 perhaps, too light for
 the gravity of the subject;—yet,
 it could be thought that the
 document has heretofore been
 suppressed totally, when, never-
 theless, it was of a public nature,
 and much feeling at the
 time of its appearance, I con-
 sidered it important to make this

shall please to go forth with it.
 However, it will be a testimony
 that all our watchmen were not
 asleep, nor the camp of Christ
 surprised and taken, before they
 had warning. We are, &c."

In view of these remarks, and
 of the importance of the subject
 involved in them, and supposing
 it also highly useful to the stu-
 dent of our Ecclesiastical His-
 tory, that, with any documents
 of an interesting nature, such at-
 tendant publications, as have
 been forgotten, should be indi-
 cated; I must request you will
 do me the favor to publish this
 communication in your highly
 useful miscellany.

I am, with great respect,
 your obedient servant,
 WILLIAM JENKES.

ON ECCLESIASTICAL TRIBUNALS.

The following communication has lain on

es into Associations, these same ministers con- for the improvement own minds, the diffusion ous intelligence, and ig the Kingdom of I perceive no very objections.

constitute a "*standing Council*, even with a number of delegates churches, to *determine*, proper for the con- n of an Ecclesiastical within their respective I cannot but consider as ized by Scripture," dan- its tendency, and utter- sive of the fundamental s of Congregationalism. s state of imperfection, ly of men can well sub out government, the ad of the Church, the d merciful Redeemer, inted one for his peo- to be understood, and y adapted to answer all ertant purposes for ; was appointed. It is that the government pline, which Christ has l, belong to and termin- particular Church, or i assembly, ordinarily in one place; and that Church have no author- tute any other. From s of God's word, and

i can produce evidence from f Scripture, in express ternis, l conclusion, and prove that md churches are obliged to ading and Stated Council, or s to do it for them, &c. we

But no such canon can be e proposals then incur a heavy for making so bold with a set- ment and no text to warrant t." Mr. Wise's reply to the s for a Stated or Standing

the practice of the primitive churches, it is evident, that nothing of common concern was transacted without the brethren. Paul directed the church, as- sembled together, to excommu- nicate the fornicator. The church thus assembled are to determine who shall be admitted to, and who shall be excluded from, their fellowship. The complaint of an offended mem- ber, (after the private steps with the offender have been ta- ken, but without satisfaction,) is to be told to the church, and their determination upon the case is to be final. What the church thus binds and looses on earth, according to the will of Christ, will be bound and loosed in Heaven. If an offender refu- ses to hear the church, he is to be as an heathen man and a pub- lican.* No intimation is given, nor is the least room left in the Divine precept, for an appeal to any higher power this side Heaven. "The command of Christ, *If he hear not the Church, let him be as an heathen and a publican*, is binding on all his disciples; and which no man, or body of men, Presbytery, Synod, or Council, have a right to re- verse." If a Church have a doubtful, hard, and difficult case before them, (*especialiy if the minister be a party,*) upon which there is not a prospect of their coming to a harmonious result, and they wish for more light on the subject than they possess, it may be very proper to call on ministers and Churches, *who are agreed with them on doctrinal subjects*, for their light and ad- vice in the case. But according to the Scriptures and congrega- tional principles, they have no

more authority to determine the question judicially for the Church, than counsel at a legal bar have to determine for the jury, whether the prisoner on trial in a court of justice, is guilty or not guilty, or what punishment, if any, he shall receive.

If it be asked, what shall a man do, who cannot in conscience submit to the determination of the church? It is answered, let him do as he would after he had carried his cause from the lowest judicatory to the highest, on any scheme of Church Government, and after all could not submit; viz. he must commit his case to God, and continue by himself without special church privileges; unless he can find a church willing to receive him.

That *Standing or Stated Councils* are of dangerous tendency, I infer from what has already taken place in the Church.

When the primitive churches departed from the plain, simple rules and directions of God's word, and from the mode of managing ecclesiastical affairs as they were in the days of the Apostles, and established a form of government of human invention, they gradually lost their liberty, and in time became wholly subject to the exorbitant tyranny and dominion of the Man of Sin. Worthy, indeed, of consideration, is the account given of this by Dr. Mosheim, in his *Ecclesiastical History*, Vol. I. pp. 144, 145.

"During a great part of this (the second) century, the Christian churches were independent on each other, nor were they joined together by association,

confederacy, or any other bonds but those of charity. But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which like confederate states, assembled at certain times to deliberate about the common interests of the whole. This institution had its origin among the Greeks, with whom nothing was more common than the confederacy of independent states; and the regular assemblies met at fixed times and were composed of each respective state. To these assemblies, in which the deputies or commissioners of the several churches consulted together, the name of *Synods* was appropriated by the Greeks, and that of *Councils* by the Latins; and the laws that were enacted in these meetings were called canons, that is rules. These councils, of which we find not the smallest trace before the middle of this century, changed the whole face of the Church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates, prevented their assuming, all at once, the power with which they were afterwards invested. At their first appearance in the general Council, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name and by the appointment of their people. But they soon changed this humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion,

their *Councils into laws*, openly asserted, at length, Christ had empowered them to scribe to his people authoritative rules of faith and morals. Another effect of councils was the gradual reign of that perfect equality which reigned among all bishops in primitive times; for the order and decency of these assemblies required that some one provincial bishops, met in council, should be invested with a superior degree of power and authority; and hence the rights of metropolitans derive their origin. In the mean time, the members of the Church were engaged; the custom of holding synods was followed wherever the sound of the Gospel had reached, and the universal Church had now the appearance of a vast republic, formed by the combination of a great number of states.

This occasioned the creation of a new order of Ecclesiastics, who were appointed in different parts of the world as heads of churches, and whose office it was to preserve the consistence and union of that immense body, whose numbers were so widely extended throughout the nations. These were the nature and office of patriarchs among whom, at an early period, ambition being arrived at an insolent period formed a high dignity, and invested the bishop of Rome and his successors with the title and authority of the Patriarchs.

As we find have been the effect of allowing the Church to be governed by human invention, but the Word of God has no room for such a course, it contradicting its plainest

dictates. "We may not suppose the Gospel less perfect than the law. Moses was particularly required to make all things according to the pattern shewn him in the mount. Christ is accounted worthy of more glory than Moses. If the latter was faithful as a servant, in all God's house, the former was faithful as a son over his own house." It is unreasonable, therefore, to suppose, that he has left his Church, which he purchased with his own blood, without the best regulation and order. Undoubtedly, he has given complete directions, how to behave in his house, which is the Church of the living God. I believe the matter, form, and government of Christian Churches are all pointed out in God's word. A brief sketch of a fundamental article of this government: I have attempted to give; with what success, your readers will judge. The subject is of too much importance to the peace and welfare of our churches, to be decided on after a hasty and partial discussion only; and we trust, that neither the Platform, nor an essential article of our Church government, will be abandoned for the substitution of theory, the wisdom and excellency of which have not been approved by experience and the word of God.

A LAY-CONGREGATIONALIST.

P. S. "Consider (says President Oakes) what will be the end of receding, or making a defection, from the way of Church government established among us. I profess, that I look upon the discovery and settlement of the congregational way

as the *boon, the gratuity, the largeness of divine beauty*, which the Lord graciously bestowed upon this people, that followed him into this wilderness, and who were separated from their brethren. Consider what will be the sad issue of revolting to one extreme or the other; whether it be to Presbyterianism or Brownism. And for my part, I fully believe, that the congregational way far exceeds them both, and is the highest step that has been taken towards reformation; and for the substance of it, it is the very same way that was established according to the institution of Jesus Christ."

The Rev. Messrs. Higginson and Hubbard, (the two most aged ministers in the country, when they wrote their testimony in favor of Congregationalism,) thus remark, "If that Church discipline were more thoroughly and vigorously kept alive, it might be hoped the Lord would sanctify it, for the revival of godliness in the land. But if this church discipline come to be given up, we think it our duty to leave this warning with the churches, that probably the apostasy will not stop there: for the same spirit that will dispose the next generation to change their way in one point, will dispose them to more and more changes, even in doctrine and worship as well as manners, until it may be feared the candlestick will quickly be removed out of its place. "If the rising generation might be a pious, praying, devout and regenerate generation, there will not be such danger, as now there is, of their easily giving away the precious legacy which their fathers (now beholding the face

of the Lord Jesus Christ i ry) left unto them; or of doting upon *innovations of the order of the Gospel us*" I recommend the of their testimony to the al of our Churches. See page 68. In reply to the sals for a standing Council Wise says, "This sort of pline has sunk great part of Christian world, as many over as ages have past since was established; "And mi waves and present curren and waft these churches to those *Rocks and Ships* God forbid! Therefore let churches, and the noble nity of them stand their g keep fast hold of what you got, that no man take crown." Page 83. .

For the Pam

AN ALLEGORY.

Mr. Editor,
If the following allegory should be calculated to promote the of your useful publication, it is ent your service.

THE subjects of a certain in a remote province of his pire, made insurrection a his laws and government. outrage was entirely unreb ble and unprovoked; for the was an exceedingly wis good king: his laws were lent; and his government w ministered with such entire tude, that not one of his su had ever experienced the provocation to rebel.

Should it be demanded subjects once loyal, and ill treated by their king, become disposed to rebel a

re confess that the answer is
cult. All that we know with
ity in this case is, that oth-
jects who had rebelled
he seat of empire, and had
driven into exile, came
the subjects first men-
and succeeded in stir-
them up to sedition. How
st rebels came to assume
appy a character, or how
ere able to entice the oth-
questions which our his-
knowledge does not ena-
to answer. We could
ture many things; but con-
is not history.

King, however, was not,
as, surprised by the event:
been anticipated; and be-
happened he had deter-
what to do. It was in his
to crush the insurrection
ly, by exterminating the
but being merciful, he
red their reformation, if it
be accomplished consis-
with his character, and the
and efficacy of his laws.
ly question was, how the
could be pardoned and the
authority maintained.
the king proposed the
ty, all his wise men were

y saw no way to reconcile
servation of law and good
ment with the exercise of
in pardoning rebels; and
spect was, as it appeared
n, that the law must take
arse and the rebels must

his moment the Son, the
on of the King, arose.
uld not consent, he said,
s Father should be dis-
d, or the influence of his
npaired; but, if his own
nce and sufferings might

be substituted for theirs, he
would willingly descend to the
humble condition of the revolted,
and before their eyes obey and
suffer, if that could avail for
their pardon and restoration. In
short, he proposed, that his Fa-
ther should inflict on him as
much suffering, as should be suf-
ficient to teach all the King's
subjects his abhorrence of rebel-
lion; and that the rebels in ques-
tion, should, on becoming peni-
tent, sue for pardon in his name,
and receive it at his intercession,
and for the sake of what he had
done to vindicate the laws of the
empire, and make them honora-
ble.

The King was well pleased
with this proposal of his Son;
and the day was appointed to de-
clare the righteousness of the
lawgiver, by inflicting upon his
Son such ignominious punish-
ment, as should correspond with
the circumstances of the case.

The day arrived, and the sol-
emn expiation was made. The
Father withdrew every token of
complacency, and let loose his
indignation against his Son. The
scene was beyond measure affect-
ing; the sweat rolled down the
face of the Royal Sufferer, and
the blood, starting from the
pores, mingled with the descend-
ing streams. He wept and cried
aloud, my Father, my Father,
why hast thou forsaken me? The
good subjects of the King were
smitten with amazement at his
compassion for rebels, while
they trembled at the demonstra-
tion given of his justice, and
more than ever abhorred and
feared to sin.

When the scene of suffering
was over, the Son returned to
the palace, amidst the shouts of

jects, and received at
of his Father the en-
nion of the province,
e deliverance he had
The Son, invested with
power, immediately des-
heralds to proclaim to
s what he had done for
ef; and to intreat, and
them instantly to re-
their folly, and return to
relying solely on what
done and would do, if
plied, to obtain their
nd restoration to the
or. At the same time,
d them, that the King
did march against them,
ld destroy all, who
e found in arms when
arrive. The heralds
d distributed copies of
s statutes, and of the
ion of peace and am-
ch the King's Son had

had been commanded,
ed their journey to all

numbers, where the heralds
came, refused even to assemble
to hear their embassy explained.
They had done nothing, they
said, of which they were ashamed,
or on account of which they
were afraid; and they knew, with-
out hearing their embassy, that
the heralds were either fools or
knaves. A considerable number,
however, came together, when
invited, to hear what the heralds
had to say; but strange as it may
seem, numbers who came did
not even hear the message de-
livered; and when they went
away could give no account of
what the messenger had said:
and many, who did hear, paid no
more attention to the message,
than if they had not heard it.

A few, when charged with re-
bellion against the good King,
declared peremptorily that there
was no such thing; and that the
whole story of king, laws, and
government, was a forgery.
Others, who had never doubted

number of grave persons standing near, for suppose the law in their bosoms in a license to do as they

The grave men, insisted, however, that if the wise men make a good use of this thin, they would per- at the internal law agreed with the external, except the internal law being and amended by the legis- om time to time, had be- re perfect and of better, than the old written e wise men smiled, and grave men by the hand, hat they liked the light d law within, as held by : men, much better than ed the King's written but that they liked their rpretation of the law uch the best of all.

iderable number of *very* l *very learned* persons d this conversation well and drawing near to the n begged them to sus- ir judgment concerning 's written statutes, until uld be able to furnish oved copy, which they paring, when no doubt able objections would ved, and they should all ke about the written

They added, that they covered many ancient f the King's statutes, r ancient expositions of e, from all which it pear, that the statutes n corrupted, and that s heralds called funda- maxims of law were nirely false, or of no equence if true. They e able to show, they said, charge of rebellion was XI.

a gross libel upon the King's loyal subjects in that province. Their hearts, they said, were all loyal, and, whatever seeming re- volt had arisen, had come to pass in spite of the united vigilance and exertions of every one of his Majesty's subjects to keep it down. The vile body, they ad- mitted, had soiled a little the purity of their hearts; and that the passions, usurping the em- pire of the judgment, had cre- ated weaknesses and failings, and a few little, *very little*, transgres- sions; but, after all, they insist- ed that no subjects of his Majes- ty had better hearts.

As to the story about the King's son, and his sufferings for them, they believed with their wise brethrén that it was all a forgery. They could prove this by the comparison of the King's statutes with themselves; or, if in any point obscurity still remained, they too could shed upon them the light within, and explain and correct them without the aid of manuscripts, or even in contra- diction to all the manuscripts in the world: for they also held, that the law without must be test- ed by comparing it with the law within, by the help of the light within.

They had no belief that the person, called the King's son, was his Son, or any nearer relat- ed to their King than themselves; and, though they admitted that he had been their friend at court, and had set them a very good ex- ample, and told them one or two things they did not know before, it was questionable, they said, whether several of his Majesty's subjects in the province, of an- cient times, had not lived as good a life as he.

As to the penalty of violating the King's laws, with which the heralds threatened them, they were not quite agreed. A part insisted, that no punishment would be inflicted. Going into a dungeon for life, going to the gallows, and to the block, and being tormented, were, they said, only so many gracious promises of preferment and honorary distinction, when they should be called to the seat of empire. Death, they insisted, meant life, and torment great happiness; that weeping meant laughing, and that all these and similar epithets were only glowing descriptions of the honors and joys which awaited them, when they should arrive at the palace.

Another part, quite willing to have believed all this, were held in suspense by fear; for if these terrible epithets mean blessings, we are afraid, said they, that the expressions, used in common language to denote blessings, may mean condemnation and punishment. If the dungeon mean the palace, we fear the palace may mean the dungeon; if beheading mean crowning with honor, we fear that crowning with honor may mean beheading; and if weeping and wailing intend rejoicing in the palace, we tremble lest laughter and joy should be found to intend weeping and wailing in hopeless exile. We deem it more safe, therefore, said they, to hold, that if any have broken the laws, and do not repent before the King arrives, he will in his great mercy take the most effectual means to make them sorry;—that he will most mercifully tear them in pieces, and torment them day and night; visit them with ven-

geance, and fury, and wreathe them in indignation, until by sad and good company in the prison they shall be disposed to repent of their failings and weakness, and return to their duty. The heralds reminded them, that the terms are express;—that those who are found in arms when the King comes, shall be imprisoned during life, and that they shall be spoken of as being lost away,—destroyed:—terms naturally expressive of lifelong imprisonment, or merciful but severe discipline. To this they replied, that the phrase *during life* did sometimes mean a shorter time than the whole life; before it doubtless was to be understood in this case in the same sense: for it was manifest from the character of the King, that he would say what he would, and could not and would not suffer any of his subjects during life. They professed, however, great concern upon the matter, since it was a matter of great consequence merely, of little consequence, like most other particulars in the King's statutes, concerning which his Majesty's wisest and best subjects always differed in opinion. In apprehension, it was of little consequence what his Majesty's subjects believed, provided the government was, on the whole, tolerably correct.

One of their wise elders then upon this turned round, and with an air of surprise demanded, why they spent so much time in exploring these old statute books, if they believed, as they said, that it was of little consequence what their contents be supposed to be.

d, and believed, or not. replied, that though the was not of much consequence, yet certain kinds of error were very bad; and that they shed these pains upon the people, not for the sake of the people, but to prevent their mischief: besides, they would soon be called to the account where good scholarship and high reputation, and they might pursue their researches with great ease and increasing satisfaction.

When he stood by and heard the king's conversation, thought it injurious to the character of that a King, who reigned over a great a kingdom, and surrounded by such excellent subjects near his palace, to be so concerned him- self at the conduct of such insignificant creatures, in such a province of his empire. He doubted much whether he had ever heard of the rebellion, and if he had, they had no notion that he would ever bestow the least attention to it. He seemed, however, to be the general opinion, that whatever truth might be, it would be a serious trouble to perplex themselves about it now. It would be time enough, he thought, to adjust matters, when the King with his army should have arrived within a few miles of the province.

He told the heralds, that they had almost finished their great plans of splendor; and they had removed and laid out themselves a little more of the King's treasure, they lay down their arms, and

repent of what they had done. But when pressed to do that immediately, which they intended to do by and by, and to repent for not having done before, they replied, that at present they were so well pleased with their employment, that they *could not* consent to exchange it for the service of the King. They had understood, however, that the King could make them love to serve him better than to rob him; and, if he pleased, they had no objections to his doing it. Some went further and said, they most earnestly wished that he would make them willing to leave off rebellion; and, if they could hire him to do it, they would give him back, to any amount, the property they had plundered from him. They desired, they said, nothing so much as to be willing to love and serve their King; for they could not bear to think of the day, when his army should fall upon them and destroy them. If he would only insure them the favor to make them willing to be good subjects, they would engage, in the mean time, to carry on the rebellion in any way, which the heralds should prescribe: they would read his statutes, and treat his heralds with respect, and do any outward thing; and on all occasions rebel in the most decent, humble, and respectful manner. The heralds replied, that it was their duty to cease from rebellion, and obey the King, of their own accord; that they were sent to call them to repentance, and not to instruct them how to rebel more decently, and reward them for doing so; that the King required their instant submission and return to

duty; and that if they persisted in their revolt another hour, it was at their peril.

They all concluded, that these were very hard terms. Did not he know, that they could not stop rebellion of their own accord, when they did not choose to stop? Or, how could they repent, when in fact they were not sorry?

For the Penologist.

CHRISTIAN LIBERALITY.

"If Israel's God be God then serve the Lord."

A MISAPREHENSION of the true nature of that *spirit of meekness*, which is enjoined by the Gospel, sometimes leads us to think, that Christians ought to avoid entering into controversial disputes; and that it is better to allow some false doctrines, and mistaken interpretations of the Sacred Writings, to pass unnoticed, than to risk that irritation of mind, or heat of argument, which opposition to the opinions of others too generally occasions. In support of this opinion, the authority of the Apostle of the Gentiles is often quoted; and when we are advised to search into the truth of this or that doctrine of Christianity, we reply, perhaps in a tone of asperity, that it is better for Christians to cultivate a spirit of harmony and love, than to employ their time in attending to *foolish and unlearned questions that gender strife*. When this admonition is received by the zealous inquirer into the truths of religion, he is at first confounded by its apparent plausibility, and almost condemns himself for having devoted so much

of his attention to objects, the pursuit of which is esteemed so unprofitable, if not criminal. Recovered a little from his amazement, he at length ventures to ask; Am I indeed so culpable? What does the apostle intend by *foolish and unlearned questions*? Are all questions, that give rise to strife and contention, *foolish and unlearned*? Are questions, upon the resolution of which rests the character of our holy religion and of its Founder, *foolish and unlearned*? Is it a matter of indifference, whether the revealed will of the Supreme Being be received as the sentence of an inexorable judge, or as the assurance of the forgiveness of a merciful God? Is it idle to satisfy ourselves, whether the design of the sacred Scriptures, is merely to exhibit to us a standard of moral excellency, and a model of perfect goodness, which we are required to imitate, or to reveal to us the means by which our sins are to be atoned for, and by which the perfection that we cannot attain to, is to be provided for us? Is a contention for the just interpretation of passages, in which is involved the answer of these inquiries, so inconsistent with the duty of a Christian, as to be stigmatized with the appellation of a *strife about words*? Is not a knowledge of the goodness of a benefactor indispensably necessary to impress the heart with a sense of gratitude for this goodness? In vain are we told, that we ought to be grateful to a friend, unless we are first made acquainted with the nature and the extent of the benefit that demands our gratitude.

How are we to be impressed

sense of the goodness of our greatest Benefactor, unless the nature and the extent of the benefits, which he bestows on us, are investigated by the will of the Divine will, and indicated by them to others. The provision made for our present temporal well-being is a just cause of gratitude; how much more is that in which is made for our eternal and permanent happiness! The assurance from the temporal joys of life, and the enjoyments of sublunary and limited pleasures, are subjects worthy of careful notice, how much ought we to attend to that by which we are delivered from the future just punishment of our offences, and by which is secured to us the entrance of that felicity, which is boundless as the realms of glory, and endless as eternity. In any inquiry, which has for its object an illustration of the goodness of our God to us, is he esteemed a foolish man? or can any arguments, in support of the reality and extent of the obligations we are under to Him, be considered as idle speculations and strivings that are profitable and vain?

It is evident, that by foolish and unlearned questions, the learned could not have meant inquiries, as the Scripture simply to be both wise and unlearned; and it must be remembered, that to be truly wise, in the Scripture sense, is not to be engaged in worldly things, but acquainted with the importance of our future interests, and to secure them, in the way which God has appointed. It is the wisdom of know-

ing what that object is, which is most worthy of our attention, and what are the proper means of attaining it. So to be truly learned, in the Scripture sense, is not to possess an uncommon share of classical literature, or of philosophical erudition; but it is to possess the learning of Timothy, who from a child had learned the Holy Scriptures, which were able to make him wise unto salvation through the faith that is in Christ Jesus, and who was assured, that as all Scripture, was given by inspiration of God, it was all profitable for doctrine, for reproof, for correction, for instruction in righteousness. Nor could the learning of Timothy have been the mere remembrance of passages of the sacred books, which he had read and was able occasionally to cite. It must have been the correct understanding of what he had read; an understanding, which was probably with him, and which must certainly be with us, the result of investigation and inquiry.

If, then, there is a distinction between wise and foolish questions, between learned and unlearned, are wise and learned questions to be avoided from a fear, that they may be productive of a strife of argument or opinion between persons or parties of different sentiments?

The injunction is absolute, 2 Tim. ii, 24; *The servant of the Lord must not strive*; yet it is immediately afterwards added, that he must *in meekness instruct those who oppose themselves*. How is it possible for a teacher to instruct those who differ from him in opinion, without entering into that degree of strife which

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 e for a teacher to do
 s here enjoined, if he
 e discussion of those
 hich were disputed by
 om a fear that such dis-
 ould give occasion to
 is said, Prov. xvii, 14.
contention before it be
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ut cause: and surely
of God, and a right
is goodness, must be a
cause for strife. The
 Paul himself had en-
 on the Philippians, i,
nd fast in one spirit,
together for the faith
angel; and another ser-
 us Christ equally en-
 upon all the converts of
 hat they should earn-
 end for the faith once
 to the saints. By
 it is evident, that by the

tended for? In the beginning of
 his first epistle, St. Paul referred
 to the time when he had be-
 sought Timothy to remain at
 Ephesus, in order that he might
 charge some that were there,
 that they should *teach no other*
doctrine, than that which had
been committed to him; and that
they should not give heed to fa-
bles and endless genealogies,
which minister questions rather
than godly edifying, which is the
faith. Here the things, which
 minister questions, are placed in
 opposition to the sound doctrine
 and godly edification which is the
 faith. Whatever, therefore, ap-
 pertains to the last, could not
 have been alluded to in the pro-
 hibition of the first. The nature
 of this sound doctrine appears
 from what is added immediat-
 ly afterwards: *Now the end of*
the commandment is charity, out
of a pure heart, of a good con-
science, and of faith unfeigned;

ty that is to proceed *from a heart, from a good conscience, and from faith unfeigned*. Charity, as we learn from description of it, 1 Cor. xiii, is love. It is that affection-regard to the Supreme Being which a due sense of his excellence must inspire, and which is accompanied by true tolerance to all his creatures. Love to God may be genuine in other words, proceed *from a pure heart*, it must not proceed from interested motives. In its own nature it must arise from just views of God's character, and not from the slavish fearing of benefits possessed, or mercenary hope of gaining those desired. That it may proceed from a *good conscience*, it must not come from a conscience, which prompts its possessor to deny, that he has left anything undone which he ought to have done; or to pretend, that he has done nothing that he ought not to have done. *He that has given much loveth much.* Gratitude for the forgiveness of sins is one great prompter of love to God. A Christian never forget, that he has need of forgiveness; but his conscience is delivered from remorse, and from every burden; he has cast the weight of his sins upon the Lord Jesus, and applied to his own soul the blood of atonement. Conscious of this, love is unmingled with fear, its own nature the love of God must be; for *perfect love casteth out fear*. This makes a third qualification of Christian charity more evidently a necessary part of the same indivisible whole: It must proceed from *faith unfeigned*. Faith in what? In the existence of a God, and in

the certainty of his future judgments? Or faith in the revelation of his pardon and of his favor, through the means of propitiation which he has provided for us? Our love to an earthly benefactor proceeds not from a mere loose speculative opinion; but from a real heartfelt conviction of the *benefit* we have received from him: and love to God cannot exist without a similar heartfelt conviction of what He has done for us. Love to God must depend upon a faith in his goodness, not merely as displayed in our present enjoyments, but as evinced in the means provided for our redemption and eternal happiness; by which, and by which alone, all his dispensations in this world can work together for our good.

If such is the charity, which is the end of the commandment, whatever tends to promote this end; whatever tends to promote this *purity of heart, this goodness of conscience, and this unfeignedness of faith*; whatever tends to create the love of God, by placing in a just light the benefits received from Him, must be implied in *that godly edification, or building up, which is in faith*. Of this nature must be every truth, which strengthens our trust in the merits of our Savior, or augments our gratitude for his sufferings and death: nor can any inquiry, upon which the nature or the extent of salvation depends, be esteemed a foolish and unlearned question; or a question of so little importance, as that the discussion of it should be laid aside, lest it should excite a degree of irritation and temper in those, who differ from us in opinion.

It is sometimes said, in praise

liberality, that he is conscious of the opinions he embraces for himself; he leaves other people to their own pleasure. We ought to allow others to judge for themselves; and it is folly to prevent it: but to determine whether our neighbor is right or wrong, especially in matters of importance, is not liberal, benevolent, nor true. To be truly liberal is to let that others may enjoy the blessings which we do not possess, and if we possess them, we cannot see those who are in what we believe to be a dangerous kind, without being anxious to correct their errors. To be careless of the present or future welfare of our neighbors, because our judgment is not affected by it, is not philosophy; it is selfishness. The principle we might adopt of the best interests

their happiness. *To do good and to communicate* is not merely to furnish food and clothing to the indigent; it is also to instruct, to enlighten, and to improve the hearts and understandings of all, who may appear to stand in need of our exertions: it is to do good to the minds, as well as to the bodies, of our fellow creatures;—to impart to them our mental and spiritual as well as our pecuniary means of enjoyment.

True liberality and true charity unite in prompting to the same course of conduct. Love to God will induce us to promote the knowledge of his character—the knowledge of his goodness. If actuated by true charity, we must be anxious, that all he has done for mankind should be known, and duly appreciated; and when we see others forming an erroneous judgment of his character, we must be anxious to correct that judgment. If we have an earthly friend, to whom

our love to God be less than this? Shall we be of the regard that others give Him, or of the character ascribed to Him, because of a mistaken apprehension of what he has done, or what he has to do, does not immediately affect *our* interests? Does gratitude to Him teach us to leave others to think as they please of Him, however untrue their opinions may be to the honor of his name? When we see them insensible and ignorant of the obligations they are under to Him, shall we refrain from instructing them, or from warning them of his favors, and should style us illiberal for taking an interest in their glory, and in their well-

a truly Christian spirit knows no such moderation, no such moderation was intended or countenanced by Paul, we have sufficient evidence in his writings. His reasons are equally strong, in reference to the glory of our Lord Redeemer, and to the good of our fellow creatures. His writings and his example teach us, that we should zealously contend for and defend the doctrines, which are important and prominent in the Christian scheme, as well as that we should avoid the discussions, which we have reason to believe are idle and vain.

In the fourth chapter of his epistle to Timothy, he gives a charge to refuse *profane* and *wives fables*,—things *not pertaining to bodily exercise*,—and joins upon him to give attention to reading, to exhortation to doctrine; and adds,
XI.

meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and to the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee. Was this an intimation, that Timothy should be careful only in regard to what he believed himself; and that, although the pastor of a flock, he should, out of pure liberality, leave others to think as they pleased, careless whether they believed or not, what he himself knew to be important and true? Or was it an intimation, that Timothy should be cautious of uttering or defending his opinions, lest it should displease those, who differed from him in sentiment, and perhaps give occasion to a controversy?

There is a class of persons, indeed, alluded to in the same chapter, who are declared to be *proud, knowing nothing, but dotting about questions and strifes of words*; but these questions and strifes of words are spoken of as in opposition to the *doctrine according to godliness*: and we must satisfy ourselves, that the subject of discussion has no relation to such doctrine, before we can class it with these questions and strifes. If we are convinced, that what we have to defend is both important and sound, we have then to call to mind the injunction, *Fight the good fight of faith*, which, being given to a religious teacher, must be considered as something more than a mere charge of constancy in regard to his private opinions.

The charge to Timothy is as express, that *he should keep that which was committed to his trust*,

as that he should *avoid profane and vain babblings*. What was this trust but the doctrines of the Christian faith? and what is to be understood by his keeping these? Not surely that he should confine the knowledge of them to himself; but that he should maintain and defend them; and that he should do this boldly appears from the exhortation, *Be not thou, therefore, ashamed of the testimony of our Lord: 2 Tim. i, 8—12: And again, Hold fast the form of sound words which thou hast heard of me: 13, 14: And at the commencement of the next chapter: Thou, therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Can it be supposed, from these exhortations, that the Apostle could have intended, that Timothy should have refrained from the exposition, or from the vindication, of any truth or doctrine, lest it should give occasion to the *evil surmises or perversae disputings of men of corrupt minds and destitute of the truth?* Because there are some, who *wrest the Scriptures to their own destruction*, shall those Scriptures, for this reason, be laid aside? Shall the whole community of Christians be deprived of the comfort and assurance arising from a clear view of any of the truths of Christianity, because a few sceptical individuals think proper to pervert this view to the encouragement of their own unbelief and hardness of heart? The injunction is as strong, that Timothy should study to *shew himself approved*

unto God, a workman that needeth not to be ashamed, providing the word of truth. He should *shun profane babblings, that increase ungodliness*. Can it be said after all these exhortations the Apostle could have to check the ardor of in defending or promoting any of the doctrines of Christianity, from a fear that his in doing this would give occasion to a strife or contention it not evident, that the things to be avoided are totally from any thing which bears the serious investigative position, of the great Christianity; yet these have been contended and we are assured that they shall be contended against; they must gender strife and contention between those who believe them, and those who believe them not. For those who shall they be abandoned in defence of them neglect it appear consistent with the writings of St. Paul, should ever have recourse to preserve peace amongst professors of Christianity by cultivating a temper of conference with regard to doctrines that he has most insisted on? or can we suppose that he would have neglected the defence of those doctrines because there were some persons who chose to oppose them? Can it be doubted, that upon which the character of the religion, and of its Founder, the nature of our obligation to the Supreme Being depends, is to be given up by the *wise and learned?* Or can it be believed, that such doctrines of so little importance,

the discussion of them should be hushed in silence, lest it should give occasion to a strife of argument, or be perverted by some into a contention about words? If contention arises, who are to blame? they who defend the doctrines of the Scriptures, or they who assail them?

If there is yet any uncertainty in our minds on this subject, let us attend to the last, the solemn, the dying charge of the Apostle, to the first Bishop of the church of the Ephesians; and addressed in him to the pastor of every Christian flock and to the teacher of every Christian community.

I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry.

H. C.

Jan. 31, 1815.

THE SWEARER REPROVED.

THE Oneida Chief, who lately visited Boston, happening to be at a hotel in the vicinity, heard a man, who was in the same room with him, use profane language; and reproved him, in a very seri-

ous tone, for his profanity. The man, with the insolence common to profane swearers, turned upon the Indian with the following question; "*Who taught you religion?*" To which the Chief replied, in substance, that "the Governor of New York, or the Missionary Society there, had given several hundred dollars, that religion might be taught to his tribe." He then subjoined, "I have travelled three or four hundred miles to this place; and have not heard so much profane talk all the way, as I have heard you speak;" and inquired of the profane man, "*Do you not know it is wicked?*" Much in this manner closed the interview.

The above was in substance told the writer, by one of the family where the conversation happened; and the anecdote occasioned the following train of reflections.

1. How happy would it be for that poor, reproved swearer, should God set home upon his mind the seasonable reproof of this Indian for his conviction and conversion! It is the prayer of the writer, that God would make it a word in season to the swearer himself and many more profane nominal Christians.

2. How much to be lamented it is, that any, who have been educated under the brilliant light of the Gospel of the Son of God, should need reproof from an Indian. And how pleasing is the consideration, that reproof should, if necessary, be administered to one who needed it, by one who had been rescued from heathenism. Such a reproof may be of more use to such a man, than a thousand serious and reproofs from ministers

Like the piece of a millstone from the hand of the woman, or a bow drawn at a venture, it may inflict a deep and lasting wound.

3. How important is it, that the Word of Life should be sent to the tribes of the west; as well as to all other tribes of the heathen. It makes men Christians, and, as one consequence, introduces them to the blessings of civilized life. The thought of a savage so transformed by the Gospel of Jesus, as to come into one of the most enlightened sections of our country, and reprove for profane swearing, induces the mingled emotions of pleasure and pain! May a missionary zeal abundantly increase, both in reference to our own continent, and other parts of the world!

4. How solemn and awful must be the account which *they* must give, at the great day, who, having been taught *the good and the right way*, fail of the grace of God! *The Lord will not hold him guiltless that taketh his name in vain!* The condemnation of such an one will be proportionate to the light he has enjoyed and abused. How aggravated then must be the condition of those, who go from regions of divine light to regions of darkness and despair! The queen of the south, the men of Nineveh, and the heathen of later times, will rise up in judgment and condemn them.

5. May all profane swearers consider the evil and folly of their ways, and reform before it is too late. The evil of profaneness is seen by a view of the character and law of Jehovah. The latter is a fair transcript of the former. God is a Being of infinite perfection. Sin, which is a transgression of his perfect

law, is great in proportion to the dignity and excellency of his infinite nature. It is *exceeding sinful*. Its demerits are infinite. Endless, therefore, must be *his* punishment, who receives the wages of sin! May sinners *accept the punishment of their iniquity*, and humble themselves before God, while he is waiting to be gracious.

The *folly* of breaking the third commandment is extreme. It is hard to see any inducement to this sin. What temptation assails the profane? and what excuse can they pretend to make?

Happy if they would let their *communication be yea, yea, and nay, nay.*

May God Almighty dry up the corrupt fountain whence proceed *evil communications.*

EPSILON.

USES OF A CHRONOLOGICAL TABLE.

Mr. Editor,

As you have observed, that an objection has been made to the publishing of a chronological table, in your work, I will state my opinion. Such tables are, in my view, highly interesting, and extremely useful. They present, in a few pages, much information; and may easily be consulted on any occasion. They assist us in discerning the signs of the times; and lead the Christian to adore Him, who overturneth the thrones of Princes, as he pleareth. And I can see no reason, why any one should wish to remain ignorant of passing events, unless he feels a consciousness, that darkness is more congenial to his views, than the light. &

he chronological table will
tinue, and enlarged rather
diminished. Yours;

A SUBSCRIBER.

NOTES ON THE CHERUBIM.

inserting the following concessions of
inaccuracies in a late publication,
Contemplations on the Cherubim,
confer an obligation upon
THE AUTHOR.

In a note of page 18, these
should have been added,
*“a term person is now com-
understood.”*

Page 103, the lowest para-
is entirely erroneous.

There should be a distinction
between TOT and HERMES

The true original TOT
ETH, as appears, first, by
frequent admission of the in-
fluence of vowels in the east-
languages, so that the letter
be written for the letter E.
Secondly, by observing, that sev-
eral words in Hebrew which
begin with the letter S for their initial,
begin with the letter T for their initial in the sis-
ter languages. Thus the Hebrew
word *tor*, is written *Tor* and
in Chaldee and Syriac.
The same is predicable of some
other words. It is easy there-
fore to see how SETH became
TOT in other oriental
languages. Thirdly, by observing,
that the pillars of SETH and of
TOT are the same. HERMES,
HERMES TOT, was ENOCH:
both names have the same
etymology, and both were trans-

Accordingly, in page

There is a little ambiguity here. The
word most naturally means, that the
Hermes and *Enoch*, were trans-
lated to other languages than the origi-

153, the name TOT should have
been written HERMES TOT.
SETH and ENOCH were con-
founded together by ancient writ-
ters, under the names of TOT
and HERMES.

AN ADDRESS, DELIVERED BE-
FORE A SOCIETY, AUXILIARY
TO THE MASSACHUSETTS SO-
CETY FOR THE SUPPRESSION
OF INTEMPERANCE.

Mr. Editor,

I enclose you a short address to an aux-
iliary society for the suppression of intem-
perance. Should you deem this worthy
of a place in the *Panoplist*, you are at lib-
erty to publish it. Otherwise, please to
place it on your files, till it is called for by
THE AUTHOR.

MEN were made for society.
They are endowed with faculties
for social intercourse. The
power of speech, the sympathies
of nature, and all their original
instincts, create in them a pro-
pensity to associate, and clearly
indicate the benevolent design
of the Former of our bodies and
the Father of our spirits. Thus
made for society, furnished with
social powers, and from our very
birth placed in a social state, we
are all mutually dependent, ca-
pable of being subservient to
each other's happiness, and bound
by the very laws of our nature,
and the condition of our exist-
ence, to seek every one the good
of his neighbor.

What sort of a man is he, then,
who asks; *Am I my brother's
keeper?*—who limits all his de-
sires, and confines all his exer-
tions to the interests of that little

individuals; but we presume the true meaning
to be, that both *Enoch* and *Hermes* were
translated to heaven.

ED. PAR.

to be sent; and which at this moment most earnestly solicits the liberality of all, who wish well to the spread of the Gospel, and to the most important interests of their fellow men. The outfits of this mission, the expense of conveying the missionaries to their destined field, and the advances suitable to be made to them for their establishment and support there, are estimated at seven or eight thousand dollars. Nearly as much as this, when our mission was fitted out three years ago, was contributed in *three or four weeks*, and within a very limited district of our country. If a similar liberality be displayed in the *three or four months*, which may elapse before the departure of the missionaries now to be sent out, there will be no occasion to diminish the present productive funds of the Board. This cannot fail to be regarded, by all the friends of the glorious cause, as vastly desirable; if they at all consider the necessary *permanent expense* of supporting so many missionaries as

enormous, and *universal* violations of morality and decency, as could not be named, or even hinted at with propriety in this place.

5. The experience of all modern missionaries, who have been in a situation like the one here in view, seems to be decisive on the subject. Dr. Carey, in a conversation with one of the American missionaries on that subject, would hardly admit the *possibility* of a missionary being so situated, as not to make it expedient that he should be married. As a general rule, he urged marriage upon missionaries as an *indispensable duty*. The missionaries in South Africa, among the wild Hottentots, Caffres, and Boschmen, have generally deemed it expedient to be married. The Moravian missionaries, though engaged among the most savage people, have generally been married. Surely all this experience is entitled to very great consideration.

we shall have in the especially if they also that it is now in serious preparation to commence, possible, a missionary ment in the Missouri and another in South for the benefit of the of our own continent so many powerful claims Christian benevolent missionary work has obstructed by the w return of peace the ol are removed; doors a in various directions; e invites and urges to zealous and vigorous Shall pecuniary mean ing? Are there not 1

* Attempts to evangelize ans of our own continent h great discouragements. Th and idle habits,—their havin residence, in the proper word residence—their hav language—their stupid, inc obstinate disposition,—their catching the vices of our diss men, who visit them for pur —the systematic opposition wretches to every thing w and their successful endeav die: the natives against the these things make it a mat difficulty to diffuse the l Christianity among them. as the task is, it must b While missionaries are se parts, where the incalculab of a settled residence, a writ and a civil government are Christians of this country w our savage neighbors, who a titute of these advantages.

American settlements are the Mississippi, and its tribu The tomahawk is now bur dently pray, that it may ne again. Authentic informatio that some of the principal in der settlements would foster the Indians. Let this fav be gladly embraced. Let all, Lord Jesus Christ, pray can Gospel may speedily be pr divine effect, from the Mis Pacific ocean.

d in the perfect character of Him, who fulfilled all righteousness.

principle is a living law." Its power, though silent, is powerful. It persuades, while it allures, while it

Without stopping to the understanding or the passions, it awakens the latent energies of man; and he is aware of his position, or is even sensible of the purpose of his heart, and is active. How many, minister at the altar, have been roused from their slumber and to their duty by the example of Whitefield, the diligence of John Wesley, and the perseverance of John Scott! How many have been roused from Howard to listen to the preaching of the prisoner! How many have not withstood the "voyage of philanthropy," nor performed "the circulation of charity;" they have, nevertheless, been induced by the consideration of his example, to the relief of human suffering, to lend a helping hand to the same great object, and in purifying the noisome abodes of misfortune and distress. How many have been roused by the voice of Wilberforce, the exertions of Clarkson in behalf of the much injured slave; and, while they have been seen, have been induced to lift their own voices, to raise their own hands, to stop the cruel traffic in human blood!" How many in the walks of life, and in the bosom of the family, but no less genuine, have been roused and animated by the influence of the same principle. Hence we may learn

the importance of this beautiful precept of our Lord; *Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven.*

Mutual exhortation is another method, by which Christians provoke one another to love and good works. Thus, too, their numbers as well as their zeal and energy, are often increased. Exhortation, private and public, personal and general, judiciously and affectionately given, is never vain, often highly successful. Many want nothing, but an encouraging word, to induce them to perform, what else would remain forever undone. Thousands have been irresolute and inactive, where the hearty counsel of a friend would have fixed their wavering purpose, confirmed their feeble resolutions, and given life and vigor to the native energies of their souls. Hence the propriety of those precepts which command Christians *to watch over one another in love, and exhort one another daily.* Hence, too, the importance of that part of the duty of Christian ministers, by which they are required to *exhort, rebuke, and reprove, with all long suffering, and doctrine.*

But the most successful method of provoking one another to love and good works, is by forming voluntary associations for definite objects of benevolence. This unites, indeed, the advantages of individual example and mutual exhortation; and, with more than geometrical proportion, increases the power of both. In a well-organized society, the wisdom of each member may be easily communicated to the

supplies. But it will also show, I hope, that, whether more or less deliberately, I am, with cordial esteem and regard, and every good wish for you and yours, extending the meaning of the last to comprise your country, as well as your family, my dear Sir,

yours very sincerely,

W. WILDERFORCE."

"P. S. You must have seen, in *Hall's Charge to Eustace Carey*, all that author's force and moral dignity."

Extract of a letter from the same gentleman to the Treasurer of the Board, on the same subject, dated Oct. 5, 1814.

"Sir,

"I am honored with your letter of the 31st of August last, and can truly assure you, that it would give me no little pleasure to be instrumental in promoting the accomplishment of your wishes, respecting the good men, who are willing to devote themselves to the most truly glorious of all offices,—that of a Christian Missionary."

[After communicating the information, which he deemed important, Mr. W. concludes thus:]

"May He, who has the hearts of all at his disposal, produce the desired result. Meanwhile, allow me to state, that it is a particular gratification to me, during the unnatural war, which is now raging between our two nations derived from the same stock and bound to each other by so many ties, to open a friendly intercourse with an individual of your country, for the diffusion of divine light and the augmentation of human happiness. Being extremely pressed for time, I will only add my best wishes for the success of all the plans, which may be formed on our side of the water, for glorifying God and doing good to men."

AMERICAN MISSIONARIES.

We mentioned, at the close of our last number, that letters had just been received from the American missionaries at Bombay, the particulars of which we could not then give. The communications referred to are very ample. They contained Mr. Newell's journal from his arrival at Calcutta, in June, 1812, to the date of his letter, which enclosed it, April 12, 1814; and Messrs. Hall and Vatt's Journal from Dec. 23, 1813, the date of their last letter, which had been previously received, to April 9, 1814. Mr. Newell joined his brethren at Bombay, March 7, 1814. The missionaries were not free from anxiety, in reference

to their exposure to be sent to that place by order of the East India Company. They had received communication from government in their last letter; and they had a strong feeling that they should be permitted to remain there without further trouble. There can be little doubt, that Lord M. was inclined not to molest them, but he is peremptorily ordered to do so by the directors in England. Even in this we have hopes, that the mission may obtain permission to retire to Calcutta, if desirable, however, that they retain their present station, if possible. If they should be able to do this, these two stations may be as important as among the most important in the heathen world.

The following letters were written by the missionaries were closing their journals, and preparing their packages to be sent to this country.

Letters from the Missionaries to Dr. Worcester.

Bombay, April 8,

Reverend and dear Sir,

Our last letters to you were dated 22, and 23, 1813, and were sent by the very opportunity, by which we had reason to expect, we should be relieved from England. Our communications were full, (and as corresponded as our very limited time allowed.) These communications contain those which we made in October, 1813, and furnish you with an account of our circumstances and conduct after our arrival in India, till that date. If they should come safe to hand, you will not be expecting to hear the long-wished-for intelligence, of our happy settlement among the heathen. It would, indeed, be a great comfort to us to speak so comforting to your Christian hopes and wishes, certainly would be, to be able to close our anxious suspense brought to a close. But our gracious Sovereign has not yet made known to us his decision in our case. After residing in India fourteen months, we are still in the same situation and cannot tell you of our assurance only of our strong hope, that we may finally be allowed to remain.

Since the favorable intimation given by Lord Moira, to your Committee, we have heard nothing of the disposition of the supreme government; and still remain in the same situation which we were placed by this intimation, when it was expected that we should be sent away within a fortnight.

in tears—her heart is
Has he children? They
tified; they are disgraced;
prospects are blasted.
use, once the abode of
and love, has become a
wretchedness and woe.
on and every evil work
re. The evil spirit hath
and all domestic com-
fled forever. His es-
wasting away; disease is
on his vitals; death is
ing to close his mad car-
nd what is infinitely more
is daily becoming more
d in sin—more stupid
nsible of his danger, and
ding with his own hand
nal doom!

my friends, is not exag-
; it is the sober truth.
ne described is not imag-
is real; it is common.
is extensive and alarm-
h, with those which fol-
ts train, it threatens de-
s, not only to individuals
lies, but to the country
Say not, then, that the
furnishes no cause for
ideration and activity of
ence. Say, rather, here
of all her wisdom and
; let her exercise all
ill in devising means,
rt all her energies in ex-
plans of reformation.

measures of this socie-
adopted with prudence
ecuted with firmness,
l not fail to produce a
influence. They may
im the confirmed drunk-
they will prevent oth-
n falling into his fatal
They may be the means
rving some even of our
nber. I say, *of our own*
for who of us can say;
XI.

“I am out of danger—I am be-
yond the reach of temptation?”
Others, who had been men of so-
briety, of good character, of un-
derstanding and apparently sound
discretion, have been led away
and enticed—overcome and de-
stroyed. *Let him, therefore, that
thinketh he standeth, take heed
lest he fall.* The frequent
and melancholy instances, in
which those, who had promised
to be useful and happy in life,
have been gradually and imper-
ceptibly drawn into the fatal vor-
tex of intemperance, furnish us
with awful warnings of our dan-
ger, and call upon us to *watch
and be sober.*—We may be in-
strumental also in saving others
of this generation from the de-
stroyer. The very existence of
such a society as this, naturally
awakens attention, and leads to
inquiry. The sober and consid-
erate, who, from motives of popu-
larity, or through want of faith in
our success, choose not to asso-
ciate with us, will still be gradu-
ally led to countenance and adopt
our prudent measures, for their
own good and the benefit of their
children. We may even suc-
ceed in breaking down those
pernicious customs, by which
men tempt one another to in-
temperate drinking, out of which
have grown more than half the
existing evil. At least we may
hope to obtain a salutary influ-
ence over the habits of the ris-
ing generation; and thus ulti-
mately save thousands from un-
timely death, and perhaps from
everlasting destruction.

Let us not then *be weary in
well doing.* Let us exert our
united endeavors, to check this
vice, and the prevalence of the
vices connected with it, which

destroy individuals, and interrupt the peace and harmony of society. With the fear of the Lord before our eyes, and the love of man in our hearts, let us apply ourselves to our self-denying labor. Let neither the timid counsels of the fearful and un-

believing, nor the ridicule reproach of the drunken profane, shake our purpose, relax our exertions. Let us put our hands to the work, and go to Heaven for a blessing on our labors.

RELIGIOUS INTELLIGENCE.

MISSIONARY NOTICE.

At a late session of the Prudential Committee of the American Board of Commissioners for Foreign Missions, after serious and prayerful deliberation, it was resolved, to fit out a mission with all convenient despatch to Ceylon: the mission to be composed, in the outset, of Messrs. JAMES RICHARDS, jun. DANIEL POOR, and HORATIO BARDWELL, with their wives. The Ordination of these brethren, together with Messrs. EDWARD WARREN, and BENJAMIN C. MEIER, is appointed to be on Wednesday the 21st of June next, at Newburyport.

From ample information obtained, Ceylon appears to present a most eligible field for missionary labors.* It is so represented by Dr. Buchanan, in his Christian Researches; it is so represented by an intelligent

gentleman resident in the island, and who wrote to the London Missionary Society, "I hope the London Missionary Society and all other Christian Societies, will strain every nerve to send some able teachers to this country; never was so rich a harvest as is here prepared for the reapers;" and it is so represented by our own Mr. Newell, who sojourned in Ceylon for ten months, visited the principal parts of the island, and made many observations and inquiries, and gave a direct reference to a missionary establishment there. The population of Ceylon amounts between two and three millions, a very considerable portion of which is in a state peculiarly favorable for the reception of missionaries. In a part of the island, and the Tamul language is spoken—an language into which the Scriptures have been translated, and which is also spoken by four or nine millions of people on the neighboring Continent; and by means of a great temple, to which multitudes from various parts of the continent continually resort, peculiar facilities are offered for distributing the Holy Scriptures, and diffusing the knowledge of the Gospel thence to a great extent. Ceylon is not under the jurisdiction of the

* The reader will find a very satisfactory account of Ceylon, in the last edition of Dr. Morse's Universal Geography, vol. ii, p. 596. The climate of this island is said to be rather more temperate than that of the neighboring continent. That sort of information, which relates to it as a missionary field, will be found in Mr. Newell's journal, part of which will be published in the subsequent pages of this number.

company; the Governor, justice, and other principal, are well disposed to missions, and even desiring missionaries sent and Mr. Newell was satisfied himself, and as nabrethren as would come would find protection and

gement. "Here," says well, "missionaries may with perfect safety; they will not molest them;—government will protect. On these accounts, there is no portion of the heathen world, which affords so many advantages for spreading the gospel as this." Whatever may be entertained in relation to expediency of females attached to missions to be sent in some parts of the world; there should be that they may, very and with fair prospects of usefulness, make a portion to be established at

The state of society and circumstances of the place here, especially in some principal places, are in general particularly favorable to the wife of the missionary. Palm, while there was very useful: and a Mrs. Miller, mentioned by Mr. in terms of high praise, now there, employed in aid in imparting religious instruction to many of all classes, doing incalculable good.*

missionaries should, as a general rule, be in the married state, wherever they obtain a settled and undisturbed residence, is argued from the following reasons.

The arguments in favor of the married state of the clergy, generally, can be applied in favor of the marriage of missionaries situated as above described; and

Such is the field to which the mission now in view is intended

some of these arguments can be urged with peculiar force.

2. Those Christian duties, which result from the relations of husband and wife, parent and child, and master and servant, can never be so well inculcated, nor so well understood, by a solitary man, removed far from Christian society, as by persons, who sustain these relations in a well organized family; but, particularly, these duties cannot be exemplified before the heathen, unless by missionaries, who are married to well educated and pious females, who have formed all their habits and modes of thinking in a Christian country. This is a point of immense consequence, and is not sufficiently attended to, by those who give a cursory glance at the subject.

3. Missionary Societies ought to strive to raise up a Christian population in heathen lands. The children, in most heathen countries, are like *wild asses' colts*; they grow up ungoverned and ungovernable, and of consequence become idle and dissolute. But missionaries can govern their own children; they can make them industrious; they can make many of them studious and learned; and, by the blessing of God, can fit them to become future missionaries, with many advantages and high accomplishments. The sons of Dr. Carey and Dr. Marshman did fair to be the very first oriental scholars. How could such scholars be formed in any other way so easily, as by making them acquainted with the languages of the country from their infancy? Two sons of Dr. Marshman, aged thirteen and eleven, carried on a public disputation in Chinese, which called forth the high eulogium of the Governor General. Let it be remembered, that the Chinese is a language, which has been pronounced till lately impossible to be thoroughly learned by a European.

4. The decencies of civilized life, including a just appreciation of the female character, can never be introduced among heathens, unless by the aid of females who have been educated in a Christian country. We are not to forget, that those heathen countries, which are so far civilized, as to have made great progress in agriculture, manufactures, and commerce, and to have enjoyed a written language for many generations, are yet altogether uncivilized in many most important respects, as Dr. Buchanan has proved, in his *Christian Researches*. Domestic virtue and domestic happiness are unknown among them. Our missionaries at Peking have been witnesses of such gross

away from this place, as I had been from Calcutta.

"By my American passport, and an official letter of recommendation from the British Consul in Boston, I introduced myself to the Rev. Mr. Bisset, one of the chaplains and the Governor's brother-in-law. Through Mr. B. I informed the Governor, that I was an American and a missionary to the heathen; that I arrived at Calcutta in June 1812, and having been ordered to return to America, I had obtained permission to go to the Isle of France; that I had been thither, and returned from thence to Ceylon to join two other missionaries, my associates, whom I expected to find in Ceylon: but that they had gone, as I supposed, to Bombay; that, if they continued there, it was my intention to join *them*; but, if they could not stay there, it was my wish to continue in Ceylon, and that they might be permitted to come and unite with *me*.

"The Governor made particular inquiry respecting the reasons of my being ordered away from Calcutta; to which I replied, that no other reasons were assigned than this: 'That his Lordship, the Governor General, did not deem it expedient to allow me to settle in the country;' and that all missionaries who had lately come to India, had been treated in the same manner, not excepting those who claim the privilege of British subjects.

"The final answer of the Governor, which was a verbal message through Mr. Bisset, was to this effect: 'That as there is war between England and America, the Governor could say nothing more, at *that time*, than that I might be permitted to reside at Colombo for the present. If I wished to visit any other part of the island, I might have leave by applying to the Governor; but it was expected that I should not remove from Colombo without his permission.'

"I now took up my residence with Mr. Chater, and considered Colombo my home for the present. The only way in which I could make myself immediately useful was by preaching in English, which I did statedly, once or twice a week, while I continued there.

"Though I was still ignorant of my final destination, I resolved, if possible, to set myself about studying the Sungskrit or Hindoosthance language, both of which are of general utility, in every part of India. I found, however, that it was extremely difficult to procure books, or teachers, in these languages at Colombo.

"June 4th. I received a letter from brother Nott, at Bombay, containing a detail of all the particulars of their situation with respect to the Government; and

from the whole I was led to think that they would be permitted to stay, and that I should soon join them.

"The following is an extract from Nott's letter: 'We are now engaged in a study of the Mahratta language. At present we cannot advise positively what to do; but will let you know the moment we have decided. In the mean time, suppose yourself to the Hindoosthance, be well worth while to know it; or, if you prefer it, you cannot have advantage in learning Mahratta, I suppose, or we shall stay here probably. We are unable, as to act on the subject, shall stay. Will not this be the Hindoosthance, then, or Sure you we want to see you shall soon say, *Come over*. We earnestly wish we could see you.'

"The same day I received a letter from Mr. Loveless, the mission agent, in answer to one I had written on the subject of obtaining supplies in the medium of the London Society at Madras. Mr. L. informed me that he had consulted the agents, and they had agreed to advance us money for our bills on the London Society, provided the Rev. Mr. Thayer would endorse the bills. This was a great relief to me, as our funds were now almost exhausted, and we knew not when we could receive supplies from home.

"Considering it now probable that Bombay would be our station, I set myself to the study of the Hindoosthance, as well as I could, with the scanty helps which I could procure. I also continued to preach twice, or three times a week.

"June 19. I received a letter from brother Hall, which decreased the probability of the Government's continuing at Bombay.

"July 1st. After having procured books alone for a month, I procured two teachers; one for Hindoosthance, and one for Sungskrit. They were the best that Ceylon afforded; and, I think, I have not lost a year since my arrival, as I could not feel satisfied to study any of the languages any longer.

"July 15th. I received a letter from brother Judson, who had just returned from Madras from the Isle of France, going to sail in a few days for

1. He informed me, that brother I gone to America to form a Baptist Society for their support, he would return again and join

several months residence at Co- had become acquainted with the persons there; and I found that friendly to the missionary object, and that there would be no to the establishment of our mission in Ceylon. Through the chaplains I and the Governor, from time to time the situation of our affairs at, whenever any thing new occurred always represented it as our wish in Ceylon, in case of a failure at

appeared to me to be an immense field. The population considerable; amounting to between two and three millions; and the facility of spreading the Christian religion greater, perhaps, than in any part of the east. Christianity has been established religion in a considerable part of Ceylon, for these three hundred years past. And although the mass of the people still continue Buddhists, yet they seem to have no more objection to Christianity, than the irreligious heathen community in all Christian lands. Many of them profess to be both Buddhists and Christians, and would listen readily to a Christian teacher, as to a Buddhist. The long prevalence of the Buddhist religion on the sea-coasts of Ceylon, has rendered the Christian mission familiar to the people, weakened the prejudices which a new religion is calculated to excite, and done away much of the natural attachment to idolatry, which is so common in purely heathen lands: so that, there appears to be little, if any, opposition among them, yet they are in no degree prepared to receive that instruction, which by divine grace is able to convert them into Christians indeed.

It is supposed, that there are 200,000 Christians, of the Dutch reformed church on the island of Ceylon. But this is understood in a very loose and general sense of the word Christian. The late Rev. Mr. Twisleton, senior chaplain at Colombo, describes them in his "little more than Christians by name." They must necessarily be ignorant, even of the common principles of the Christian religion; for they have neither Bibles nor preachers to tell them what Christianity is; and no Christian piety and Christian morality can be expected where there is a total want of instruction.

New Testament, and one or two

books of the Old, have many years ago been translated into the Cingalese language, which is the only language spoken in Ceylon; except the Tamil, which is spoken in the Jaffna district. The old Cingalese version is said to be very bad,—almost unintelligible to a native. It was out of print until the Colombo Bible Society lately ordered a new edition to be printed at Serampore. This edition is nearly completed, and the Gospel of Matthew has been distributed. The Colombo Bible Society, formed in 1812, has undertaken to procure a new translation of the New Testament into Cingalese. The work is going on under the superintendence of William Talfrey, Esq. of the civil service. Two of the Gospels, I believe, were finished in August, 1815. The translation is made by native Cingalese, who understand English, from the English Bible. Their work is revised and corrected by Mr. Talfrey, who is said to be well skilled in Cingalese, and to have some knowledge of Greek and Sanskrit. He makes use of Dr. Carey's Sanskrit Testament in the work of revision. Whether another translation still will be needed time will determine.

There are only two missionaries on the island of Ceylon; Mr. Erhardt, a German missionary from the London Society, and Mr. Chater from the Baptist Society. Messrs. Vos and Palm, who came to Ceylon with Mr. Erhardt in 1804, have both relinquished the service. Mr. Vos has gone to the Cape of Good Hope, and Mr. Palm has been appointed by the Governor to the Dutch church in Colombo.

I visited Mr. Erhardt, at his station in Matura, on my first arrival in Ceylon. He is now considerably advanced in life; has not yet been able to master the Cingalese language, and has had no success among the natives. He lamented the want of Christian society, and attributed the ill success of the mission in Ceylon to the injudicious method adopted by the missionaries of separating from each other and living in solitude.

Mr. Chater had been four years in the Burman country before he came to Ceylon. He has been established at Colombo about a year,—has opened an English school and a place of public worship, where he preaches in English. He is also applying himself to the language of the country, and will probably soon be able to preach to the natives in their own tongue. I preached in my turn with Mr. Chater, in the *pettah*, or black town. Most of the people who attend are half-casts, and natives who have learned English. From 30 to 50 generally attend. We preached

that it will also show, I hope, more or less deliberately, I shall esteem and regard, and wish for you and yours, ex- meaning of the last to com- country, as well as your faithful Sir,

Yours very sincerely,

W. WILSON.

You must have seen, in *Hull's* *Eustace Carey*, all that su- and moral dignity."

a letter from the same gen- the Treasurer of the Board, the subject, dated Oct. 5, 1814.

ored with your letter of the last last, and can truly assure would give me no little pleas- instrumental in promoting the part of your wishes, respect- men, who are willing to de- ves to the most truly glori- offices,—that of a Christian.

communicating the information, deemed important, Mr. W. us]

, who has the hearts of all at produce the desired result allow me to state, that it is a vification to me, during the which is now raging he- vaders called for the

to their exposure to be sent away from that place by order of the East India Company. They had received no communication from government since their last letter; and they had a strong hope, that they should be permitted to remain there without further trouble. There can be little doubt, that Lord Morn will be inclined not to molest them, unless he is peremptorily ordered to do so by the Directors in England. Even in that case, we have hopes, that the missionaries will obtain permission to return to Ceylon. It is desirable, however, that they should retain their present station, if possible. If they should be able to do this, and a new mission should be established in Ceylon, these two stations may be considered as among the most important in the whole heathen world.

The following letters were written: the missionaries were closing their journals, and preparing their packages to be sent to this country.

Letters from the Missionaries to the Rev. Dr. Worcester.

Bombay, April 2, 1814.

Reverend and dear Sir,
Our last letters to you were dated Dec- 22, and 23, 1813, and were sent by the very opportunity, by which we had every reason to expect, we should be sent to England. Our communications at that

I you herewith, a copy of the present date. Mr. A. letter expresses the entertain ourselves, re-lying here. Our hopes we look on the prospect ht. We trust that God's merciful dealings with us, o be crowned with the we have sought; that our has a work for us to do his various dispensations ted with fatherly tender-nd intended to teach us ility, trust and patience; e have found no more easy ere, than in our native uld hope that they may prepared for our work. We are sensible that God us to profit. Because we uitably upon his teaching, ve lose the advantage of : lessons. Pray for us. om you pray dwells also here he dwells in his own th; and, in answer to the ed from your altars, can ; yea, an immediate bles-iculs. He can, he may, darkness, light up our desponding hearts, diss-, and fill us with faith and on pray for us.

at reason to acknowledge tion paid to our circum-ishes, by the Rev. Dr. the Rev. Mr. Thomason, Esq acting at his request ttee in Calcutta. To their God, we are indebted for ow enjoy. Mr. Haring-lace Mr. Udny acted, has l to Bengal, so that the existing in your appoint-occasioned by the Rev. D. and which is now filled by Thomason. The kindness his ability to help us, will e letters of which we send l we have every reason to hristian and a friend, who ors for us, will continually s prayers. We know no our own parts, we should ed to have fill the vacancy ee.

nenced the study of the January 1st. after having o months and a half. Our pally filled up with this and Greek, and such read-; as you will readily con-ave divine service in our sabbath, at which four or tend. We have a prayer

meeting, to seek God's blessing on our mission here, every Wednesday evening; and uniformly observe the evening of the first Mouday in every month, as a season of prayer for the Church, in union with the friends of missions in England, and in India. It would be very pleasing to be informed, whether this season is observed, and how extensively, by our friends in America, as at present we have no ap-pointed season for a union in prayer with them. We have become acquainted with a few persons here, who, we hope, are the disciples of the Lord Jesus.

Hitherto we have received no letters from you, but those which came by the Alligator. The box of books has not yet arrived, but we have reason to expect it shortly. We are extremely anxious to hear from you again; to know how you prosper. How flourishes the Church? Are there revivals in schools, colleges and congregations? Is there a spirit of fervent piety among professors of religion? Is there an ample supply of missionaries? From this country we have nothing new to communicate; the little, however, that we see and hear of the power of divine grace, convinces us, that God can work in India. The time we trust is at hand, when the number of missionaries will be much increased. The terms of the new Charter, we think with Mr. T. encourage the hope, that the past difficulties of en-trance will be removed. In regard to fu-ture missionaries from America, we have only to repeat, what we have said in our former letters, and to express the desire that all may come, who are *devoutly* in-clined; who are *humble, zealous, and ju-dicious* men. The harvest is truly great, and th laborers are few.

Though unsettled, we think it desirable that calculations should be made, on the supposition that there will be a mission here. For a part of the books at least, which you send us, we would suggest whether it might not be expedient, to give an order to your Agent in London, to procure them and send them directly to Bombay. Should we be even sent to England, we should probably arrive there before your Agent could execute such an order as we have suggested.

On reading the observations respecting Cochin and the parts adjacent, we trust you will consider, that we only profess to give as good an account of what we saw, as our cursory view would enable us to give.* Indeed, when you read any of our observations on this land, we hope you will bear in mind the difficulty of giving information on subjects, with which our

* Reference is had to a part of their journal which will be published. Ed.

es have given us but little sa-
With Christian respect and
yourself, and the Members of
we bid you adieu.

SAMUEL NOTT,
GORDON HALL.

April 9.

and dear Sir,
few lines to express our united
to God, for his kindness in
all together, after more than
paration, to the place of our
with prospects so favorable.
ted us with judgments hard
with mercies for which no
sufficient. Pray for us, that
knot together in love, that we
gent in our calling; that God
in us, and walk in us," and
be faithful unto death. Here-
nd hope to write to you in
capacity.

you, and the Board, with
love,

SAMUEL NOTT,
SAMUEL NEWELL,
GORDON HALL.

*of a Letter from Mr. Nott
Treasurer of the Board.*

missionaries wrote separate
e Treasurer, giving exact and
ory statements of their po-
from he to they left

in December 1812, I wrote you a long
letter, and sent it to Calcutta to be for-
warded by the first American ship; but
the war, having previously become known
in Calcutta, no ships were going and the
letter was not sent. I have since been
intending to give you a long letter; but
must still postpone the execution of my
intentions.

"There are a few persons here, that
seem truly devoted to God; and some
two, who, I have some hope, may yet be
useful in the Church."

[The letter concludes with a brief ac-
tice of some of the abominations practiced
among the heathen, and with a request
that the writer and his brethren may be
remembered by Christians in their pray-
ers, and that suitable pieces may be pub-
lished here in the *Efficacy of Prayer*,
and on the *Christian Duty of Interces-
sion*.]

*Extract of a letter from Mr. Hall to
the same.*

"My last letter to you was dated Feb. 12,
1814." We write to Dr. Worcester by
the present opportunity, and forward our
journal to this date. Brother Newell,
now with us, does the same. If these
communications go safe, and also what we
have before sent, you will know all about
us. I fear how it will be. But these
things are not guided by chance. We
read your prayers, and it is no small

which enabled me to purchase a set of books that I wanted, but could not venture to get, had I not received this present. You will see my care for books has been 416

a very great affliction in the Isle of France, of which you have no doubt heard, charged only the salary of a single clergyman; which I supposed would be a great relief; but of course, although my ordinary expenses for the first year were really as if I had had a family the whole

year. I regret that I have been unable to fill up this letter with matters of interest. I want to say many things on different subjects; but the time of our packets must be closed in a few minutes. I beg to refer you to my journal (which I transmit by this opportunity to Dr. Worcester,) for a particular account of all the way, in which the Lord has blessed me since I came to this land. I have written very few letters to any of my friends, since the commencement of my residence, on account of the uncertainty of the season. In future I intend to write more. There will be another opportunity in a few weeks, by which I mean to send many letters.

In my journal, you will see a list of letters to and from America, since my coming to this country. I have sent a copy of Mrs. Newell's journal and letter, with an account of her sickness and recovery, to Mrs. Atwood, enclosed to Dr. Worcester, by the January fleet from Port Louis, and shall send a duplicate by the next ships. As I have had the whole of my journal to copy at this time, I shall not be able to write any letters; but those I shall send by the next ships may reach America as soon as this.

With much love to Mrs. E., my dear sister, and sister H., and all my friends whom you may see, I remain, dear Sir, Yours very truly,

SAMUEL NEWELL."

MR. NEWELL'S JOURNAL.

Following extracts are taken from the Journal of Mr. Newell, from the time of his departure from the Isle of France, in February, 1813.

In February I learnt, that a Portuguese brig, the *Generoso Almeida*, then at Port Louis, would sail in a few days for Point de Galle, Goa, and Bombay. I en-

quired a copy came to hand in September. The duplicate has also been re-

ceived a passage on her for Point de Galle in Ceylon, having liberty to proceed thence, in the same vessel, to Goa, or Bombay, if I chose.

"Port Louis, Feb. 24, 1813. After a residence of four painful months in the Isle of France, I this day took leave of my friends Judson and Rice, and embarked for Point de Galle.

"About the 1st of April we made land, which proved to be the southern promontory of Ceylon; and on the 8th, I left the *Almeida*, and landed in a fishing boat 10 miles below the harbor of Point de Galle, the brig not being able to get into port, on account of the strong head wind and current.

"I fully expected to find my friends at Point de Galle, or to hear that they had proceeded to Colombo; but on making inquiry, I could hear nothing respecting them. I was now much at a loss to conjecture, whether they had proceeded to Bombay, or had been sent to England. I sent a letter of inquiry to Mr. Chater, the Baptist missionary at Colombo, and in a few days got an answer from him, stating that he had heard by way of Bengal, that my brethren had gone to Bombay.

"The probability of their being able to continue there appeared to me so very small, that I determined not to proceed in the *Almeida* to Bombay, but to stop in Ceylon until I could write to them and get an answer. Accordingly, I took my baggage from the ship, and made arrangements to proceed to Colombo, the capital of the island and residence of the Governor.

"Having visited Mr. Errhardt, a German missionary in the employment of the London Society, at Matura, 30 miles south of Galle; and despatched a letter to Bombay; I set out on my journey to Colombo, 80 miles north of Galle. I travelled in a palanquin, the only way of journeying in India, and left my baggage to come on in an ox waggon. There is a good road all the way from Galle to Colombo. It is a perfect level, close along the sea-side, and is shaded by a continued grove of palm trees. There are resting houses every 10 or 12 miles, built by government; but you must carry your own provisions with you.

"April 17th. I arrived at Colombo. I went to the house of Mr. Chater, who had been here about a year. I took lodgings with him, and continued at his house all the time I spent in Colombo.

"I made it my first business to acquaint the Governor with my arrival and my object, in order to ascertain whether I was safe here, or was liable to be forced

"The Governor replied, that he could not give any answer on the subject until he knew more respecting their situation with regard to the Bombay Government; but said "they should be treated with mildness."

"Immediately on this I received a letter from a respectable military officer in Bombay, a friend to my brethren. The letter represented the conduct of my friends in a favorable light, and as I thought it was calculated to make an impression in their favor, I shewed it to Mr. Bisset, Sir Alexander Johnstone, and others at Colombo; and I have reason to think it had the desired effect.

"Mr. Bisset assured me he would use his influence with the Governor in favor of my friends, that no decisive measures might be taken respecting them until time should be allowed to make an application to Lord Moira, the Governor General, in their behalf. The brethren were now within three hundred miles of me, and I was hourly looking for them, when

"Dec. 1st, I received a letter from brother Hall dated at Cochin, informing me that while they were at Cochin a Cruiser arrived there from Bombay, with orders from the Governor to take them and carry them back.

"All my hopes respecting my brethren were now over. I had many doubts about the course which I ought to pursue.

Jan. 5th, 1814. While I was thus in perplexity about the course which I should pursue, another remarkable turn in our prospects occurred. I this day received a letter from the brethren, informing me that after their return to Bombay they had received letters from Bengal, containing intelligence favorable to their continuance in Bombay.

"Our Committee in Calcutta, the Rev. Dr. Carey, the Hon. Mr. Udny, and the Rev. Mr. Thomason, had applied to Lord Moira in their behalf, and his Lordship had said that there could be no objection to their remaining, as no public evil could possibly result from their continuance, and added, that in a few days the application of the Committee would come before the Council, and would receive a *public answer*.

This communication was not official, but contained in a private letter from Mr. Thomason to the brethren; they hoped, however, that, in case the official communication should not come in season, this letter of Mr. T.'s would save them from being sent to England by the ships then ready to sail.

"Jan. 7th. I received another letter from the brethren, informing me that they were again disappointed in their hopes of staying, and were under orders

to embark for England on the ship *Mills*, which was to sail in a few days, would touch at Point de Galle to collect the fleet. No official communication arrived from Bengal, they had Thomason's letter to the Governor, which said "he did not doubt that Lord Moira had said what Mr. T. had written, that his orders were unrevoked, and therefore must be executed." I saw no way to escape a voyage to England.

"As the ship was to touch at Galle, I thought it might be possible to save them by an application to Mr. Brownrigg, who had already made a disposition to shew them every courtesy which it was proper for him to shew. Accordingly, I addressed the Admiralty through Mr. Bisset, stating all the circumstances of the case, and requesting permission for my friends to land in Ceylon until the pleasure of the Governor General respecting them was officially made known.

"The Governor and Mr. Bisset both going to Galle to be present at the sailing of the fleet. My friends heartily approved of my going so long a journey for my friends, but Mr. B. engaged to do every thing in his power to assist in leaving the ship.

"Jan. 13th. I received a letter from Mr. Bisset at Galle, enclosing brother Nott's.

"Mr. B. writes as follows.

"I shewed your letter to the Governor, and his answer was such that could be reasonably expected. He said that if the Governor of Bombay absolutely sent your brethren to England, he could not think himself bound to detain them; but if they desired liberty to quit the ship on his ship to land here, as you requested, he was ready to give it. The Bombay ship arrived last night, and this morning the Admiral sent his boat ashore with orders to take them. When the enclosed you, I was much at a loss how to proceed, the time pressed, for the Governor sailed yesterday, the Admiral having ordered the Bombay ships from his port without delay. I saw the only way to save them, if they had your friends on board, was to send in a boat and endeavor to bring them ashore; but I was not certain they were on board. I was therefore obliged to open your letter. The first part satisfied me at once. I opened the Governor's presence, and closed as soon as I saw your friends were in Bombay. I beg to congratulate you on the favorable change that appears to have taken place."

"The enclosed letter from brother Nott informed me, that they were

Bangoon. He informed me, that brother Rice had gone to America to form a Baptist Missionary Society for their support, and that he would return again and join him.

"After several months residence at Colombo, I had become acquainted with the principal persons there; and I found that they were friendly to the missionary object in general, and that there would be no objection to the establishment of our mission in Ceylon. Through the chaplains I acquainted the Governor, from time to time, with the situation of our affairs at Bombay, whenever any thing new occurred; and I always represented it as our wish to settle in Ceylon, in case of a failure at Bombay.

"Ceylon appeared to me to be an important missionary field. The population is very considerable; amounting to between two and three millions; and the facilities for spreading the Christian religion here are greater, perhaps, than in any other part of the east. Christianity has been the established religion in a considerable part of Ceylon, for these three hundred years past. And although the mass of the people still continue Boodhists, yet most of them seem to have no more objection to Christianity, than the irreligious part of the community in all Christian lands. Many of them profess to be both Boodhists and Christians, and would listen as patiently to a Christian teacher, as to a priest of Boodhi. The long prevalence of the Christian religion on the sea-coasts of the island, has rendered the Christian name familiar to the people, weakened the prejudices which a new religion is calculated to excite, and done away much of that bigoted attachment to idolatry, which prevails in purely heathen lands: so that, although there appears to be little, if any, true religion among them, yet they are in a great degree prepared to receive that instruction, which by divine grace is able to make them Christians indeed.

"It is supposed, that there are 200,000 native Christians, of the Dutch reformed church, in the island of Ceylon. But this must be understood in a very loose and general sense of the word Christian. The Hon. and Rev. Mr. Twistleton, senior chaplain at Colombo, describes them in general as "little more than Christians by baptism." They must necessarily be extremely ignorant, even of the common facts and principles of the Christian religion; for they have neither Bibles nor teachers to tell them what Christianity is; and Christian piety and Christian morality must not be expected where there is a total want of instruction.

"The New Testament, and one or two

books of the Old, have many years ago been translated into the Cingalese language, which is the only language spoken in Ceylon; except the Tamul, which is spoken in the Jaffna district. The old Cingalese version is said to be very bad,—almost unintelligible to a native. It was out of print until the Colombo Bible Society lately ordered a new edition to be printed at Serampore. This edition is nearly completed, and the Gospel of Matthew has been distributed. The Colombo Bible Society, formed in 1812, has undertaken to procure a new translation of the New Testament into Cingalese. The work is going on under the superintendence of William Talfrey, Esq. of the civil service. Two of the Gospels, I believe, were finished in August, 1813. The translation is made by native Cingalese, who understand English, from the English Bible. Their work is revised and corrected by Mr. Talfrey, who is said to be well skilled in Cingalese, and to have some knowledge of Greek and Sanskrit. He makes use of Dr. Carey's Sanskrit Testament in the work of revision. Whether another translation still will be needed time will determine.

"There are only two missionaries on the island of Ceylon; Mr. Erhardt, a German missionary from the London Society, and Mr. Chater from the Baptist Society. Messrs. Vos and Palm, who came to Ceylon with Mr. Erhardt in 1804, have both relinquished the service. Mr. Vos has gone to the Cape of Good Hope, and Mr. Palm has been appointed by the Governor to the Dutch church in Colombo.

"I visited Mr. Erhardt, at his station in Matura, on my first arrival in Ceylon. He is now considerably advanced in life; has not yet been able to master the Cingalese language, and has had no success among the natives. He lamented the want of Christian society, and attributed the ill success of the mission in Ceylon to the injudicious method adopted by the missionaries of separating from each other and living in solitude.

"Mr. Chater had been four years in the Burman country before he came to Ceylon. He has been established at Colombo about a year,—has opened an English school and a place of public worship, where he preaches in English. He is also applying himself to the language of the country, and will probably soon be able to preach to the natives in their own tongue. I preached in my turn with Mr. Chater, in the *pettah*, or black town. Most of the people who attend are half-casts, and natives who have learnt English. From 30 to 50 generally attend. We preached

hath and Wednesday even-
do not attend in the day on-

at Colombo a congregation of
our Christians, who have a
their own nation.

war, an English schoolmaster
r, labors steadily among the
guise Christians, whose lan-
age fluently, and also among
Portuguese. He is paid by

wang, the present Governor, about re-establishing the same throughout the island. But it is impossible to find natives proper school-masters, and quite impossible to make them attend to their duties without some person constantly to

and Rev. Mr. Twissell is at the schools, and Mr. Arrhardt are employed upon it and examine the applicants.

They are spoken all over Ceylon, and, of course, in India. Their letters are written in *Pali*, a dialect of Sanskrit. This is also the sacred language.

of the Cingalese is Bond-
that prevails in Bittmah
supreme god, but I believe
the gods of the Hindoos in
seen to ple of Matia,

native youth, when the ill health of Mrs. Palm rendered it necessary for him to remove for a season to Colombo for medical aid and a change of air. Mrs. Palm died in Dec. 1814; and Mr. Palm, having no missionary associate to comfort and support him in his solitary situation at Tillypally, accepted an invitation to become pastor of a Dutch church at Colombo. His connexion with the London Society, and has since been dissolved.

"The central parts of the island have never been conquered by any European power. They maintain their independence under their native princes, and are very hostile to all Europeans. Foreign missionaries could not with safety venture into the territories of the king of Candy. All white men, who are found in his dominions, are seized and carried to the king, and are either put to death or made prisoners for life. But if the Christian religion be firmly established on the west coast, it must of course spread to the interior. Native preachers could be sent with safety to any part of the island.

"Although I considered Ceylon a very eligible field for mission-ary exertions, and in great need of missionaries, yet as long as there remained any hope that the brethren would be able to continue in Bombay, I thought it best for me to hold myself still disengaged, and ready to join them at the moment their case was decided. This was also their opinion and advice. We were not to be moved by the thought that if the

"The Board now call upon their Christian brethren to unite with them in expressing their gratitude to the great Disposer of every good gift, for having dis-posed of every good gift, for having dis-posed so many sister institutions, and so many of their fellow-citizens, to contribute with great liberality to the promotion of his labor of love.

"The following sums to aid in printing the French Bibles, have been received in the Treasury of the Society, and the Treasurer's receipts for the same transmitted to the several contributors, accompanied with the grateful acknowledgments of the Board: namely,

From The Merrimac Bible Society	\$100
The Oneida B. S.	200
The B. S. of Frederick, Va.	50
The Kentucky B. S.	200
The New Jersey B. S.	250
The B. S. of Baltimore	300
The Female B. S. of Geneva	50
The B. S. of Nassau Hall	100
The Auxiliary N. York B. S.	250
The Female Asso. of Aurora	12
The Female Asso. of Genoa	23 65
The Congregation of Union Society of Genoa	28 85
The Massachusetts B. S.	300
The Connecticut B. S.	500
The Beaufort B. S.	200
The Washington County B. S.	100
Rev. Dr. Proudfit	50
Collected by do. in his congr.	34
Collection in Dutch Reformed Church at English Neighborhood	10 32
The Norfolk Bible Society	50
The New-Hampshire B. S.	500
The Vermont B. S.	100
The Charleston B. S.	600
The B. S. of Maine	100
The Albany B. S.	150
The Poughkeepsie Fem. B. S.	70
The B. S. of Delaware	100
Received by the President, from a friend to Bible Societies, at Newark	5
from John Murray, jun. N. Y.	50
Collected by Rev. Mr. Schermerhorn in this City, to purchase French New Testaments, and appropriated to this object	35
Collected by the committees in the different wards in this City	894 40
	<hr/> \$5,012 72

We are happy to state, that this edition of the Holy Scriptures in French is expected to be out of press in the course of the spring.

The following anecdote, and the close of the report, will be peculiarly interesting to our readers.

"The last, though not the least interesting and remarkable incident to be related, is, that a considerable number of the *Heathen* in Siberia, have actually asked for the Holy Scriptures, and have sent large contributions to the Russian Bible Society for promoting its circulation, under an impression of its beneficial influence upon the morals of men. Among the number, are *three Siberian Heathen Princes*, one of whom, from a distant province, sent money to the Bible Society at St. Petersburg, and begged to have some Tartar Testaments to distribute among the poor people, for whose salvation he was anxious."

"Behold! The rays of *THE SUN OF RIGHTEOUSNESS* are breaking through the cloud of *gross darkness* which covers the people. *The glory of the Lord is rising upon Zion. Gentiles are coming to her light, and kings to the brightness of her rising.*

"A higher and more efficient power than the hand of man has given an impulse to the diffusion of the revealed word, which is electrizing every part of Christendom, is exciting the attention and admiration of the whole civilized world, and its effects are more or less extensively felt in the dreary regions of Siberia; on the scorching sands of Africa, and in the frozen climes of Iceland; among the followers of Mahomet, the votaries of the Grand Lama, and the worshippers of Juggernaut. The roving Tartar, as well as the wild Esquimaux, and the savage Mohawk, can now read *the wonderful works of God, and the Gospel of his grace, each in his own tongue*; and there is credible evidence, that many among them are with joy drawing water out of the wells of salvation.

"Let us therefore be encouraged by these signs of the times; and, emulating the good example of our fellow Christians in the old world, let us redouble our diligence to advance this exalted work, in order that *here also the word of the Lord may have free course and be glorified.*"

The following gentlemen were chosen officers for the present year.

Officers and other-Managers for the present year.

Rev. Dr. Philip Milledoler, President.	} <i>V. Pres</i>
Mr. John Williams,	
Dr. Alexander McLeod,	
Col. Henry Rutgers,	
Peter Wilson, L. L. D.	
Mr. Cornelius Meyer, Treasurer.	

Mr. John E. Caldwell, *Cor. Sec.*
 Mr. Samuel Whiting, *Clerk.*
 Mr. Leonard Bleecker, *Register.*

Other Managers.

Rev. Dr. John M. Mason,
 John B. Romeyn,
 Mr. William Phorbus,
 Benj. Mortimer,
 Archd. Maclay,
 Thomas Hamilton,
 Stephen N. Rowan,
 James M. Matthews,
 Gardiner Spring,

Col. Anthony Post,
 Dr. J. R. B. Rodgers,
 Mr. Divie Bethune,
 Elisha Coit,
 Richard Duryee,
 John Kane,
 Isaac L. Kip,
 Zechariah Lewis,
 Archibald McCullum,
 John P. Mumford,
 George Suckley,
 John Withington.

Committee of Distribution.

Rev. Dr. Milledoler,
 A. McLeod,
 Romeyn,
 Mr. Mortimer,
 Mr. Leonard Bleecker.

Committee for Charitable Institutions.

Dr. Wilson,
 Rev. Mr. Maclay,
 Mr. J. E. Caldwell.

Committee for supplying Vessels.

Dr. J. R. B. Rodgers,
 Mr. J. P. Mumford,
 R. Duryee,
 E. Coit,
 D. Bethune,
 G. Suckley,
 S. Whiting.

**FEMALE BIBLE SOCIETY OF BOSTON AND
 THE VICINITY.**

We intended to have taken an earlier notice of this Society, which was formed in October last, and has commenced its operations under very pleasing auspices. The second and third articles of the Constitution are as follows:

"II. The object of the Society is to distribute gratuitously the common version of the Holy Bible, without note or comment, and to co-operate with other similar institutions, at the discretion of the Managers.

"III. Every member signs the Consti-

tution, and either pays an annual contribution, of two dollars, or becomes a member for life by a donation of thirty dollars. Any member may withdraw her name."

The names of the officers, appointed at the formation of the Society, are as follows:

Mrs. ANNE PARKER, <i>Pres.</i>	} <i>V. Pres.</i>
Mrs. JEDIDIAH MORSE,	
Mrs. ISAAC BOWERS,	
Mrs. JAMES LLOYD,	
Mrs. CATHERINE CODMAN,	
Miss CATHERINE M. CODMAN, <i>Rec. Sec.</i>	
Mrs. JOSHUA HUNTINGTON, <i>Cor. Sec.</i>	
Miss SARAH C. LOWELL, <i>Treas.</i>	
Miss ELIZABETH HASKINS, <i>Asst. Treas.</i>	

Directors.

Mrs. Rebecca Lowell.
 Mrs. Samuel Dunn.
 Mrs. Ths. L. Winthrop.
 Mrs. Edward D. Griffin.
 Mrs. Thomas Baldwin.
 Mrs. Benjamin Joy.
 Mrs. John McLean.
 Mrs. John E. Tyler.
 Mrs. Jeremiah Everts.
 Mrs. Samuel Swett.
 Mrs. Margaret Cooper.
 Mrs. Pliny Cutler.
 Mrs. William Prescott.
 Miss Mary Perry.
 Miss Ann Haskins.

At the annual meeting of the Society, on the 22nd ult. the following Report was made, and immediately handed to us for publication. It is very well drawn up, and will, we hope, stimulate many public spirited and pious females to join the Society, or to form other similar institutions, in their respective towns and neighborhoods.

"The managers of the 'Female Bible Society of Boston and the Vicinity,' in conformity with the usage of similar institutions in making an annual Report of the transactions of their Board, beg leave to offer the following:

The present being the first annual meeting of the Society, its formation is evidently too recent, (having been in operation only the last six months,) to afford any very interesting matter in the retrospect of its transactions. Taking into view, however, the very unfavorable circumstances under which the association was formed—the distresses of the war laying unavoidable restraints upon the liberality of the best disposed, and discouraging many others altogether from contributing their assistance—there is abundant reason to feel assured, from the success which has attended it, that the paternal smile of God has blessed what we

been our well-meant though ineffectual efforts for his service. While this affords ample encouragement and exertions, it ought to reward much it is our duty to involve ourselves with a sense of our dependence on superior aid in all things, gratitude we owe, not only for the talent we ourselves possess as individuals, or as an association, but for the blessing which in either of these cases may be the instruments of blessing to others.

Society numbers at present 80 members.

Annual subscriptions have been \$170
 These, donations have been \$193
 the amount of
 subscriptions for life, reserved
 for a permanent fund to \$150

together \$513
 the two first sums with the interest of the last, are at the disposition of the Society.

The Society have also gratefully to acknowledge a donation of 200 Bibles from the Massachusetts Bible Society. The contingent expenses of the Society amounted to \$69.45, and 220 dollars expended for Bibles and Testaments from which sources have been

distributed 1000 Bibles.
 1000 Testaments.
 1000 Duodecimo do.
 Contributions have been made in the towns of Charlestown, Dorchester, Dedham, Newton, Walpole, Gloucester and East Sudbury. Bibles have been sent to Old York and in the District of Maine; others to Independence; besides both Testaments given to individuals and Charity Schools in this city. Several delivered for distribution by the managers of the Fragment Society, by obliging them to visit the individuals the opportunity of becoming acquainted with the wants of those whose poverty deprives them of the means to be derived from the sale of a complete copy of the Scriptures.

There now remaining in the Treasury, 4 Testaments, and 223 dollars, in money.

The managers have the pleasure to relate that Bibles have been in every parish received with those expressions of love and joy, which afford the strongest evidence, that they have not been in vain; nor have the managers any instance in which it appear-

ed, that an improper use had been made of what was thus presented. They have only to lament the limited ability of the Society to supply the wants, which are daily coming to the knowledge of the Board. By the investigation which has already been made into the state of the poor of this town, with respect to their being provided with Bibles, the need of distributing the Scriptures has proved much greater than could have been expected, and there is reason to believe, that in the neighboring towns, where books are procured with greater difficulty, fair and legible copies of the Scriptures must be much more rarely met with among the indigent, than in the Capital. This is particularly the case in the District of Maine generally, and probably is still more so in those parts, which are farthest removed from the largest towns on the sea coast.

The Board deem it also their duty to notice, that it is not merely among one class of persons, the religious, that Bibles are needed. The pious believer, however indigent, will rarely be found without a Bible. When this is the case, he ought not certainly to be neglected, but it is the state of the ignorant, perverse, and unbelieving poor, that calls most loudly for the exertions of a Bible Society. The indolent will sometimes peruse a book, because it lies in his way;—the indifferent, because there is nothing else at the moment to be attended to;—even the impious may sometimes read the Scriptures to amuse a vacant hour; and the book, which was opened to be cavilled or scoffed at, may be closed for prayer and praise.

As the Boston Female Bible Society was not the first of its kind in America, so it is far from being alone in its zeal, or in its labors. There are no less than nine female associations for this object in the United States. At Augusta, on the banks of the Kennebeck, a Society has been formed among the ladies, whose exertions, if they do not soon supersede the necessity of further distributions of Bibles from Massachusetts Proper, in that quarter, will be of infinite service in directing in what manner that distribution may best be made.

In every pursuit the example and emulation of a companion is a most powerful stimulus to activity and perseverance. This is particularly the case in concerns of religion. In proportion as we feel ourselves alone we languish in our efforts; but "as a man sharpeneth the countenance of his friend," the society of the pious animates and strengthens the heart of the believer, and a correspondence and interchange of counsel between religious

associations, provoking each other to good works, increases in a progressive ratio the activity of the whole, by the co-operating zeal of each. We have an instance of this in the circular letter from the Female Bible Society of Philadelphia, addressed to the ladies of this town, which caused the first meeting from which we date the foundation of the Institution. Our example we may trust will encourage others in different parts of the state to unite in the prosecution of the same objects; and in reasonable anticipation of the Divine blessing, we may hope that poverty alone will never henceforth exclude the Bible from the dwelling of the meanest American, and that the *poor* of our countrymen, enjoying the advantages of studying the sacred writings, may

*Be that cherub read with wondering
 As he sits to a TREASURE in the skies?*

The extraordinary degree of activity, which has of late been displayed, throughout the United States, in the promotion of the cause of Christianity, has been ascribed in part, and perhaps with reason, to the political calamities with which our country has been afflicted, which seem to have been directed by the chastening hand of a Parent, to remind us of the duties we had neglected. By the joyful tidings which have made the present period a season of general congratulation, we have reason to hope that this chastisement has ceased. Shall our zeal also cease with the exciting cause which first gave it existence? If the arm of the avenging angel has been arrested upon the very threshold of our dwellings,—shall we not offer a tribute of praise and thanksgiving, and shall not the grateful feelings of our hearts be evinced by renewed zeal in the service of our Divine Benefactor, and by greater activity in striving to promote the interests of his kingdom? What heart but is now filled with exultation at the sound of peace, and animated with joy.

Let then our gratitude be shown;—and while our feelings are awakened to gladness by the assurance that the terrors of war will no more excite our alarms, nor a long train of attendant evils subject us to the experience of distress ourselves, or to a contemplation of the sufferings of others; let us in return strive in some measure to fulfil the will of Him, from whom these blessings flow.

In commemoration of the happy tranquillity in which we rejoice, can it be too much for us to unite in greater efforts for converting to the weary, the heavy-laden, the war-worn sinner, the joyful tidings of the atonement of his Redeemer,

and the pardon of his God—he may rejoice—rejoice in the triumph which passes understanding, from the perusal of his Bible, and

—“in strains
 As angels use, the Gospel
 PEACE.”

REVIVAL OF RELIGION IN THE AT PRINCETON.

We are happy to present our readers with the following extract from a letter which has just been received by Dr. Morse from the Rev. Dr. H. President of the College. Our readers will be highly gratified to receive such soul-reviving intelligence from a perfectly authentic source. It is dated 1815.

“On the envelope you write a request for an account of the ‘glorious revival of religion in the College here’—been truly glorious. We have had between 40 and 50 hopeful converts last four or five months. But the trustees of the College, at their last meeting, directed me to publish the account which I made to them on this subject. I am now preparing the press, and expect it will be published in a few days. A copy shall be immediately forwarded to you.

“This morning I have had great gratification to learn, by a letter from G. G. G. of Hartford, that a revival of religion has begun in the College. By his representation it appears that there is a wonderful revival between what is taking place at present and what was witnessed here in Jan. 1814. Laborers in the Gospel vineyard, reapers in the Gospel harvest, trust, be provided by these clouds of divine grace and mercy. If short of the power of God to convince infidels of the excellence of evangelical principles, I should think it would be a view of the change made on the tempers and in the hearts of those, on whose hearts these clouds have made a practical impression. Certainly, have I seen youth and in all respects so promising a mass of those who now compose the students of Nassau Hall. A year ago, very far from being the field of change has manifestly been wrought by the finger of God, and to Him be praise.”

“I am, affectionately and
 Your friend and brother
 A. G.

OF RELIGION IN YALE COLLEGE.

unspeakable joy, and devout to God, that we are able to announce commencement and rapid of a glorious revival of religion college. This is mentioned, in the preceding letter. Some particulars will be found in the following extract. We have heard quite lately, that it was increasing; and earnestly the friends of Christ and his cause say constantly that the existing of our seminaries may be continued that similar revivals may be had in all the other literary institutions of our country.

From a letter from a student in divinity at Yale College, dated March 1815.

There are some encouraging appearances of a revival of religion in this college. During the present term, there have been five instances of hopeful conversion. The last, that of a resident student, is somewhat striking."

From a letter from the same gentleman, dated April 3, 1815.

Dear Sir,
I spend time in assigning reasons for making apologies, for having neglected to write to you. It will be more to you to hear something of the state of Zion. God in very deed is doing.

You have probably heard, that there are recent instances of awakening in college. Since I wrote last, the awakening has increased with great rapidity, and now become general. The college is shaken to its centre. At the morning conference of Sabbath, last, there were about 20 or 25 converts. Yesterday morning there were, I judge, nearly 200. How many have had a real conviction of sin, I am uncertain: The number, however, is great. About 15 have, as we trust, passed from death unto life. The evidence that some of them give of having received this glorious change is peculiar. Their convictions of sin are deep; and their joy, resulting from submission to God, is in some instances great. Some of the most stout-hearted, some who a few days ago were opposed to this glorious work of the Blessing, are now rejoicing in humble dependence on the glory of God. Some are in tears;—some inquire with less confidence; all are astonished and obliged to acknowledge that it is indeed the work of God.

I have not time to state particulars. I am studying divinity very fast, though I have scarcely looked into a book except the Bible for many days. If I can do nothing, I must stand, and look on, and see the glory of God.

"My object in giving you this hasty account, is to excite you and other Christians around you, to pray for the continuance and increase of this blessed work, and for its extension to other Colleges, and other parts of our land and of the world. This great blessing has evidently been granted in answer to prayer. And if Christians every where will awake, and engage and continue in fervent supplications to God for the out-pouring of his Spirit, their supplications, if we may believe the declarations of his Word, and his Providence, will be graciously answered. We ought ever to remember, that our weapons are not carnal, but spiritual. The Holy Spirit is the only agent in renewing the souls of men, and He operates usually, perhaps I may say always, in answer to the prayers of God's people. Let not any College, let not any soul be forgotten. A letter from you informing us, that Christians in your vicinity are uniting with us in fervent prayer on Sabbath morning, and at other times, for the out-pouring of the Spirit, would give great joy here."

PEACE-OFFERING.

A CONTRIBUTION was made in the Rev. Mr. Codman's society in Dorchester, on the late national thanksgiving, when \$150 were collected for the *Massachusetts Society for Promoting Christian Knowledge*.

NOTICE.

THE friends of the American Missionaries in the East are respectfully informed, that any letters, or packages, will be forwarded to them as often as suitable opportunities shall offer, if sent free of expense to the Treasurer of the Board, or to the Corresponding Secretary.

ORDINATIONS AND INSTALLATION.

ORDAINED, at Ward, (Mass.) on the 1st ult. the Rev. ENOCH POYN, over the Congregational church and society in that town. The Rev. Elisha Fisk, of Wrentham, preached an appropriate and excellent sermon from 1 Cor. xv, 10. The other solemnities were performed by the Rev. Dr. Austin, of Worcester, the Rev. Mr. Mills, of Sutton, the Rev. Edward

Whipple, of Charlton, and the Rev. Joseph Goffe, of Milbury.

At Portsmouth, (N. H.) on the 15th ult. the Rev. ISRAEL W. PERMAN, to the pastoral charge of the North Church and Congregation in that town. The Rev. Dr. Worcester of Salem made the introductory prayer; the Rev. Professor Porter, of the Theological Institution in Andover, preached the sermon; the Rev. Dr. Spring of Newburyport made the consecrating prayer; the Rev. Mr. Wadsworth, of Danvers, gave the charge; the Rev. Mr. Parker, of Portsmouth, presented the fellowship of the churches; and the Rev. Dr. Dana, of Newburyport, made the concluding prayer.

At Sterling, on the 22d ult. the Rev. LEUEL CAPEN. Sermon by the Rev. Dr. Harris, of Dorchester.

Installed at Pelham, (Mass.) 2d ult. Rev. WINTHROP BAILEY. Sermon by the Rev. Dr. Puffer.

OBITUARY.

DIED, in Prussia, the celebrated general of cavalry, LESTOCQ.

At Königsberg, (Prussia,) Mr. DANIEL ZIMMERMANN, one of the most charitable men of the age. He had given 60,000 florins for the establishment of schools, hospitals, &c. and left 17,000 to the poor, and 220,000 towards a foundation out of which might be paid annuities of 300 florins each to 15 widows of impoverished merchants, and annuities of 130 florins each to 40 poor men or widows of other classes.

At Bridgewater, (Mass.) Mr. GEORGE HOWARD, aged 94, having had 208 descendants, of whom 174 survived him. Ten were of the fifth generation.

At Jamaica, (W. I.) Captain CECIL, who, a short time since, murdered Captain Stackpole, of the Statira, in a duel. Murderers of this class, as well as others, must soon appear before the bar of God.

At Montreal, (L. C.) JOHN GRANT, aged 16, of the hydrophobia. He had been bitten by a mad dog, about seven weeks before, and suffered all the distress of that dreadful malady. The bite was behind his ear.

Perished in a boat, near Freeport, (Me.) on the 11th ult. FIVE MEN, through the inclemency of the season.

At Ipswich, DANIEL NOTES, Esq. aged 78; having been for half a century register of probate for the county of Essex.

In Turkey, SOLOMON LIPMAN DEZENNER, a Jew, supposed to be worth more than seventeen millions of dollars, the whole of which was seized by government at his death.

In England, JAMES KENNEDY, a tailor,

aged 106. He remembers having a whole suit of clothes for one which was then the regular price.

At Newbury, (Ver.) Gen. JALEY, an officer in the revolution, aged 89.

At Paris, Gen. Count LE GROS of Bonaparte's best officers.

At Alexandria, the Hon. DAY Esq. M. C. from Pennsylvania.

At Paris, on the 10th of Jan. Princess of LEON, aged 24, dressed for a dining party, and was standing by the fire waiting carriage, her clothes caught, and went she was enveloped in the flame. She died the next morning.

At Bermuda, midshipman DAVID COME DALE, of wounds received in battle between the President and the Union and Pomone.

TO CORRESPONDENTS.

WE decline publishing *Lines to a Minister*, for reasons which we think would be satisfactory to those who made the communication. We do credit to the writer.

The two communications from the friends of the cause have been received, and are given every respectful consideration.

The writer of the paper on *Liberality* will excuse us for having added a signature to it. Every other page will oblige us by adoption of the same.

A communication from Mr. M. has been received.

By the press of religious is we are again obliged to omit some and works proposed.

It is not improbable, that some correspondents may feel impatient account of the delay which of place before their communications either published or decided should be glad to *decide on every communication* as soon as it is received; this is impracticable. Papers of to hand when we are busily engaged doing something which cannot be deferred. Every considerable article is filed, however, and is taken under deliberation whenever leisure will permit.

ERRATUM.

In the Panoplist for March, p. 1 line 9, from the bottom, for "my *favorite* sermon," read "my *farewell* sermon." This misapprehension was occasioned by the indistinctness of the manuscript.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

MAY, 1815. Vol. XI.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

THE SABBATH. NO. VIII.

Very important inquiries suggested by the preceding observations; viz. Do the scriptures authorize any exception to the prohibitions of the commandment, which are here quoted; or do they admit a construction to the effect that will justify a departure from the letter of it, in any supposing circumstances? If they admit then no human authority presume to make a single alteration, or to give the law any other construction. We must go beyond the word of God, to do less or more. To stand to the testimony we appeal in this case, as well as in every other, and must cheerfully submit to the decision, whatever it may be.

Now, then, in the first place, for further light we can obtain from the Old Testament. In the sixteenth chapter of Exodus we find, that the Israelites, of their own accord, gathered twice as much manna on the sixth day, as they had gathered upon any preceding day. When this came to the ears of Moses, it met with his disapprobation; and he directed

the people to bake and boil what was necessary for that day's use, and lay up the rest until the morning;—telling them, at the same time, that as the morrow would be the Sabbath, no manna would be found in the field. Most of the people did as they were commanded, but some went out on the seventh day. They, however, found nothing. *And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you, on the sixth day, the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.* We find no license here, for any kind of labor. The Israelites might not so much as go out to gather their daily portion of food. It must be brought into their tents the preceding day. It seems, however, that they were allowed to prepare, i. e. to bake or boil it, on the Sabbath; for Moses did not require them to cook the whole on the sixth day. *But that, said he, which ye will bake to-day, and seethe that ye will seethe, and that which REMAINETH over lay up for you to be kept until the morning.* From this we may

fires used in manufactures, by smiths, and others, of which it would be required in pre-sanctuary; but none of that work might be done on the Sabbath. If fires in general were understood, we must suppose that it was a temporary relaxation, for the time when the people in the land were miraculously preserved; or that some exceptions were allowed, in favor of the infirm and children, who might suffer extremely at times, even in warm climates, from want of fire. No instance is given, that in the time of Christ and his Apostles, there were no fires on the Sabbath, even that they prepared victuals. The sacred fire would sometimes happen on the Sabbath day, and the paschal lamb roasted in the house was eaten; some exceptions therefore must be supposed. We understand the law concerning fires in

the Old Testament. We know that any light was not to be kindled, or maintained from the Sabbath, in regard to the prohibitions of the Sabbath, which were observed in the preceding ages. And what is the reason for this? Why, most liberal construction. In comparison of the difficulties, that the Israelites were to observe in their meals upon the Sabbath, but that they were not to do any thing on the Sabbath which might be called a work, or any season of the Sabbath, nor their sons, nor their daughters, nor their cattle.

Now turn to the New

Testament. The son of Man was the Lord of the Sabbath. In what light did he regard the institution? I had occasion to show, in a former number, that the Gospels contain no hint of his having abrogated the fourth commandment, but much to the contrary. It is certain, however, that he gave it a more liberal and merciful construction than the Scribes and Pharisees did. When, on a particular Sabbath, he wrought a miracle of healing upon a woman who had been grievously afflicted for eighteen years, the ruler of the synagogue indignantly rebuked the people. *There are six days, said he, in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day.* Our Lord, knowing that the rebuke was intended for him, answered, *Thou hypocrite, doth not each one of you on the Sabbath loose his ox, or his ass, from the stall and lead him away to the watering; and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?* This was a mode of address which admitted of no reply; and accordingly the Evangelist says, that *all his adversaries were ashamed.*

On another occasion, Jesus went on the Sabbath day through the corn, and his disciples were hungry, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, *Behold thy disciples do that which is not lawful to do on the Sabbath day.* Jesus justified his disciples on the ground, that it was proper, at any time, to satisfy the cravings

of hunger; that to obtain relief from present distress, things might be done upon the Sabbath, which, under other circumstances, would be unlawful. *If, said he, ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* The same day, our Lord found in the synagogue a man, whose hand was withered. The Jews, who were present, and who were anxious to find some accusation against Christ, asked him, *Is it lawful to heal on the Sabbath day? And he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep. Wherefore it is lawful to do well on the Sabbath days.*

The preceding quotations contain what may be called our Lord's exposition of the prohibitory clause of the fourth commandment. From the whole taken together we learn,

First, that the Jews themselves considered it proper to feed their cattle, and extricate them from any place of suffering, or danger, on the Sabbath, while they absurdly objected to the healing of the sick; and to plucking a few ears of grain to satisfy hunger.

Secondly, that works of mercy are lawful upon the Sabbath, and of course that they may be performed by any person, whenever occasion requires. It is worthy of remark, that works of mercy are the only works on the Sabbath, to which our Lord gives any countenance. *It was to relieve the ox, or the sheep, from*

present suffering, that he might be pulled out of a pit, on the Sabbath day. It was to save him from suffering, that he might be led away to watering. It was to deliver men and women from pain and distress, that Christ healed them on the Sabbath. And it was because the disciples were *then* hungry, that he excused them for plucking and rubbing a few ears of grain, as they passed through a field on their way, (as it would seem,) to public worship. Neither the precepts, nor the example, of Christ can be pleaded, in sanction works of any other character, than such as are here enumerated. In vain will those who wish to make the law of the Sabbath void, by doing their own work, and finding their own pleasures; in vain will they look for a hint to justify them, either in the Old Testament or the New.

The preceding observations will, if I mistake not, help us to understand and limit the word *necessity*, in the sixtieth answer of our Shorter Catechism. "The Sabbath is to be sanctified," say the venerable Assembly of Divines, "by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship; *except* so much as is to be taken up, in works of necessity and mercy." Without presuming to express a decided opinion, in regard to the use of the word *necessity* here, I am sure that it has often been laid hold of, to justify works upon the Lord's day, which the pious authors of the catechism would

lemned with one voice. It has so many significances, is so abstract in some respects, that men who are wise and diligent, find no difficulty in putting out a plausible justification for their weekly violations of the fourth commandment. Strongly prompted by inclination, mankind is easily persuaded that the things, which are necessary to do on the Sabbath, are necessary, and therefore lawful.

One man verily believes, in sowing his grain on that day, to be a work of necessity.

Another, that making hay is a work of necessity. A third, that posting a messenger is fully justified by the law. A fourth, that the duties of his secular affairs are so necessary for him to perform on the Lord's day in journey, that this same necessity, even makes it lawful to load and send out his cattle. He is aware, that the Westminster Divines are not answerable for all the misconstructions that may be put upon their words. It would be most unwise to demand of them to do what no writer or speaker could do, or ever can do. The imperfections of all human language afford ample scope for coloring and perversion. As much, as the word *necessary* is where used by the divines, in reference to the Sabbath; and inasmuch as it is subject to such mighty abuses, I freely confess, sometimes, that it had not been put away into the catechism.

However, we find it in the Bible, and since it has been used by most theological writers,

it is extremely important to ascertain, in what scriptural sense, any works can be *necessary* upon the Lord's day. To this end, we must keep close to the law and the testimony. To plead necessity for any word, or deed, which the Holy Spirit nowhere recognizes as lawful, can be nothing less, than setting up human opinions as paramount to the authority of God. With such explanations and limitations as the Scriptures afford, we may perhaps say, that certain things are *necessary* to be done on the Lord's day; but it becomes us to be extremely careful, that we do not go too far. What I mean is this;—If the law permitted the Israelites to feed and water their cattle, and to pull them out of the mire, or a pit, on the Sabbath day, these might in one sense be called works of *necessity*;—because food and water were *necessary* for the comfort of beasts, as well as men; and because, if left in a pit, till the Sabbath was over, a sheep, or an ox, would certainly suffer, and probably die. On the other hand, as the Israelites were prohibited under pain of death, from doing any thing, which might be called labor on God's holy day, *necessity* was put entirely out of the question. It never could be pleaded, however urgent any man's secular business might be.

In a strong and universal sense, food is *necessary* for the sustenance of man. No one can live long without it. In a more limited sense, it is necessary *every day*. It is necessary, because we cannot in ordinary circumstances be comfortable for one day, if we are wholly destitute. In this last sense, it was

doubtless *necessary* for the disciples to pluck the ears of corn. They were hungry. They had nothing else to eat. Something was necessary to abate the cravings of nature. If our Lord's indulgence in this case may be pleaded as a precedent in all similar cases, we should take heed never to plead the necessity when the cases are dissimilar. We may not give a wider, or more liberal construction to the fourth commandment, than Christ saw fit to give. Such explanations as were necessary, he gave; but, in all other respects, left the law just as he found it.

It does appear to me, after all the attention I have been able to bestow on the subject, that the Scriptures do not authorize any works, as works of necessity upon the Sabbath, which are not at the same time works of charity, or mercy. Nor are all works of charity and mercy allowable. Those, and those only, may be attended to, on the Lord's day, which we had no opportunity of doing before, and which cannot, consistently with mercy and benevolence, be postponed to the end of the sacred rest. I would therefore inquire, with the most profound respect for the authors of our incomparable catechism, whether the phrase *necessary works of mercy* would not be more definite, less liable to abuse, and in fact more correct, than works of necessity *and* mercy? This would leave us as the Scriptures do, at full liberty to partake temperately of the bounties of Providence; to feed the hungry; to take care of the sick; to comfort the afflicted; and to attend to the sufferings and wants of domestic animals;—

while, on the other hand, it would take away the plea of necessity, from those, who now gravely bring it forward to justify thoughts and conversation and labors and journeys and recreations, which are prompted by avarice instead of benevolence, by *the lust of the flesh, the lust of eye, and the pride of life*, instead of mercy. Z. X. Y.

For the Penit.

ON THE DISTINCTION BETWEEN THE RIGHTEOUS AND THE WICKED.

THE difference that we perceive existing among men, when we regard them merely as rational and sensitive beings, are casual and small. Between the highest potentate and the meanest vassal; between the most learned philosopher and the illiterate clown, there is no distance, which will not be annihilated by the lapse of a few years at most.

But is there not a broad line of distinction to be drawn between men regarded as moral beings?—a line that extends into the eternal world? Has not God recognized such a distinction, on every page of his word? Has he not arranged all his intelligent offspring under two general denominations—the righteous and the wicked? In the day of judgment, will not the final sentence that seals the destiny of every created moral agent, be passed in view of this distinction alone? Yet there is no error, perhaps, more prevalent, and certainly none more dangerous, than that which denies all radical difference of moral character, and ascribes some virtue to all men.

ice, fortitude, courage, moral virtues, then what all be given to humility, loss of injuries, and dis- d love? Are these two f virtues equally excel- o the former constitute ntials of true religion? e latter of so little im- that they may be omit- out vital injury to the character? It is believ- Christian may be defi- hat wisdom, which pro- inst misfortunes; in that of spirit, which sus- m without complaint; in ism, which smiles at out he cannot be desti- umility; nor refuse to an injury; nor deny to est affections and ser- And herein he differs al- from the sinner. The

Lord, I am rich and in goods—the other, am poor, miserable, blind ed:—the one inquires, shew me any good? the es, Lord lift thou up the by countenance upon me. w of the passage last re can hardly avoid re- the contrast, exhibited the mass of mankind, Psalmist, or the church, sference to the temper nds, and the nature of t desired.

will shew us any good? language of discontent. ent enjoyments satisfy. ings in possession are ble, as others beyond Life lengthened, health d, food, raiment, friends, tual privileges yet en- ough repeatedly for- ield the ungodly man o satisfaction, because

his fancy is captivated with some gewgaw, that has just engaged his attention. *He is like the troubled sea, whose waters cast up mire and dirt;* always toiling, always hoping, always fearing; never bounding his wishes so much by reason as by appetite; never enjoying the present, because the future has not arrived; and never pleased with reflections on the past, except as they brighten the prospect before him.

Nor is he only discontented with what he enjoys; but fretful on account of what he suffers. The down-cast eye, and the sullen countenance, are no equivocal signs of a mind ill-prepared to sustain the shocks of adversity; to acquiesce in the determinations of infinite wisdom; and to say, *not my will, but thine be done.* Who will relieve me from distress? Who will drive away the storms that gather over me? Who will reverse the decrees of heaven, and crown my life with uninterrupted prosperity? Who will give me strength to contend with the Almighty?

He is ungrateful. He is regardless of the Great Source of his enjoyments, and denies Him becoming acknowledgments. With the increase of his flocks and herds, of his houses and lands, we remark a proportionate increase of arrogance and vanity, as though his own hand had gotten him these. Such a disposition, displayed toward a common benefactor, is universally regarded with just abhorrence, because it is a compound of all those passions most destructive to social happiness. Is it less detestable when displayed toward God?

Observe for a moment the ob-

ject, which the ungodly man has in view. *Who will show me any good?* The inquirer has in view an object of sense merely. Indeed, objects of faith lie beyond his sphere of vision, and have no more influence on him, than have the rays of the sun on the caverns of the earth. Give him what he can see, taste, feel and hear till he can receive no more, and you give him all the happiness of which he is susceptible. Blind as he is to the splendours of Heaven, he can discover inestimable charms in a bauble. Stupid as he is, while the thunders of eternal vengeance are indistinctly heard at a distance, and some presages of the approaching storm are discovered, he cannot rest a moment, when a small part of his worldly possessions is torn from him, and there is a distant prospect of his losing more. In the balance of his judgment, a trifle outweighs infinity—a particle of sensible good outweighs an immensity of good that is invisible. He estimates the value of an object by its power to advance his present enjoyment, or by the addition it makes to his little sum of precarious felicity. The grossness of his conceptions is not clearer proof of his weakness than of his guilt; and neither his weakness, nor his guilt, is more evident than the ultimate disappointment of his hopes. The divinely established distinction, between temporal and spiritual good, cannot be disregarded with impunity.

But the object of the ungodly man is indefinite. He asks for *any good*. And truly, there is little room for selection among those pleasures which have the same characteristic vanity and

insipidity.—Riches, honours, and carnal pleasures, can satisfy none, but a grovelling mind. Yet there are many, who make them the centre and the circumference, the Alpha and Omega, of their hopes and happiness—the end of life, and not in any sense the means of rendering it useful.

How frivolous is the inquiry under consideration! Brutes, reptiles, insects, every animate thing that walks, flies, or creeps, is more likely to secure this indefinite good, than the inquirer, and what they enjoy leaves no sting behind: they have no prostituted powers to answer for—no reflections on their folly to embitter their joys—and no anticipations of wrath to overwhelm them. It is not only frivolous, but an impious inquiry: for every man is under obligation to devote his whole life to a single object—the glory of God.

How different is the language of the righteous. *Lord, lift thou up the light of thy countenance upon us.* This is the breath of humility. It is the heartfelt acknowledgment of dependence upon God. It is the expression of unfeigned confidence in his promises. It is not a cold demand, but a devout prayer. The Christian feels himself in the presence of his Maker. He says with holy reverence, *Thou, God,arest me.* He is struck with awe while the Divine Majesty surrounds him. He is not more sensible of his necessities, than of his own insufficiency. He looks beyond himself, and beyond all creatures for happiness. Forgetting things that are behind, he presses on to those before, and refuses to retire from the mercy seat till his request is

ed. Past mercies have not
need forgetfulness of God,
ed him to think more high-
himself than he ought to

Past chastisements, so far
driving him to despair, have
m nearer to God, and he
that it is good for him to
been afflicted.

language adopted by him
language of contentment.
is much earnestness dis-
d; but no more than is
nted, or even demanded, by
importance of the blessing in

Though Paul had learn-
whatsoever state he was,
with to be content, his zeal
apostolic labors and in the
it of an immortal crown,
et thereby diminished. He
t sold his arms, and resign
it to a sloth inconsistent with
ies he owed to himself and
ers. So every Christian,

he has the world beneath
and is satisfied with all the
ents of divine Providence,
, to rivet his eye on Heav-
ed cherish the liveliest so-
de to share its glories! Act-
character, he abstracts his
ion from things around
becomes comparatively in-
ent to the revolutions of hu-
ffairs; and rises superior to

vicissitudes of fortune,
alarm the worldly minded
in the midst of their pros-

Though he never attains
which is high nor great,

satisfied with the sphere
ed him; and quietly pur-
he line of conduct marked
w him by Providence. Now

ne, who profess to follow
a, exhibit a different spirit,
work unworthy their holy
ion; they disgrace them-
s much, and religion more;

. XI.

—they cannot with propriety
say, *Lord, lift thou up the light
of thy countenance upon us.*

Consider the object which ex-
cites the desires of the Chris-
tian. *Truly the light is sweet,
and a pleasant thing it is for the
eyes to behold the sun. The Lord
is my light. God is a sun.* As
the dawn of the morning and the
splendors of the noonday sun, are
exhilarating and desirable, they
are delightful images of the fa-
vor and love of God. Of this,
the world knows nothing. The
Christian enjoys an occasional
glimpse of the Divine glory, and
this prompts him to pray earn-
estly for the same enjoyment
continually.

That he may possess this holy
blessing, he must be delivered
from the power of sin. God has
no fellowship with the enemy of
all good. And the Christian, who
has felt the pressure of the yoke
which sin imposes; who has been
made sensible of its evil na-
ture and unhappy consequences,
mourns over the hardness of his
heart—the waywardness of his
inclinations, and the vanity of his
thoughts. To obtain the victory
over this formidable enemy, is
his most fervent desire.

Then he ardently wishes for
conformity to God. *Without ho-
liness no man can see the Lord.*
—Let me be perfect as my Fa-
ther in Heaven is perfect.—Let
my disposition be like that of the
upper world; let my affections
glow with seraphic ardor; let
all my feelings be regulated by
the revealed will of God. The
conquest of sinful passions is
naturally followed by increasing
assimilation to the Divine char-
acter, till death is swallowed up
in victory, and the light of God's

countenance beams on the soul without interruption or end.

The Christian's object, then, is definite. It is light. It is glory.—It is that which imparts to him serenity, amid all the storms that beat upon the world; fortitude under the weighty afflictions of the present state; compassion for the miseries of mankind; zeal in the cause of righteousness; hope, fearless of the king of terrors; and a faith that lays hold on the invisible things of eternity. It is a light—a glory, that no clouds can obscure; no night destroy.

How much more noble the Christian's object, than those fugitive vanities, pursued with so much avidity by the bulk of mankind! These have no intrinsic value, and they are uncertain in their duration. They promise, but never fulfil; they cloy, but never satisfy; they excite hope, but ensure disappointment; they infatuate, but never undeceive, till it is too late to avoid the consequences.

Is there not then a radical distinction of character between the righteous and the wicked? Allow that sinners are sometimes as uniform and consistent in their external conduct as Christians, may not accidental causes claim the merit of this? Is not the violence of the worst man's temper often restrained by an apprehension of punishment, in case he gives indulgence to his feelings? Are there not many considerations, that may operate happily on the visible deportment while they leave the heart unaffected? This cannot be questioned. But we have seen different men actuated by motives totally opposite. We

have seen them cherishing sentiments of diametrically opposite characters; we have seen them pursuing objects as light from darkness. We have seen the wise, the fool, the friend of his enemy, the follower and the votary of sin. Have these men the same character?

For the ON THE DECEITFULNESS

THE roots of sin are in the temper or disposition of the heart. Every evil propensity, when indulged, naturally produces evil thoughts, and excites passions which give it scope and growth. The mind of a vain man is naturally filled with vain and ambitious thoughts; and he is prompted to display his vanity. The mind of a man addicted to sensual pleasures is filled with sensual images, and he is perpetually indulging in the indulgence of his mind of an avaricious man is generally occupied by thoughts of gain, and scheming and retaining wealth. The mind of a man is stimulated to seek the acquisition of property in any manner, not dishonestly.

Such is the manner in which every predominant passion naturally employs itself. A person's conduct will naturally correspond with the prevailing passion in his mind, when not restrained by other principles. The same person, under the influence of different tempers or propensities, at different times, or under

lined influence of several at the same time. Now, if these things be considered, it will be pretty evident, how the minds of the ungodly, worldly, and vicious are usually occupied and engrossed; and it will be equally evident, that the most important objects and considerations must be excluded from their thoughts, or at least from their serious attention. Hence God is forgotten, their souls neglected, and all the momentous concerns of religion and eternity kept out of view. To this vain world belong all the objects of their love and care. In such a state of things is it not manifest, that they cannot have just views of this world, nor understand their own true character, danger, and interest? The mind must admit the rays of heavenly light, and eternity be considered, before a person will see the insignificance of earthly things, and the magnitude of everlasting concerns, and feel the importance of religion.

The partial manner, in which it employs the imagination, increases its delusions. Every sinful propensity causes the imagination to dwell upon what is agreeable; upon the pleasures and advantages of its appropriate gratifications. These pleasures and advantages it magnifies and colors according to its depraved taste, and represents them in an endless variety of alluring circumstances and aspects. But the unsatisfactory nature, the baseness, the criminality, and the manifold evil consequences of sinful enjoyments and pursuits are excluded from the mind. Thus, the imagination of an avaricious man dwells on the gratifications of

accumulating and possessing wealth, the conveniences and consequence which it procures, and the ways, in which he shall use and enjoy it. But he considers not the danger to which riches expose his soul, his accountability for the manner, in which he procures and uses property, nor the evils which must result from the inordinate love of it. An ambitious man is inflamed by the distinction, honor, emoluments and other gratifications of office, titles, and authority, which his imagination clothes in the most splendid and fascinating drapery. But he considers not the guilt and meanness of flattery, intrigue, and dissimulation in obtaining promotion; the vanity, cares, difficulties and vexations, attending the exercise of "a little brief authority;" nor his increased responsibility to the Ruler and Judge of the Universe.

Hence the wicked, devoted as they are to the enjoyments and pursuits of this world, do not perceive the real nature of these enjoyments, but are perpetually deluded by them. In a similar manner, they are deceived in other respects. Poverty, in their minds, is often identified with disgrace, humility with meanness, and meekness with pusillanimity. The duties of religion appear to them gloomy, rigid and forbidding, as they are regardless and ignorant of the principles, motives and satisfactions, which attend these duties, in the minds of the pious.

To detect the misrepresentations of the imagination, and to restrain and govern it rightly, are both difficult and important. How often does the imagination

beguile even Christians into sin; into mental indulgencies of some unholy propensity or passion, if not into actual gratifications, to their great grief and humiliation on reflection. Not to mention any grosser workings of the imagination, how often does it consume time, and gratify the pride and vanity of the heart, by its idle dreams. It can transport a person to other regions, place him in any station, and invest him with any character and qualities, at his pleasure. At one time it makes him a statesman, an orator, or a conqueror; at another time an author, producing works of sterling merit in this or that department of literature or science; at another, it gives him immense riches, and busies him in liberal arrangements and distributions. In all these characters, he is sure to astonish the world, and to be loaded to his satisfaction with the applauses of mankind. These perhaps are some of its highest soarings; but its shorter and every day flights are innumerable. For how often are persons thinking of themselves, as if they were what they are not? Let us not suppose, that there is no harm in these vagaries of the imagination. If the mind be so occupied, when it should be otherwise employed; or if they spring from, and tend to gratify and nourish, any unholy temper or affection; will you pronounce them innocent? In these mental freaks, and transformations, we forget ourselves and our duties.

The affections of the ungodly are in such a state, as to be naturally an inexhaustible source of misconception and delusion.

What they love cannot seem to them base, deformed, and ugly. What they dislike cannot seem to them beautiful and good. They must therefore necessarily have misconceptions of the duties which they love, and of the duties which they dislike. Their disordered appetites crave unlawful food, but loathe the bread which cometh down from heaven. The partial manner, in which the imagination is employed, increases these delusions, and tends to increase their sinful enjoyments, strengthen their worldly attachments, and consequently increase their aversion to the restraints and duties of religion.

Bad habits are another source of deception. What appeared shocking and detestable in vice, by habit becomes familiar and tolerable, if not necessary. Habits strengthen the inclination to sin and the inclination to indulgence. They overcome the remonstrances of conscience and other checks and restraints. They put a heavy yoke on the sinner, as if he were a grovelling drudge.

There are many deceitful habits, which are more apt to deceive than the habits of what the world calls virtue, because less frequently condemned, and more easily excused by the guilty, as to themselves—habits of idleness and sloth, and saving, not perhaps dishonest, but which the world condemns—habits of spending the Sabbath, in business, visiting, or dissipation, but in worldly conversation, and formal attendance at

—habits of freely indulgent sensual inclinations, not in all ways and disreputable, but in such a degree, that sensuality has the ascendancy over the heart, and not spiritual affections—and habits of idleness, not of gross profligacy, falsehood, and scurrility, but of irreverent conversation, of trifling subjects, of making light representations and insinuations, of censoriousness, of idle and random talking, and of idle and foolish jesting.

Trains of thought, which naturally fall into, by the propensities of the wicked, becoming habitual, also tend to make them more and more. It is extremely difficult to dissipate this thick darkness, which envelopes their minds; to divert their thoughts from their long accustomed dark and narrow channels into enlightening purer regions. If a sermon or a book, give them a new direction for a few months, they naturally return to their old haunts.

Another way, in which persons are often deceived, is by *misapprehending things*. They call *evil good and good evil; they put salt for light and light for salt; bitter for sweet and sweet for bitter*. Names and titles have an amazing influence in how great a measure they are profligate by soft palliations cover from their heinous turpitude, criminality, and baneful effects and consequences of their vices. Indeed persons speak of their own sins and practices, so as to make them an aspect and compare very different from the reality. They are not common-

ly aware of it themselves. In this way persons often deceive themselves in regard to their character and conduct. Some consider themselves as good, harmless and innocent, while they are free from disreputable vices; though they have no piety, are idle and useless in the world, wasting their precious time in amusements, novel reading, vanity and frivolity, and hovering perpetually on the confines of vice. Others imagine, that they are only laudably industrious, economical, and wisely providing for their households; while, in reality, they are avaricious, parsimonious and niggardly. They are so involved in business, and have such a multiplicity of worldly cares, that they have no time for self-examination and religious duties; and they contribute little or nothing to relieve the necessities, nor to give the word of life to the destitute, nor to promote other pious designs. Some account themselves eminent for humanity and generosity, benevolence and philanthropy; while they are without principle, are only of an easy and pliant disposition, heedless and profuse, or of a sickly sensibility, weeping at tales of fictitious distress. Others imagine, they are only maintaining their rights and doing justice; while, in reality, they are taking revenge, perhaps under cover of the law, and gratifying their hatred and malevolence. Some account themselves only circumspect, prudent, and lovers of peace; while in reality they forbear reproof, and neglect exertions to warn and reclaim the wicked and to promote holiness, through in-

difference, aloofness, love of worldly reputation, or timidity. Others imagine, that they are zealous for God, and the advancement of religion; while, in reality, they are selfish, censorious, bitter, imprudent, ostentatious, and arrogant, fond of distinction, dictation, and authority. The emotions and fervor of the affections, impressions on the imagination, and agitations of the animal system, are mistaken by some for conversion and spiritual experiences. Others indiscriminately condemn all ardent affections and experiences in religion, as a delusion. In ecclesiastical and parochial contentions, how often is the interest of religion the avowed object and pretence, while a proud, selfish, resentful and factious spirit is the real mover. This is most evidently the case, when men of no piety, without any change of character, are outrageously zealous to carry some point in religious matters.

In politics what vast influence have popular and unpopular names, epithets, and phrases. In religious parties, sentiments, and transactions, very much is effected by similar means. Here I have no intention to expatiate, farther than clearly to suggest, what appears to me to be no uncommon source of error and deception. Candor, liberality, charity, free inquiry, right of private judgment, adherence to Scripture language, and similar terms and expressions, may be vociferated ostentatiously, while they serve to cover very much, that is totally the reverse of what they properly express; and thus these good words are made to perform the office of pioneers

to error. Without bigotry, uncharitableness of spirit, intolerant disposition to dogmatize secute, may be concealed such names and expressions of orthodoxy, zeal for the God, contending for precautions against heresy, do they not sometimes bear far different names? A firmness and stability of defence, genuine zeal, abstinence, and meek and pious disposition to error and sin, made to appear to many the reverse of what they are, to them unpopular names, caricature, ridicule, and insinuations.

Very few indeed oppose knowing it to be truth, to propagate errors, knowing the errors. Persons are deceived themselves. We do not therefore impute intentions, (i. e. intentions) by themselves to be crying out those, whom we believe the friends and advocates of erroneous errors, and the of essential doctrines. We do not pray for them, and we do not with meekness and charity. But though it is improper to impute criminal intentions to them, it is, I conceive, a mistake and dangerous to the souls of men, to think of error as innocent, and to give currency to the opinion, that persons are not guilty of errors.

Many are deceived by education, by the opinion of society, in which they live, the books, which they read, and by the popular sentiment of the country and age, they live. These are

and prevalent sources

But how came these to exist? Does not sin

the moral darkness of

Is it not owing to the

of sin, that parents

lectors are themselves

that books contain false

while assuming the

illiments and authority

and that popular opin-

often unfounded and

The immediate de-

of Noah were unques-

tructed in the knowl-

of a true God, and of his

worship. Whence

polytheism, idolatry,

whole mass of heathen

isms and follies? Must

look for their origin in

ages of Scripture, as

they did not like to re-

in their knowledge.

ified him not as God,

ere thankful; but be-

in their imaginations,

forlorn heart was dark-

fessing themselves wise,

e fools. Do not simi-

produce most of the

Christian lands?

inconsideration, ob-

sting in one's own

ing to one's own un-

g, neglecting to exam-

ounds of our faith, un-

ence and partiality to

e hand, and prejudices

em on the other, neg-

lf-examination, of the

he Scriptures, and of

ve of singularity, re-

acknowledge a mis-

disposition to embrace

to retain and defend

embraced, because it is

to the moral state of

love of sin, hatred of

and all wrong affec-

tions and tempers—if these

things are *sinful* and the *causes*

of error, can we reasonably sup-

pose, that any errors on moral

and religious subjects are so

disconnected with sin, that it is

in no degree their cause? Are

we authorized by good reasons

to conclude, that any person is

wholly inculpable for his errors?

All are by no means equally

guilty; the circumstances, in

which persons are placed, make

a great difference. It would

have been better, to have lived

and died in the grossest heathen

darkness, than to die an infidel,

however moral, in a land en-

lightened by the Gospel.

It may be useful here merely

to mention, as cautionary hints,

some other ways, in which per-

sons often deceive themselves.

Because they are free from some

sins, to which they are not in-

clined or tempted, or which are

opposite to their reigning in-

iquities, many take great credit

to themselves, and are fully per-

suaded of the eminence of their

virtue. *God, I thank thee, that I*

am not as other men are, extor-

tioners, unjust, adulterers, or

even as this publican. They

boast of their freedom from dis-

reputable vices, which they se-

verely mark and condemn in

others. By self-partiality and

ignorance some are so blinded,

that they censure in others the

very sins, of which they them-

selves, though unconscious of

it, are deeply guilty. How often

is the dread of the evil conse-

quences of sin mistaken for the

hatred of sin itself. How often

do persons consider their vir-

tues, as a compensation for their

sins. A partial reformation, the

diversion of the affections and

passions into a new channel, joining a new sect, or taking a new name, is not unfrequently mistaken for a real conversion to holiness.

Many are the mistakes, into which men fall, respecting the *guilt* of sin. Their selfishness and pride conceal, not only the number, but also the guilt of their own sins, from most persons. Neglect of God, erroneous conceptions of his character, and insensibility to our obligations to love and serve him with all our souls, have vast influence in diminishing the guilt of sin in our view. There is much in the observation of an old Divine, that "he never had great thoughts of God, who has slight thoughts of sin." The guilt of sin, as being against God, a violation of his law, and of all our immense obligations to him, is in general but little considered; but those sins are most observed, and accounted most guilty, which are immediately injurious to society, and destructive of men's temporal interests. Selfish men forget the rights of God. They are, however, very short-sighted in seeking their own good. If profanity, Sabbath-breaking, omission and contempt of religious duties, pride, and loose principles, do not so *directly and immediately* injure their temporal interest, as some other sins, do they not in reality undermine the foundation of *all* morality? Do they not tend to promote the enormous increase of every other kind of wickedness? Do they not also bring the judgments of God on a nation? The fear of the Lord, and the pious observance of all his institutions

and laws, are undoubtedly favorable to our temporal *est.* *Godliness is profitable all things, having promise of life that now is, and of which is to come.*

Some trust in their religious duties, quieting their consciences by them; thinking, *po* in an indistinct manner, *to* and command Christ by *and* do not seek spiritual *sings*, as a free gift, if *the* them really in any measure should not *rest* in the *means*, but always in the objects, for which they are appointed; and we should imagine, that, because we *to* these means, we have *fore* a claim on God.

Others mistake remorse of conscience, and prayer resolutions to appease *genuine* repentance; though is still loved, and soon caressed. They rest in *ternate* relapses and repeat instead of truly and *end* seeking spiritual delight *and* his service, and a holy *athy* to sin.—Some deceive themselves by resolutions of *amendment*. These *resolutions* made from time to time, *give* present quietness *to* conscience, and are *perceived* to be a little *more* —Many plead necessity *for* sins. How often do *they* make their poverty and *we* excuse for dishonesty, *and* breaking, and neglect of *gion*. How often is *pride* counted necessary. How *imagine* revenge to be *not* to prevent insults. How *think* they are obliged to *be* ionable, and imagine they

and safe in doing as the
do, or in imitating
rank and influence.
Imagine, that their sins
be spots and blemishes
children. All are frail
to sin;—there is no
act;—the most eminent
Scripture had their fail-
ure they draw excuses,
and hope; though they
manifestly nothing of the
re, and general holi-
nity of those, by whose
encourage themselves.
are some of the numer-
ous, in which persons are
Let the reader in-
with close self examina-
prayer, whether he is
living himself in some

heart of man is indeed
above all things, because
exceedingly wicked. When
ler the deceitfulness of
also the wiles and influ-
the grand tempter; it is
that any escape. We
scribe their deliverance
tion to the God of all
prone by nature to sin,
in darkness, beset with
I would perish forever,
themselves. But, bles-
God, there is full pro-
of all our wants, a reme-
dy evil, in the glorious
of his Son. God by his
rough the instrumental-
word, providence and
awakens and enlightens
to see their condition,
the way of life. They
incited to flee from the
come to the Lord Jesus
for refuge, and to lay
the hope set before them
aspel. They turn; they
new course. But it is a
B.

narrow way, in which they must
walk; numerous and powerful
are the enemies, which they
must encounter; innumerable
are the obstacles, which retard
their progress; many are the al-
lurements on the one hand, and
the tribulations on the other,
which prove their sincerity and
their fortitude. They have, how-
ever, an unerring guide to con-
sult on all occasions, an Al-
mighty Friend to strengthen
them, grace sufficient, and strong
consolations. Yet divine assist-
ance is so bestowed by the great
Shepherd, as to support their
hearts, enliven their hopes, and
animate them in their progress,
without superseding the neces-
sity of any appointed means, or
encouraging them in any negli-
gence or presumption.

In conversion sinners pass
from darkness into marvellous
light; and are turned from the
power of Satan unto God. They
escape therefore, sometimes,
almost at once from innumera-
ble false views and delusions,
and wonder at their former blind-
ness and stupidity. Their affec-
tions are placed on other objects,
and new principles and desires
have the ascendancy in their
hearts. Their evil tempers and
propensities, however, are not
extirpated, nor fully brought
under the control of right princi-
ples. They still exist in force,
and are restless and rebellious.
The imagination often resorts to
its former haunts, and excites
criminal inclinations and desires.
The power and effects of bad
habits are sometimes long expe-
rienced. Many errors, mistakes,
sins, and self-impositions, are not
easily detected, nor easily over-
come. In short, indwelling sin,

with outward temptations and spiritual adversaries, makes the Christian's life a warfare, in which it is necessary to use his utmost exertion, and all proper means, in dependence on divine grace.

To a young convert, who would make rapid progress in sanctification and holiness, attain to eminent stability, light and comfort, and produce much fruit to the glory of God, the following directions may be useful.

1. Make the Bible your daily companion, delight, and guide. Study it attentively, with an express view to attain the knowledge of God and his will, of yourself and your whole duty. Aim to have your heart imbued more and more deeply with its spirit, and your judgment and life more and more conformed to its instructions. Use other religious books, but neglect not the fountain for the streams, which are generally tainted, and too often rendered unwholesome, by the soil, through which they have passed. Furnish your memory with the choicest treasures from the Bible; and on these meditate day and night. Here let your thoughts perpetually resort; here let your imagination dwell and habitually expatiate, but always with reverence and humility. Let divine truth occupy your mind to the prevention of idle roving, and sinful imaginations. Seek not in divine truth the gratification of curiosity, but the nourishment of holy affections, and the genuine wisdom which is from above.

2. Conscientiously regard close and frequent self-examination, as an indispensable duty. En-

deavor to understand all your sins and their aggravations, for your deeper humiliation; but let them always send you to Christ in faith with grateful and adoring views of divine grace, for forgiveness, hope, deliverance and strength. Seek an accurate acquaintance with all your duties, and with the order, season and manner, in which you should perform them. Endeavor to understand the application of precepts to yourself in your particular circumstances. Many are well acquainted with the rules of duty in the abstract, but do not know when and how to apply them. Carefully investigate the principles and motives, by which you are influenced; and see, that they be pious and holy. Beware of your dangers, weakness, and wants; and think not of yourself more highly than you ought.

3. Be habitually watchful. You should keep your heart with all diligence, and guard assiduously against the beginnings of sin. Persons are often betrayed step by step to the commission of sins, which they at first by no means intended to commit. Would we be safe, we must not take the first steps; we must shun the avenues to iniquity; we must dread the snare; we must not dally with temptations; we must avoid, as much as possible, whatever is likely to prove the occasion of our falling. This is the way to conduct agreeably to the petition: *Lead us not into temptation.*

You should keep an unremitted watch over the senses. Through them temptations assail the heart. Unguarded, they perpetually ensnare the soul. No progress can

in holiness, unless they
ully restrained and gov-

ngue must be kept, as
bridle. *Let no corrupt
tion proceed out of your
but that which is good to
of edifying, that it may
grace to the hearers.*
over your imagination.
imagination the wicked
pleasure or advantage

We should endeavor
ive such associations;
er contemplate any in-
without considering its
spitute, and evil conse-
We should strip sin
its enticements, and re-
s the leprosy of the soul,
my, however disguised,
be source of all wretch-
and sorrow. All our
s should serve to em-
a. On the other hand,
ild always consider the
pleasure and our real in-
s inseparably connected
r duty. Sinful temper
sions are debasing and
is, often stinging and tor-
the breast that harbors
But pious tempers and
exalt the character, and
h, peace, and satisfac-
the soul. Let genuine
efore be associated in
id with all, that is truly
miable and good. Would
is, we must not peruse
ovels, and licentious po-
less, like the bee, we can
honey from baneful flow-
weeds, which is very sel-
i case. To say nothing
aste of time; such works
nicate their infection to
rt, inflame and nurture
sions, corrupt the im-
e, and fill the memory

with worthless lumber and per-
nicious associations. We should
also keep from bad company; and
avoid whatever we find the occa-
sion of sin, or an impediment to
our progress in holiness.

4. There are some things,
which, oftener than others, you
should make the subjects of your
most attentive consideration.
You should often meditate on
death and eternity. Endeavor to
realize the uncertainty of life,
the great and solemn change at
death, the importance of being
always prepared,—the solemnities
of the day of judgment, and
the eternal destination of the
righteous and the wicked. If
in a light and careless frame,
on the borders of transgression,
check yourself by thinking of the
state of the damned, and let the
solemn thought thrill through
your heart, *What if this state
should be mine?* But more often
strengthen your patience, kindle
your zeal, and enliven your hope,
by contemplating the resurrec-
tion and the felicity and glory of
Heaven, where you expect soon
to drink immortal life and bliss
at the infinite Fountain.

Go often to the *cross*. There
behold the brightest displays and
the highest glorification of the
attributes of God. There adore
his infinite holiness, the un-
searchable riches of his grace,
the unfathomable depths of his
wisdom, and all the incompre-
hensible perfections of his moral
character. Frequently contem-
plate the whole life and example
of our Lord; but view him more
often on the cross. Here study
the most important truths;—
prostrate your soul;—crucify
your sins;—receive life;—cher-
ish the holiest affections;—and

yourself with the best
the best motives.
or to preserve on your
stant sense of the om-
e and providence of
finite Intelligence al-
ounds you. No place,
o pretence, can screen
eye a wrong action, an
ose, a sinful motive.
ought break the power
ation, keep your heart
pious, and restrain or
ou, as occasion may re-

e God in his works,
is moral government;
be to his goodness and
your enjoyments and
e; and piously recog-
hand in all your afflic-

und in prayer; believ-
nt, humble and spirit-
e. Thus render to God
homage and praise of
ask all things you

hearts and their God, to whom
their hearts are devoted. They,
who neglect daily devotion,
ought to inquire seriously,
whether their religious services
on the Sabbath are not mere for-
mality, destitute of the real life
and effects of piety. Neglect
not, therefore, daily seasons of
devotion; and in all things by
prayer and supplication with
thanksgiving let your requests
be made known unto God. Make
your daily business and concerns
a part of his service, always con-
ducting them on Christian prin-
ciples. *Acknowledge him in all
your ways; and engage in noth-*
ing, in which you cannot consci-
entiously ask his direction and
blessing.

R. W.

REMARKS ON ACTS ix, 11.

(Continued from vol. x. p. 492.)

1. It is obvious to infer, from

when he bringeth it with
or presumptuous mind,
it but see the force of
words of Solomon; *The*
far from the wicked; but
th the prayer of the
is He that turneth away
from hearing the law, as
repentant sinner does,
prayer shall be abomina-

to they not pray? No
ry do; and often, if their
were granted, they
ove to have been made
tion, for the downfall of
ch, and for prosperity in
rebellion. And what of
prayer? But do they not
ly for their own life and
nd the prosperity of their
in lawful enterprises?

it is a selfish, mercen-
er. Perhaps, at the
ne they are offering
prayers for their friends
themselves, they are
their enemies in their
How will He view such
, who has commanded
love their enemies, and
for them that despiteful-
em? They may pray for
o consume upon their
d health and strength, to
over an enemy. While
y for a restoration of
heir hearts fret, perhaps,
the Lord, whose provi-
rought sickness upon
r, like too many, they
e *God and die*. Do they

for, and ardently desire
l of their families? This
y do upon the principle
d sympathy merely. But
not pray for the salva-
their own souls? Yes;
ry desirable thing it is
ir souls should be saved.

But they desire a happiness to-
tally unlike that of heaven, and
to be saved in a totally different
way from that of the Gospel.
They may pray for *holiness*; but
if they knew or considered the
nature of holiness, they would
relinquish their request: or, if
they desired it *at all*, it would be
as the sick man desires a painful
remedy. They are *dead in tres-*
passes and sins; and have no
more of spiritual life, than the
dry bones, which Ezekiel saw in
vision, had of natural life. Their
carnal mind is enmity against
God, and not subject to his law.
Turning away their ear from
hearing the law, even their
prayer is an abomination.

2. I infer the importance of
the renovation of their natures.

If *without holiness no man shall*
see the Lord; and if nothing is
of so much value as the soul, it
is all important that they should
be holy, which they cannot be
till they are born again. *The*
sacrifice of God is a broken
spirit; a broken and a contrite
heart God will not despise. The
worship of God by prayer is our
reasonable service. It is a profita-
ble, and, to the holy, a delightful
service. But that it may be
performed with profit, or pleas-
ure, or acceptance, *Marvel not*
that I say unto you, ye must be
born again. While the sinner
retains his carnal nature, howev-
er long, and often, and loud, and
publicly, he prays, his prayer,
though what he prays for be law-
ful and desirable to ask, will, nev-
ertheless, be as offensive to the
God of infinite purity, as the
corrupt source from which it
proceeds. First make the *tree*
good, and the fruit will be good
likewise. But a corrupt tree

will never bear good fruit, with all the pruning and dressing you may bestow upon it.

Let impenitent sinners, then, break up the fallow ground of their hearts, exercise *repentance towards God, and faith towards our Lord Jesus Christ*. Your hearts are desperately wicked, a dwelling place of unclean and hateful lusts, from the corrupt abundance of which proceed unholy thoughts, and evil actions. *Be converted*, and, while your sins shall be blotted out, God

will hear your prayers. tians have been able to see and another, who were ing out threatening and ter against the cause of *Behold he prayeth*. In time soon arrive when the viler of Christ and his religion and people shallstrate before the divine Rer, and cry out in the Paul, *Lord, what wilt thou me to do; when it may be said, Behold he prayeth.*

Er

RELIGIOUS INTELLIGENCE.

CONNECTICUT MISSIONARY SOCIETY.

THIS Society is believed to be the oldest of the kind in this country, except the *Society for propagating the Gospel among the Indians and others in North America*. The latter was instituted at Boston, in 1787.

The occasion and origin of the Connecticut Missionary Society are briefly as follows:

Soon after the peace of 1783, great numbers of families emigrated from Connecticut to the newly settled parts of New York and Vermont. Many of them were deeply affected, when they knew by experience the loss of religious privileges; when they saw their children exposed to the danger of growing up in ignorance of public religious worship, and thus of never enjoying the full benefit of the Sabbath and its inestimable blessings. As they were occasionally visited by their friends from Connecticut, some of whom were ministers of the Gospel, and as

they in turn visited their and friends, they made complaints of their destitution, in regard to ordinances. These complaints powerfully excited the sympathy of the friends in the new settlements. So early as 1784 small attempts were made to afford a partial supply of the new settlements. The first plan adopted was the association of neighboring ministers would themselves the pulpit of one of the new settlements. This was liable to some of the which the establishment of a Missionary Society was removed.

In 1791, the subject was brought before the General Association of Connecticut, and was referred to the several associations, that a permanent system of operations might be agreed upon. According to the plan was devised, reports

l in June 1792. It was up and reported by the r. Edwards, of New Ha- truly illustrious man, memory, for his agency business and for many reasons, will be cherish- the pious in succeeding

ptober 1792, the Associa- tioned the Legislature icticut to permit an an- tribution to be made, by gregations, for the sup- missions to the new settle-

The necessity of such a don was a consequence gid interpretation of an law on the subject of which was supposed to any public contribution r, unless the avails of the tion were appropriated benefit of persons in the here the contribution was

It is now the general , that the law was never l to forbid, and that by a l liberal construction it t forbid, contributions for s purposes. It was well cause of missions, how- at the rigid interpreta- then supposed to be the as, as the Legislature permission to have a tion, on the first Sabbath annually, for three years; the contributions were more numerous, at the cement of the business, y would have been if no ve provision had been l to. This legislative ion has been repeated, r asked for, till the pres-

During one interval of ears, we believe, (per- re,) the Society did not he privilege, as they had

acquired considerable funds, and it was feared the people would be impatient under the long con- tinued annual call upon their lib- erality. If we might venture to suggest any error, in the pro- ceedings of so venerable a Soci- ety, it would be their yielding to such a fear. We earnestly de- sire, that a generous annual con- tribution from every congrega- tion in the state may flow into this *treasury of the Lord*, till all the destitute places of our coun- try shall have their spiritual wants supplied.

The designs of the Associa- tion were opposed, both in the Legislature and out of it, by cer- tain classes of men, who will al- ways oppose every good thing. Their opposition, however, did not present any serious obstacle; and is mentioned here only for the sake of reminding the read- er, that a Society formed for the sole purpose of communicating Christian knowledge to the emi- grants to our new settlements, by sending them regularly licensed preachers of the Gospel, and dis- tributing among them Bibles and other religious books, could not escape opposition and very decided hostility. So thorough- ly is the nature of pious and public-spirited associations now understood, that it is easy to foresee every objection which will be made to any new institu- tion of this kind.

At the contribution in the spring of 1793, the Association received between eight and nine hundred dollars. This sum has been gradually increased, till the last year it amounted to about four thousand dollars. The So- ciety has received handsome do- nations from individuals; and the

profits of the Connecticut Evangelical Magazine for seven years, from 1800 to 1807, made a great addition to the permanent fund, which now amounts to more than \$30,000. We hope the annual contributions and the permanent fund will be greatly increased.

In June 1793, the Association appointed eight missionaries, to labor a part of the year in New York and Vermont. Among the first missionaries were the Rev. Cotton Mather Smith, of Sharon, and the Rev. Ammi R. Robbins, of Norfolk, two venerable men, who have since rested from their labors. Dr. Edwards, we think, performed a missionary tour in the state of New York, at an early stage of the business. The Society now employs above thirty missionaries for a part of the year, nearly all of whom are ordained ministers.

The General Association did not take the form of a Missionary Society till 1797 or 1798. At that time it was found, that the missionary concerns were so complicated, as to require more time than the Association could bestow upon them. Twelve trustees, six clergymen and six laymen, were therefore appointed to manage all the details of business. They are reappointed annually, and, together with the Treasurer, make an annual report of their transactions. The Society has since been incorporated.

The fields, in which the Society has principally labored, are the newly settled parts of Vermont, New York, Pennsylvania, and Ohio. In that part of Ohio, which is usually called New Connecticut, the exertions of the

Society have been peculiarly important. In all places, where their faithful missionaries have been sent, much good has been done;—much fruit has been sown, which will be manifest on the great day of the Lord. The writer of these paragraphs, who was in the new settlements, when they were first visited by missionaries, more than twenty years ago. He is fully convinced, that the benefits conferred on parts of our country, by the Connecticut Missionary Society, are inconceivably great. He is convinced, also, that the efforts of the Society have been conducted with great wisdom,—with enlightened regard to the glory of God and the good of man. May the sphere of its usefulness be greatly extended, and the Divine blessing rest on its officers, and all its friends and supporters.

MASSACHUSETTS MISSIONARY SOCIETY.

This Society was formed fifteen years ago, and has been actively and successfully engaged in disseminating the truths of Christianity, by the agency of missionaries and books. The District of New Hampshire has received the largest share of its attention from the Society, though New Hampshire, Vermont, and Rhode Island have not been forgotten.

Among the most important enterprises in which this Society has been engaged, was the missionary tour of Messrs. May and Schermerhorn in the year 1812. Not all the exertions of this tour, however, was

Massachusetts Missionary ; other Societies took a part. These missionaries had a great benefit on all societies, by exploring the western parts of the States, and describing the destitute condition of the inhabitants of those regions. At the annual meeting of the Society in May 1814, the Trustees resolved to lead the way in sending out another exploring mission. Mr. Mills offered himself for the service, provided he had a suitable companion. The Trustees appropriated \$600 for the expenses of the tour, saying that other Societies make appropriations, according to their means, for the same object. Such encouragement was offered, that Mr. Mills

Daniel Smith, two recent candidates for the ministry, set out on their long journey in July. They intended to go the way of Philadelphia, Newburgh, and thence down the river to New Orleans, and Mississippi to New Orleans, visiting the principal settlements by the way, and laboring as missionaries wherever opportunity would permit. They received for distribution 1000 Bibles from the Massachusetts Bible Society, and 10,000 Tracts, from the New England Society; and it was expected they would superintend the distribution of the edition of the New Testament, recently translated into French by the Philadelphia Bible Society. They were to collect religious information respecting the countries which they passed, and use all in their power to promote the formation of Bible Societies.

We doubt not that this mission will prove very important in its consequences. We therefore design to give copious details from the correspondence of the missionaries. We would urge upon the friends of the Society the duty of supporting these very important enterprises by continued and increased liberality. The Society could do much more than it ever has done, if larger funds were at its disposal. The Christian community is able to bestow larger funds without diminishing the donations to any other praiseworthy object.

We now proceed to give some account of the mission of Messrs. Mills and Smith.

The whole expense of this mission was estimated at \$2,000; a sum which, it was supposed, would pay the travelling expenses of the two brethren, and leave, as a reward for their labors, the usual allowance to candidates for the ministry, while preaching in country parishes. The Massachusetts Missionary Society advanced \$600; and a Committee, appointed by the Trustees for the purpose, gave instructions to Mr. Mills, and subsequently joined Mr. Smith with him, advising them to ascertain what encouragement could be obtained from other Societies, and to proceed if there was a good prospect of making up the sum required.

Mr. Mills wrote from Philadelphia, that the Bible Society in that city would give \$200 towards the mission, and would commit 400 copies of the French Testament to the missionaries, with permission to sell them and appropriate the avails to the

same object. It was supposed that these copies would produce \$400. The Bible Society also committed to them the principal part of the edition of the French Testament for gratuitous distribution. The Committee of Missions gave them an appointment as missionaries, which would add \$100 to their receipts. They determined, therefore, to proceed, and sent forward large numbers of Bibles and Tracts to Pittsburgh.

The next letter, which the Committee received, was dated at Somerset, Ohio, 18 miles west of Zanesville, Sept. 21, 1814. It is addressed to the Rev. Dr. Worcester, as chairman of the Committee. We copy nearly the whole.

"Dear Sir,

"Mr. Evarts's letter of 24th ult. was received a few days since at Marietta. A storm that prevents our travelling, gives us time to acknowledge the receipt of it, and to report to you the progress we have been enabled to make in our mission. We left Philadelphia on the 15th of August and reached Pittsburgh on the 28th. There we tarried a few days waiting the arrival of the Bibles and Tracts committed to our care; which we had reason to expect would have been there sooner than ourselves. But as we could not be long detained, we left orders for them to be forwarded to Marietta, and went on our way. Brother Mills went through Steubenville to Wheeling, (Vir.) and brother Smith through Cannonsburgh and Washington. At Cannonsburgh there is a college, which has been a great blessing to that

portion of the country. The clergy have been at it. The Rev. Mr. is the principal. He is two others. The number of students is at There is a fund here for education of pious youth in the ministry, capable of doing a small number. At ton, 6 miles off, there is a college. The Rev. is the principal. There are about sixty students. Brother Smith was at a meeting for the organization of a Bible Society, and in its organization. A pleasant meeting. A number of clergymen and others of different religious denominations were present. The business was transacted with unanimity and with engagedness. The society is denominated "*The Bible Society at Washington*," The Rev. John Anderson is President. About two hundred persons subscribed the constitution. There is a prospect of 200 members. The people in the western parts of Indiana, are perhaps more favored with respect to religious privileges than any other of the western country. They appear to prize their religious rights. Brother Smith attended a meeting at Wheeling, where the borders of Pennsylvania were seen. We saw females of respectable appearance walking four or five miles to meeting. There is much hope is about to excite the people to exert themselves in attending these privileges to the destitute neighbors and
 "We met at Gravelly having been separated several days. As we were

the banks of the Ohio, I was forcibly impressed with the idea, that a mission ought, if possible, to be speedily established down this river. Per- dear Sir, through you, to establish a station upon the north side of your Society; and perhaps to connect other missionary societies with New England. Between Marietta and Marietta, (a distance of about a hundred miles) there is no regular clergy.

Only one place, Wheeling, is supplied with Presbyterian preaching half the time. This place seems also to be very much deserted by Baptists and Methodists. There might be, on both sides of the river, as many as eight or ten stations where very considerable congregations might be convened to hear the Gospel preached. These stations might be visited by a missionary once in a fortnight or three weeks: and in this manner many people would be brought into the Gospel, as they could be supplied by the Society without trouble and expense, in their portion of our new territory. The people on this river, so far as we could learn, seem to be willing to attend to the Gospel. At Grave Creek, Mr. Mills appointed a lecture, and in about two hours more than fifty people came to hear. A missionary on this river might have frequent opportunities of exerting a salutary influence upon the boatmen who navigate the river; who are not a set of men as much degraded, as any in the country. The distribution of Bibles and Tracts, both among the boatmen and the inhabitants, would be a very pleasant and

promising part of his business. The river bottom, extending one or two miles in width, is extremely fertile, and will no doubt in a few years have a very numerous population. To pre-occupy this field is a matter of immense importance to the interests of the Redeemer's kingdom in this vicinity.

"We arrived at Marietta on the 8th inst. On our inquiring into the state of the Ohio Bible Society, we were happy to learn, that it appears to be flourishing, and bids fair to be a powerful instrument in diffusing the knowledge of the Scriptures throughout the western world. This Society was formed about two years since, when brothers Mills and Schermerhorn were at Marietta on their former mission. During the first year after its formation, the Society received from subscribers nearly two hundred dollars. Since the commencement of the present year it has received nearly four hundred dollars. This Society has received from the Massachusetts Bible Society a donation of one hundred dollars; from the Connecticut Bible Society three donations amounting to five hundred Bibles; from the New York Bible Society a donation of one hundred Bibles; and from the Philadelphia Bible Society a donation of thirty-one Bibles and sixty-eight Testaments. The Society has actually distributed four hundred and eighty one Bibles and sixty-seven Testaments, and has now sent to Philadelphia to purchase four hundred Bibles more.

"This Society has also, apparently, been the means of *provoking to emulation the good*

people in other parts of the state. A Bible Society has been formed, in the Connecticut Reserve, which has already sent to Philadelphia for six hundred Bibles. Another is formed at Chillicothe; and another is contemplated at Cincinnati. Measures are now taking to unite these several Societies, and others that may be formed, into one general State Society. While we tarried at Marietta, our Bibles and Tracts arrived. We repacked them as soon as possible, and ordered them to different places, still farther to the west and south. We are now again on our journey. Whether we shall be able to penetrate as far west as St. Louis, we know not. It is apprehended to be dangerous travelling through the Territories, on account of hostile Indians. May the Lord direct us in the path of duty, and be our Protector; then we shall be safe.

"Hitherto the Lord has wonderfully preserved us. We can say with truth, that on our long journey no harm worth mentioning has been suffered to befall us. Why then should we now distrust the providence of God? We proceed therefore with confidence, followed, we hope, by many prayers."

The next letter, which was received by the Committee, was dated at St. Louis, Missouri Territory, Nov. 7, 1814. It ought here to be mentioned, that Messrs. Mills and Smith were instructed to state, on proper occasions, that, as the expense of the mission was considerable, donations would be received towards defraying it, from any persons who felt able and dis-

posed to contribute, in the principal towns and settlements which should be visited. It was thought that the tendency of such a measure would be altogether beneficial; as it is undoubtedly a benefit to the settlements, that the inhabitants should do what they can towards supplying themselves with ministers.

"Our last communication to you was dated, near Lancaster, Ohio, Sept. 21. We have not delayed writing to you, longer than we otherwise should, because our plans of conduct have hitherto been somewhat undetermined. We did not know that we should be able to reach this place. It was thought by many well-informed people to be dangerous attempting to come hither. The savages have been often committing depredations and murders in this portion of our country. But through the kind providence and protection of our God, we have passed safely through the wilderness and have now reached the most western point of our contemplated tour."

"At Lancaster, we called on the Rev. Mr. Wright, a Presbyterian clergyman. He has formerly been a laborious missionary; and has much information respecting the religious state of the western country. Since his settlement in that place, and within six years, he has distributed four hundred Bibles. He is therefore well acquainted with the proportionate number of the destitute, in Ohio. And, in his opinion, as many families, as one in five, are not possessed of the Scriptures. According to the

, more than *thirteen thou-*
sands are necessary, in or-
 there may be one to
 nily. Here is a large
 the exercise of Chris-
 rality. Mr. Wright re-
 no signal instances of
 sed effects of giving
 Bible. He has seen a
 rious for indifference to
 and for profaneness,
 arrested in his career
 dity and folly, by this
 means. He has seen
 sed about, and in the
 t of charity thoroughly
 d from the error of his
 I made an humble wor-
 of the Lord Jesus. And
 was effected by *the gift*
of. What Christian—
 nd of humanity, would
sixty cents to bring
 event like this!

Lancaster we proceed-
 licothe; tarried there a
 ro, and went on to Cin-
 .The presbytery in that
 had been for some time
 ing to procure the for-
 f a Bible Society for
 try between the Mia-
 it they had not effected
 suggested to a number
 men, who were provi-
 in town, the expedi-
 roceeding immediately
 rmation of a Society.
 roved of the proposal,
 notice of a meeting for
 ose. The next day we
 satisfaction of seeing a
 f clergymen and others,
 ent denominations, as-

But as many were not
 whose assistance was
 it was thought best to
 the matter until the
 ek. A committee was
 d to prepare a constitu-

tion, and notice was given of
 another meeting.—Cincinnati
 contains 5,000 inhabitants, and
 has a rich back country. We
 doubt not, therefore, that before
 this time a Society is formed
 there, which will be a powerful
 instrument, in the diffusion of
 the Sacred Scriptures. The la-
 dies there have taken the prece-
 dency in that labor of love. They
 have associated themselves un-
 der the denomination of, "*The*
Female Society of Cincinnati for
charitable purposes." They were
 about to send to the managers of
 the Ohio Bible Society, to pro-
 cure for them one hundred Bi-
 bles. Agreeably to your instruc-
 tions, we made known to the
 Rev. Mr. Wilson the circum-
 stances with respect to the sup-
 port of the mission; and, at his
 request, after an evening ser-
 vice in which brother Mills
 preached, a contribution was
lifted (to use the phrase of the
 country) in aid of the mission.
 It amounted to twenty dollars—
 to which the Ladies' Society
 added twenty dollars more. Of
 these, and other similar dona-
 tions, a strict account will be
 given to your Society. At Cin-
 cinnati we submitted the ques-
 tion to the decision of a num-
 ber of Presbyterian clergymen,
 whether we ought to attempt to
 go through the western Terri-
 tories to this place. They unan-
 imously decided that we ought
 to go forward. We therefore
 went on: But we did it with
 some degree of hesitancy. For
 we were obliged, in a great
 measure, to relinquish a promis-
 ing field of usefulness in the
 neighborhood of Cincinnati, and
 also in the neighborhood of Lex-
 ington; (Ken.)

"As we passed through the Indiana Territory, we kept steadily in view the great object of procuring the formation of a Bible Society there. We conversed with gentlemen of the first respectability from Lawrenceburgh to Vincennes. And although some had never even heard of such an institution; yet all without exception approved of the object. We had several interviews with Governor Posey at Jeffersonville. He gave his decided approbation; and said he would exert himself in favor of such a Society. The population of this Territory is increasing with surprising rapidity. In 1810 it amounted to little more than 24,000. Now it is thought there are 50,000 inhabitants. A very large proportion of these are poor people, and destitute of the Scriptures.

"In the Illinois Territory, we pursued the same course;—and were so happy as to meet with universal countenance and approbation. At Shawanee-town we saw Judge Griswold, formerly from Connecticut. He will be a decided friend of the Bible Society. He favored us with letters of introduction to Governor Edwards, and other gentlemen at Kaskaskias. The Governor has promised to patronize the Society should one be formed. This Territory is deplorably destitute of Bibles. In Kaskaskias, a place containing from 80 to 100 families, there are, it is thought, not more than four or five. At *Prairie de Rouche* we had an interesting conversation with Bishop Flaget of the Catholic church, respecting the distribution of the sacred volume

among his people. He heartily approved; and exert himself to promote circulation of the French Bibles among the Catholic diocese:—with only this; that he must first examine the translation, and see that it is approved by the church.

"In this Territory, our prospects are flattering with respect to the formation of a Bible Society. The measure has many friends;—we have yet heard of none who oppose it. Governor Clark has already become a subscriber. We have strong reason therefore, that we shall ere long have a respectable Bible Society established in each of the Territories. Such institutions are certainly very much needed, and are exceedingly difficult, even to those who have money, to procure Bibles. Very few are offered for sale. Many of our inhabitants are unable to buy. The Methodist church sends considerable quantities of books into this country; but it sends no Bibles—of none. We have much to regret, in passing through the Territories, that we were not able to proceed more slowly, to perform more missionary labor. But considering the length of our tour, and the advancement of the year, we have done what we could. Sure that no person, who has a spark of benevolence in his heart, can forbear to exert himself, while passing through a land of darkness and the shadow of death. Many portions of the country were never before visited, as we can learn, by Presbyterian or Congregational men. And yet a great

he inhabitants were originally Presbyterians. In the two counties of the Illinois Territory, it is said a majority of the families are Baptist and Methodist professors. And the Methodist clergyman informs us, that almost all the people were educated Presbyterians and would have been so had they not been grievously affected by their eastern neighbors.

In this place we expect to go immediately, through Illinois and Indiana, to Louisville and Lexington, Kentucky; and proceed, as expeditiously as circumstances will permit, to Natchez, and New Orleans. Yours in the bonds of friendship and affection."

Shawnee-town, in the Illinois Territory, the missionary, Jan. 12, 1815.

I wrote our last letter to Worcester, from St. Louis, early part of November. At that date, we have, with the blessing of God upon our labors, completed a prosperous journey through the Territories of Illinois, and Missouri.

In our former letter we gave a brief view of our exertions for the formation of Bible Societies for the Territories, unaltered in our letter. Previous to our leaving St. Louis, a subscription paper was circulated in order to ascertain who would favor the formation of a Bible Society for the Territory. One hundred dollars were subscribed in the course of a day by the inhabitants of that Territory.

The subscribers engaged to pay the sums annexed to

their names, to the proper officer of their Society, when the Society should be organized. There was a meeting of a number of the subscribers. They chose a Committee to draw up the Constitution of a Bible Society for the territory, and appoint a second meeting, when they proposed to adopt the Constitution. Before we left the Territory, a subscription paper to aid the object of the contemplated Bible Society was drawn up at the lead mines, and another at St. Genevieve. We have not as yet ascertained the amount subscribed at these places. From the disposition manifested, by a number of influential characters in these two places, to favor the object of the proposed Bible Society, we doubt not considerable sums will be subscribed. We have ascertained, that there never had been any English Bibles, or French Testaments, sent into this Territory for gratuitous distribution, except in one instance. Some time since, the Directing Committee of the Bible Society of Philadelphia sent to the care of Dr. Elliot, then residing at St. Genevieve, a number of English Bibles and French Testaments to be distributed by him. The English Bibles were very soon distributed, and the French Testaments principally. The prospect is, that very considerable exertions will be made, by men disposed to favor the promotion of religion and morality in the Territory, in favor of the gratuitous distribution of the Bible. This Territory presents a very important and interesting field for missionary labors. There are many persons here, who have heretofore been incumbered, either

of Congregational or Presbyterian Churches; and who regret, with many a heart-ache, and many a tear, the loss of former privileges, and are looking with anxiety toward the rising sun, for some one to come to them, who shall again stand and feed them in the name of Christ, and break to them the bread of life. When passing through the state of Ohio, at Chillicothe, we received a letter from our brother Giddings, then at Andover. He informed us, that the Trustees of the Connecticut Missionary Society had appointed brother Gould, of his class, a Missionary to the Missouri Territory; and that his principal station was to be at St. Louis. We were much gratified upon receiving this intelligence; but are sorry to say, we have heard nothing respecting him since that time. We then concluded, that as he received the appointment in the summer, he would probably arrive at St. Louis the latter part of the fall, or early in the winter. We now fear he will not visit the Territory. If this should prove to be the fact, we hope that no exertions will be spared by the trustees of the Connecticut Missionary Society to obtain another man, and that he will be speedily sent forward to this very important station.

“November 9th, we left St. Louis, crossed the Mississippi, and proceeded on our way to Kaskaskias. Previous to our leaving Kaskaskias, we had a second conversation with Governor Edwards on the subject of the proposed Bible Society in the Illinois Territory. He expressed his earnest desire, that the Society might soon go into

operation. He was anxious we should stay until it was organized; but as it would require considerable time before notice of the meeting could be extensively circulated, we think it proper to delay. We had previously conversed with some of the most influential characters, of the different denominations, upon the subject of forming the Society. They only approved of the Society, and engaged that they would themselves be in favor of its formation. We did not find a single person in this Territory, where the Scriptures could be obtained. Merchants occasionally bring into the Territory of this description. The common school Bible is not frequently sold for two cents. When we consider the manner in which the Bibles are often printed, this is certainly a very high price. The Presbyterian minister mentioned or laboring as a minister in this Territory. Numbers have heretofore belonged to Presbyterian churches, and are to have at least occasional supplies. A Presbyterian minister of talents and piety, no doubt receive a very high support, if he would leave Kaskaskias, and preach his time at that place, as at St. Genevieve, and at a small school at the former place. A missionary, who should occasionally, the most parts of the Territory, very many instances meet with a most cordial reception. We have before him a plenteous field for usefulness.

“On the 14th of November we left Kaskaskias, and pro-

way to Shawanectown. On arrival at this place Griswold informed us, exertions were making to the Bible Society for the part of the Illinois Territory. He thought it most likely exertions would prove successful.

Could not ascertain, that had ever been any Bibles or tracts sent into this Territory for gratuitous distribution and comparatively but a small number are supplied with Bibles.

Some, who are anxious to have the Bible, and able to purchase it, have been for years waiting. One man, whom we met in this Territory, informed us, that for ten or fifteen years he has been using exertions to have the Sacred Scriptures, but has not been able to succeed. Standing there are many who are unable to purchase the Scriptures, still there are many who cannot with convenience supply themselves; and for years, perhaps as long as they live, be destitute of the Scriptures in their families, unless donations are relieved by others who have ability and a disposition to supply them.

To be continued.)

AMERICAN MISSIONARIES.

Following extracts from the journal of Messrs. Hall and Nott bring down the history of the mission at Bombay to 17, 1814.

Jan and 3d, 1814. Received letters from brother Newell, in answer to letters sent by us from Cochin after we had been rebuffed.

Newell stated, that Governor Macartney had written to Sir Evan Nepean in favor of our settlement in Ceylon; in which would most gratefully acknowledge the interceding Providence.

XI.

"5. A kind friend told us, that he had been informed, from the Secretary's office, that the Governor of Ceylon had written to the Bombay Government strongly in favor of our settlement in Ceylon, and that the subject was to be referred to the Supreme Government.

"We immediately wrote to the Rev. Mr. Thomason, of Calcutta, to acquaint the committee of the Board with this, that they might endeavor, should there be occasion for it, so to manage the business at Calcutta, as that its final decision should be left with Sir Evan Nepean. We viewed this occurrence as favorable, on the whole, to our settlement at Bombay, and bless God for it.

"10. Forwarded to brother Newell at Colombo copies of our transactions with government since our arrival at Bombay, accompanied with explanations.

"Feb. 11. Received from Mr. Thomason the following letter:

"My dear Sir,

"I fear you have been anxiously expecting to hear from me; but even now, long as it is, I have nothing to say. When I wrote last, I expected a communication soon from the Council; but after much waiting I now give up all expectation, and think the answer will be sent to the Bombay government.

"This I have clearly ascertained, that Lord Moira's thoughts are favorable, and that he meant to grant you permission to stay at Bombay. What he has actually done, or what the Council have done, I know not; nor would it be decent in us to take any new steps. Your packets [copies of all our letters to Governor Nepean] came to hand. I read all the correspondence with great interest indeed; and rejoice to find, at the end, that Sir Evan Nepean had determined to wait for instructions from this Government. While I was deliberating how to make the best use of your correspondence with the Bombay government, I received information that the whole correspondence had been transmitted to this Presidency. The whole business is now before the Government, who will doubtless very speedily send some final instructions to Sir Evan Nepean. Of what nature they will be I cannot divine. It is highly probable, I think, that they may allow you to go to Ceylon; perhaps to stay at Bombay.

"The thing is, however, so completely before the Council, that any farther movement on our part would be not only inefficient, but injudicious. We can give no aid. We have already said all that we can. I have seen Lord Moira on the subject, and now lastly Sir E. Nepean places the whole story before the Council.

"We have only to stand still and see

the salvation of God. He will accomplish his will. I feel much for your situation. You have found severe and repeated trials. Yet all will doubtless ultimately turn out for the furtherance of the Gospel. I shall feel anxious to hear the result of your business. *Hope strongly predominates.* I feel assured, that you have been sent here for good; and that God will overrule all things, so as to accomplish the desire of your own hearts, and of those who sent you.

"Yours affectionately,
THOMAS THOMASON."

"Jan. 24, 1814.

"March 7. Brother Newell arrived at Bombay.

"April 7. Received from Mr. Thomason a letter, of which the following is an extract.

"I am grieved to think that you are expecting some interesting and unfavorable news from me, when I have nothing to communicate. Not a word has transpired here; nor are we likely to hear a word. I think it will end in your being suffered quietly to stay; but indeed I know nothing. We cannot aid you more, as we have done all that in wisdom can be done. It rests with the Supreme Government, who would be impatient if they heard more from us: or rather, it rests with Him, who hath on his vesture and thigh this name, KING OF KINGS AND LORD OF LORDS. To Him may we be enabled more and more to commend all our particular as well as general wants.

"I am at this moment full of important concerns connected with my proposed plan for schools. The subject is before Government, who will shortly decide this important question. It seems necessary that Government should attempt something. The difficulty is to begin.

"Our thoughts are often with you. The situation in which you have long been placed, is peculiarly interesting to all who love the Gospel. I think with you, that the terms of the New Charter afford a ground of hope. Dr. Carey has taken care of your books. He wrote to me the other day on the subject; and, I think has forwarded them as directed. I should suppose he has written about them.

"Yours affectionately,
THOMAS THOMASON."

"March 19, 1814.

MR. NEWELL'S JOURNAL.

(Continued from p. 193.)

"JAN. 20th. I engaged passage on a Portuguese ship bound to Goa, as there was

no opportunity of going direct. Before my departure, I addressed a following letter to the Governor.

"To His Excellency General Rigg, Governor and Commandant Chief in the island of Ceylon."

"Sir,

"Having resided nearly a year in Your Excellency's jurisdiction, I have experienced during that time every kindness from Government which I can beg leave to express the debt I owe of Your Excellency's kind regards, and to ask permission to depart on the Angelica, Portuguese ship, but in pursuance of my original intention of joining the mission in Bombay, I esteem it an additional favor, if Your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay that I leave on Your Excellency's consent and recommendation. I have the honor to remain, Sir,

"Colombo, Jan. 24, 1814.

"I felt obligated to notify the Governor of my departure, as he had in my first arrival at Colombo, not to remove without giving him notice, and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren.

"The Governor informed Lord Molesworth, that he could not delay my departure and would write to the Governor of Bombay in my favor.

"Jan. 28. I embarked on the Angelica and sailed from Colombo after a residence of ten months on the island of Ceylon.

"Jan. 31. We had now passed the Coromandel, and were sailing with a breeze along the Malabar coast. We were so near the land as to see distinctly, and were delighted with the view of the "snow-white church" of the Syrian Christians, of which Dr. Carey speaks.

"Friday, 4th of February. The Angelica came to anchor in the roads of Cochin, and stopped on Monday. This affords me an opportunity which I have long wished for, to be expected to be favored with; to see the Cochin Jews and the Syrians. I went on shore this morning, called on Capt. Inverarity, to receive a letter from Colombo.

"Saturday, Feb. 5th. This morning I walked out to Jews' Town, about three miles from Cochin to attend synagogue. I first went into the Synagogue and staid a few minutes, then went to that of the white Jews, which is near the former.

were, I suppose, between one hundred persons present. Their dress in general is a shade below European; and most of them wear turbans. The service was conducted in the same way as in the Synagogue in America, but with more solemnity.

A portion of the Law that was read in the morning, was the Song of Moses and the Song of the Red Sea, and in the Evening the Prophets was the song of the Prophet Isaiah after the defeat of Sisera.

Dr. Buchanan, a Jew, who was Hebrew, accompanied me to Dr. Buchanan.

On account of the shortness of my stay at Cochin, I did not permit myself to make any particulars respecting the Jews. I learned, however, which Dr. B. has not done, which is this;

Dr. Buchanan said at Cochin, that the black Jews are not "Beni Israel," but the freed slaves of the white Jews, who have been converted to Judaism, and that they are Jews by descent.

In the afternoon I set off in a boat for Cande-nade, the late residence of Mar Dionysius, primate of the Syrian Church. It is four leagues from Cochin.

Mr. Levi, a Jew, born in London, and baptised, accompanied me as an interpreter.

At six o'clock in the evening, we arrived at the village of Cande-nade. At the entrance of the village there is a large cross.

I now heard the church bell ring for evening prayers, and saw the church at a distance, lighted up for the service.

When I entered it, I saw two priests dressed in white, standing before the altar and chanting the service. There were about a dozen people assembled in the church.

After the prayers were ended, I introduced myself to the priests—told them that I was fifteen thousand miles from home, and having heard of them from Dr. Buchanan, I had come from a purpose to pay them a visit.

They invited me up into a gallery on the side of the church, where I was to remain all night. I had with me Dr. Buchanan's Researches, from which I read them through my interpreter a short account of the Syrians, particularly a conversation with Mar Dionysius, late Bishop, who resided at Cande-nade.

They listened with uncommon interest, assented to the truth of what I said, and seemed to be pleased with the name of Buchanan again. I spent the evening with me in conversation on various subjects. Mr. Levi, my interpreter, was perfect master of the languages in which we conversed. The course of my inquiries I ascer-

tained the following things respecting the Syrian Church.

"1. They practise auricular confession, which is required three times a year, of all who are admitted to the Lord's Supper.

"2. They do not administer the Lord's Supper to the laity in both kinds; but like the Catholics dip the consecrated wafer in the cup.

"3. They have paintings of the Virgin Mary, of the crucifixion, and of the saints in their churches.

"4. They cross themselves and use a variety of gesticulation in their worship.

"5. They pray for the dead.

"6. The Clergy are not allowed to marry.

"I made particular inquiries respecting this, because it appears that their Clergy in former times did marry. They told me that there were two reasons, which prevented them from marrying; one was their poverty—they could not maintain families. The second was, the prejudice of the people against it. After the Portuguese came into this country, the Syrians, seeing that they did not allow their Clergy to marry, had imbibed such strong prejudices against the practice that no priest now would be allowed to minister in his office, if he should marry.

"I made particular inquiry respecting the mode of baptism in the Syrian church. I found it was affusion. In the administration of this ordinance they mix cold and warm water together. When I asked them the reason of this, they seemed at a loss for an answer, and finally said, it was because Christ was baptised in a part of the Jordan where another stream united with it.

"Respecting the subjects of baptism I made no inquiry, as I supposed it was a matter of notoriety that the Syrians are paedobaptists. Brother Hall, who conversed with these same priests, when he was at Cochin, understood that children were usually baptised at eight years old.

"Mar Dionysius, the Primate of the Syrian Church, died in 1807. When he was dying he laid his hands on a priest, and pronounced him his successor. But the other priests being dissatisfied, will not receive him for their Superior, but insist on having one from Antioch. So they are without a Bishop. In the church of Cande-nade, which is the seat of their Primate, there is no copy of the Old Testament in Syriac, and only an imperfect one of the New. The Malayalam Gospels, which were printed at Bombay, have not been distributed.

"The Syrians need missionaries quite as much as their heathen neighbors. This region is a most important and interesting field for the labors of Christian ministers.

are not bigoted like the
missionaries. If judicious and concili-
tarian missionaries should go
there, they would, I think, be well
served by instructing their youth,
in the Scriptures in the vernac-
ular, to be circulated and read,
as the means of incalculable
good to a part of the country, without
the external form of the Syrian
rites, faster than the diffusion of
piety would naturally pro-
ceed.

At Cande-nale told me,
regimes to have a learned Eu-
ropean and reside among them to
instruct young men, who are candi-
dates for the priesthood.

A British resident at Cochin is as-
sisting in the establishment of a
mission for this purpose. But whether
the British government would allow
him to go into this region, I think

Feb. 6th, Sab. Feb. 6th. I slept
in a convenient apartment in
the church. At six o'clock
the bell tolled for morning
prayer, and I went down and attended. The
priest, in his full dress, said mass,
in the manner of the Catholics.
When mass was ended, he went
to the altar of the church, and said
prayer at the grave of a person
who had died during the prayers incense
and the people prostrated

"The Inquisition of Goa is no more. It
was lately abolished by an order of the
Prince Regent of Portugal. It is said,
however, that the Archbishop retains all
the power that was lodged in the Court of
the Inquisition.

"In the afternoon, I visited the chapel
of the Nuns, which is seldom open, but
happened to be opened to-day. Through
a grate, which separates the body of the
church from their apartment, I saw them
perform a variety of ceremonies and carry
about on their shoulders an image, repre-
senting the Saviour bearing the cross, &c.

"In the church of Bon Jesus, the body
of St. Francis Xavier is deposited, in a
costly tomb adorned with gold and pre-
cious stones.

"The Churches and Monasteries are
magnificent and splendid buildings, and
must have cost immense sums of money.
There are supposed to be 8000 priests
on the island of Goa. In the town of Old
Goa, I should think there were not fewer
than five hundred, and there are not, I
suppose, half that number of laymen in
the place.

"Feb 26th. Went on board the Portu-
guese brig Maria, which arrived last night
from St Salvador. I found on board a
number of Americans from my own
neighborhood, the Captain's wife from
Boston, Mr. Barnard, the chief officer
from Salem, and Mr. Healy from Roxbury.
The Maria is the same vessel that
brother Rice went in from the Isle of
France to St. Domingo. I expect that he

tions on the other side of the
e had often contemplated as the
seat of our then future mission.
it was peculiarly gratifying to us,
reason to hope that we should now
ished in this place, and be allowed
on our work, which had been so
ayed. Yet we rejoiced with a
of fear, for it was not absolutely
hat we should all be allowed to
ere.

same day I went to the Police,
e my report, and learnt that Gov.
gg's letter had been received, in
nce of which my arrival had
ected.

rethren had also written to Co-
r me to come on to Bombay,
eir letters did not arrive before
rture.

h 12th, Bombay. I had an attack
which lasted till the 20th.

We kept a day of fasting and
reparatory to the Lord's Supper,
e proposed to celebrate the next
day.

day evening, 26th. We kept
season of special prayer, with a
be solemn ordinance, which we
to attend upon the ensuing day.

th 27th. We met at 11 o'clock,
nd engaged in prayer; brother
vered an address suited to the
ccasion, and brother Nott admin-
he ordinance. There was a va-

circumstances, attending this
n, which were peculiarly calcu-
fect our minds. We were nat-

l to look back on all the way in
e Lord had led us, since we de-
velves to the missionary cause,
cularly since we came to this

ro of our brethren, who came
o this country, had been separ-
us, and had gone to different
nt countries, and we expected
em no more in this world. One

ttle number had finished her
d received an early release from
and toils of the "missionary pil-
' Though on our own account

not but mourn her absence, yet
eason also to rejoice in the hope,
ad entered into her rest; and
ie would not return to us, yet if

the children of God, we should
r and partake with her at the
supper of the Lamb. In the

I preached to our own family
of our acquaintance, who usually
us in our family exercises on
th.

ay, April 11, 1814. I transmit
nal, enclosed to Mr. Smith, Lon-
he ship "Lougee Family," and
forward a number of letters by
opportunity."

**DONATIONS TO THE AMERICAN
BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.**

April 14, 1815. From the For-
eign Mission Society in the
county of Litchfield, (Con.) by
Uriel Holmes, Esq. the Treas-
urer, twenty dollars being speci-
fically appropriated to the trans-
lations,

\$983 15

15. An appropriation, at the
contribution in the Rev. Mr.
Colman's Society in Dorchester,
on the national thanksgiving,*

3 00

From a female friend, by the
Rev. Mr. Huntington, for the
translations,

2 00

20. From Mr. Elisha Wheeler,
of Charlestown, by Dea. Warren,

1 00

From the Female Cent Soci-
ety in Uxbridge, by Mr. Oliver
Jaquith, half for missions, and
half for translations,

20 00

From the Rev. Mr. Tucker's
Society in Rowley, contributed
on the national thanksgiving, for
the translations,

23 00

From Presbutis, by mail, with
the Arkport post mark, for the
translations,

10 00

An appropriation, at the con-
tribution in the Rev. Mr. Bates's
Society in Dedham, on the na-
tional thanksgiving,

1 50

Appropriations at the contri-
bution in Medfield,

2 00

21. From a lady, a friend to
missions, by Maj. George Russel,

3 00

22. From the Rev. Mr. Tap-
pan's Society in Augusta, a con-
tribution on the national thanks-
giving, half for missions and half
for translations,

50 00

24. From children in a school
in Wenham, by the Rev. Mr.
Emerson of Beverly,

50

25. From individuals in Water-
ford, by the Rev. Dr. Worcester,

4 20

26. From a lady in New
Hampshire, by Mr. Horatio
Bardwell,

4 00

27. From the Foreign Mission
Society of Salem and the Vicin-
ity, by Mr. John Jenks, the
Treasurer,

82 50

From a lady in Jaffrey, (N.H.)
by Mr. Luke A. Spofford,

5 00

Carried forward \$1,194 86

* In several congregations a collec-
tion was made on the national thanks-
giving, for the benefit of some particular
religious object, unless the contributors
appropriated their contribution to some
other object.

Letter from Sir Gore Ouseley.

Mar,

Brought forward \$1,194 45

Person in Kingston,
Mr. S. T. Arm-

5 00

es in Portsmouth,
the Rev. Mr. Put-
a part of their an-
tion,

57 00

female friends of
York, (Maine,) by
Poor,
old, by Mr. Poor,*

5 00

1 00

5 00

following persons,
W. Gallaudet, of
(on) viz.

ing man in Sharon, \$1

ic friend to foreign
ited by Messrs. P.

Co.

1

ic friend to foreign

5-7 00

oration, at the con-

in the Rev. Mr.

in Milton, on the

giving, for the

\$50

he support of

1 25-21 25

a young mechanic
county, (N. Y.)†

5 00

\$1,301 11

ation was given by a little
on paid in the following

LETTER FROM THE ROYAL SOCIETY.

From an English Publication.

Sir, I transmit you the copy of a letter addressed by Sir Gore Ouseley, the British ambassador to the court of Persia, to Lord Teignmouth, the President of the British and Foreign Bible Society, and also a copy of the translation made by Sir Gore Ouseley himself, and of the original letter which was written to him by the Persian monarch.

I apprehend that the singular circumstance of the Holy Scriptures, in the vernacular language of his country, being thus placed in the hands of an Eastern monarch, having (according to Pinkerton) a population of ten millions of subjects, professing the Mahometan superstition, together with the candor with which that monarch has received this present and undertaken to make himself acquainted with its contents, cannot fail to make an impression on your readers and on the public at large. I am, sir, your's, &c.

CUNNINGHAM

Communication from the King of Persia to the British and Foreign Bible Society, relative to the late Rev. H. Martyn's translation of the New Testament into Persian.

From his excellency Sir Gore Ouseley, British Ambassador Extraordinary from

Weymouth, President of the
and Foreign Bible Society.

PETERSBURGH, Sept. 20, 1814.
My Lord—Finding that I am
detained here some six or sev-
and apprehensive that my let-
Persia may not have reached
ship, I conceive it my duty to
on, for the information of the
Christians formed for the pur-
pagating the Sacred Writings,
ably to the wishes of our poor
late Rev. Henry Martyn, I
in the name of the Society (as
early desired) a copy of his
of the New Testament into
a language, to his Persian Maj-
esty Ali Shah Kajah, having first
intimations that his majesty was to
the whole, and favor me with the
the style, &c.

As to delivering the book to the
employed transcribers to make
a copy of it, which I distributed to
named Hussein Khan, Prince of
Ira Abdulwahab, and other men,
and rank immediately about
of the King, who, being chief-
to the Sufi philosophy, would,
in, give it a fair judgment, and
upon by the Shah for their opin-
of it according to its intrinsic

closed translation of a letter from
his majesty to me, will show your
that he thinks the complete work
acquisition, and that he approves
the style, adopted by my lamented

Henry Martyn, and his able coadju-
tor Seyed Ali, so appropriate to
his ready conception of the sub-
limity of the Sacred Writings.
The society express a wish to pos-
sess the original letter from the Shah, or
if it is in Persian, I shall be most
pleased to present either through your

kindness to add, that if a correct copy
of Martyn's translation has not yet
been presented to the society, I shall
derive pleasure in offering one that
copied from, and collated with
the original left with me by Mr. Mar-
tyn, which he had bestowed the great-
est pains to render it perfect

I promise to devote my leisure to
the publication of the press, in the event
of it being proper to have it printed
I, should my sovereign not have
an occasion for my services out of
I beg you to believe me, my

Your lordship's most sincere,
and faithful humble servant,
GORE OUSELEY.

Translation of his Persian Majesty's
letter, referred to in the preceding.

*"In the name of the Almighty God whose
glory is most excellent,*

"It is our august command, that the
dignified and excellent, our trusty, faith-
ful, and loyal well-wisher, Sir Gore Ouse-
ley, Bart. his Britannic Majesty's Amba-
sador Extraordinary (after being honored
and exalted with the expressions of our
highest regard and consideration) should
know, that the copy of the Gospel, which
was translated into Persian by the learn-
ed exertions of the late Rev. Henry Mar-
tyn, and which has been presented to us
by your excellency on the part of the
high, dignified, learned, and enlightened
Society of Christians, united for the pur-
pose of spreading abroad the Holy Books
of the religion of Jesus (upon whom, and
upon all prophets, be peace and blessings!)
has reached us, and has proved highly
acceptable to our august mind.

"In truth, through the learned and un-
remitted exertions of the Rev. Henry
Martyn, it has been translated in a style
most befitting Sacred Books, that is,
in an easy and simple diction. Formerly
the four Evangelists, Matthew, Mark,
Luke, and John, were known in Persia;
but now the whole of the New Testament
is completed in a most excellent manner,
and this circumstance has been an addi-
tional source of pleasure to our enlighten-
ed and august mind. Even the four E-
vangelists, which were known in this
country, had never been before explained
in so clear and luminous a manner. We
therefore, have been particularly delight-
ed with this copious and complete trans-
lation. Please the most merciful God, we
shall command the select servants, who
are admitted to our presence, to read* to
us the above mentioned book from the
beginning to the end, that we may, in
the most minute manner, hear and com-
prehend its contents.

"Your excellency will be pleased to re-
joice the hearts of the above mentioned,
dignified, learned, and enlightened socie-
ty, with assurances of our highest regard
and approbation; and to inform those ex-
cellent individuals, who are so virtuously
engaged in disseminating and making

**I beg leave to remark, that the word
"Tilawat," which the translator has ren-
dered "read," is an honorable signifi-
cation of that act, almost exclusively ap-
plied to the perusing or reciting the Ko-
ran. The making use, therefore, of this
term or expression, shews the degree of
respect and estimation in which the Shah
holds the New Testament.*

Note by Sir Gore Ouseley.

known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavii, 1229.

(Sealed)

"PATEH ALI SHAH KAJAR."

ORDINATIONS.

ORDAINED, at Salem, on the 20th ult. the Rev. JOHN E. ABBOT, as pastor of the church made vacant by the death of the late Dr. Barnard. Sermon by the Rev. Mr. Channing, of Boston.

At Dedham, on the 26th ult. the Rev. WILLIAM CUGSWELL. Sermon by the Rev. Dr. Worcester, of Salem.

OBITUARY.

At Tunis, the Bey of that principality, aged 37.

In Shenandoah county, (Vir.) Mrs. ROYER, midwife, aged 90. She had been present at the birth of 2,146 children.

At Boston, on the 4th ult. Dr. JOHN WARREN, aged 62, President of the Massachusetts Medical Society, and professor of Anatomy in Harvard University. This gentleman has been for more than thirty years a very distinguished physician.

In Vermont, Gen. JOHN NIXON, aged 90. He commanded the first brigade of the Massachusetts line in the revolutionary war, and was wounded on Bunker hill.

At Conway, (Mass.) Mrs. RETA FARRSWORTH, aged 100.

At South Reading, Dr. JOHN HAY, a respectable physician, aged 77.

At Philadelphia, RICHARD SODERSTROM, Esq. Consul General from Sweden to the U. S. aged 72. He had resided in this country 32 years.

At Yarmouth, (N. S.) the Rev. RANNA COSSET, aged 75, having been for 40 years a missionary from the English Society for propagating the Gospel.

In Steuben county, (N. Y.) Mr. EPHRAIM BULL, an insane man, who hung himself with a cord. He had previously killed his only son, a lad of ten years of age.

At sea, the Rev. Dr. COKE, one of the Methodist missionaries to the East. While an immense concourse were assembled to hear a sermon occasioned by his death, some villians alarmed the congregation by a cry of fire, with the design of obtaining plunder in the general confusion. The audience rushed out of the house, when three persons were trodden to death, and thirty much injured.

At Worcester, DANIEL W. Esq. counsellor at law, aged 31

WORKS PUBLISHED AND FOR

J. T. Buckingham, Boston, has published Lectures on the Sacred the Hebrews, translated from the Latin of the Right Reverend Lowth, Prælector of Poetry in the University of Oxford, and afterwards Bishop of London. By G. Gregory. To which are added the principles of Professor Michaelis, and Notes of the Translator and others. He is now in press and will publish the last part of Isaiah, a new Translation with a very Dissertation, and Notes philological and explanatory. By the Author.

It is the opinion of those, who are qualified to judge on the subject, that the work of Bishop Lowth may be with more advantage, than any other critical work. The author has chosen the proper medium between literal and poetic interpretation on the one hand, and modern free-thinking on the other. He possessed a most admirable taste and sound judgment; two qualities of the highest importance to a translator and expositor.

The work is entirely out of the common way, and there is perhaps no publication which will have a more happy tendency to promote the interest of sacred literature in our country.

J. T. Buckingham, also publishes the Works of Nathaniel D. D. in eleven volumes, containing Credibility of the Gospel, Ancient Jewish and Heathen Testimonies, History of Heretics: and Sermons: with general Chronology and copious Indexes: and the last part of the Author. By Andrew Kippis, D. D. The price is *Three Dollars* a volume.

NOTICE.

As the contemplated ordination of missionaries at Newburyport is a very solemn and interesting affair, as it is anticipated that many of our churches will be present, it is peculiarly proper that the prayer of religion there assembled should be for the Lord's Supper in remembrance of Him, and as a holy act of fellowship with themselves. This proposal has been received with great approbation, and we believe, to whom it has been already fixed upon for the ordination, 21st of June.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

JUNE, 1815.

VOL. XI.

REVIEWS.

American Unitarianism; Chief History of the Present State of the Unitarian Churches in America. Compiled, from Documents and Information communicated by the Rev. JAMES AN, D. D. and WILWELLS, jun. Esq. of , and from other Unitarian gentlemen in this country, Rev. THOMAS BEL- Essex Street, London. ded from his "Memoirs Life of the Rev. THE- is LINDSER," printed don, 1812, and now pub- for the benefit of Chris- churches in this country, t note or alteration. Edition. Boston; Na- Willis. 1815. pp. 48.

ard the appearance of phlet as one of the most t events, which have ace for many years, in : to the interests of reli- ur country. It has been or at least a quarter of a by those who have been rmed on the subject, e has been in Boston a from those doctrines ible, which have usually nominated orthodox in it communities. It has own, that this defection XI. .

has gradually increased; has silently and covertly extended itself into a considerable number of congregations in the vicinity; and has been, in a few instances, openly avowed. From a great variety of anonymous publications it has been evident, that the defection had proceeded in the downward course to the lowest degrees of Socinianism, and to the very borders of open infidelity. Further than this;—it has not been in a few solitary instances only, that persons, who have been near the centre of all these operations, have heard from the pulpit both sermons and prayers, which neither expressed nor implied any thing more than sober Deism, and which were totally at variance with the Gospel. These things, and many more of a similar character, have warranted such disclosures through the medium of our work, and of other publications, as have fully apprized the Christian public of the existence of such a defection, as has been briefly described above. But as the work of error was carried on for the most part in secret;—as many well-meaning people were led in the dark;—and as proselytes were made principally by suppressing truth, rather than by explicitly proposing and defending error, it was a

difficult matter so to expose the evil, as to present its character, extent, and design, in full view, before the eyes of its friends and its enemies. It has been an artifice practised systematically by a majority of the clergymen, who have led the way in this apostasy from the faith of the Protestant churches, and, as we believe we may safely add, in this apostasy from Christianity, to inculcate the opinion, that they *did not differ materially* from their clerical brethren through the country. This artifice has been carried so far as to induce them to complain, in bitter terms, that they were slandered by our work, when represented as thus differing, and as promoting the circulation of Socinian books; although every representation, which we have made on the subject, has been warranted by most abundant evidence. They have complained, that they were not invited to preach when travelling through the country; and have imputed this neglect to the effect of slander. It is to be remembered, that the slander complained of is the allegation, that they *differ essentially in religious doctrine* from the great body of the American clergy. Within a very few months, a clergyman, who we feel authorized to say is a decided Socinian of the German school, complained that he was not invited to preach in New York; which he imputed to the slanders of the orthodox; and yet, at the very time of making this complaint, he must have known, that his *real opinions*, if openly avowed, would exclude him from nearly every pulpit south of Massachusetts. He must have known,

also, that no representation, made by the orthodox, ever placed the Boston clergy, generally, lower on the scale of religious doctrine, than his own opinions actually were.

We should not be thus particular, were it not that the cry of *calumny* has been raised with considerable effect, and with the most unblushing confidence. But this cry cannot be raised hereafter on the same account, and in the same manner. The pamphlet before us furnishes most decisive evidence, on the subject of the state of religion in Boston and the vicinity. It is evidence which can neither be evaded, nor resisted, by the liberal party; as it is taken wholly from a book, published by Mr. Belsham, who is at the head of that party in England, and who lays before the reader original letters from Dr. Freeman and Mr. Wells, authenticated by their proper names.

It will be asked, perhaps, what is the meaning of *Unitarianism*, as the word is used in this pamphlet? The inquiry is natural; and we answer it as follows. Mr. Belsham considers himself a consistent and decided Unitarian. He evidently supposes, also, that all consistent and decided Unitarians, on both sides of the water, agree substantially with him. That the reader may become acquainted with Mr. Belsham's opinions, we shall quote his own words. The length of the quotations will be excused, when the importance of the subject is considered.

The publisher of the pamphlet has introduced it with a very suitable preface, containing large extracts from *Belsham's Review*.

“The Jews, having been chosen by God to peculiar privileges, entertained a very high notion of their own dignity, and expressed themselves in the most contemptuous language of the idolatrous gentiles, who were not in covenant with A-
 1

honal. Of themselves they spoke as a *chosen and a holy nation, sons of God, and heirs of the promises*. But the heathens were represented as *sinners, as aliens, as enemies to God*, and the like. In allusion to which forms of expression, the converted gentiles being entitled equally with converted Jews, to the blessings of the new dispensation, they are therefore said to be *forgiven, reconciled, and saved, to be fellow-citizens with the saints, and of the household of God*.

"The death of Jesus is sometimes called a *propitiation*, because it put an end to the Mosaic economy, and introduced a new and more liberal dispensation, under which the gentiles, who were before regarded as enemies, are admitted into a state of amity and reconciliation; that is, into a state of privilege similar to that of the Jews. It is also occasionally called a *sacrifice*, being the ratification of that new covenant into which God is pleased to enter with his human offspring, by which a resurrection to immortal life and happiness is promised, without distinction, to all who are truly virtuous. Believers in Christ are also said to have *redemption through his blood*, because they are released by the Christian covenant from the yoke of the ceremonial law, and from the bondage of idolatry. Dr. Taylor has in general well explained these Jewish phrases in his admirable *Key to the apostolic writings*, prefixed to his *Commentary on the Epistle to the Romans*.

"The Scriptures contain a faithful and credible account of the *Christian doctrine*, which is the *true word of God*: but they are not *themselves* the word of God, nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretension, and as such expressions expose Christianity unnecessarily to the cavils of unbelievers.

"Christianity sums up the whole of human duty in the love of God and our neighbor; and requiring that *all* our time should be employed to the best account, and that every action should be consecrated to God, lays no stress upon ritual observations, and expressly abolishes that distinction of days, which formed so conspicuous a feature in the Mosaic institute. To a true Christian every day is a Sabbath, every place is a temple, and every action of life an act of devotion. A Christian is not required to be more holy, nor permitted to take greater liberties upon one day than upon another. Whatever is lawful or expedient upon one day of the week is, under the Christian dispensation,

equally lawful and expedient on day. Public worship, however, conducted at stated intervals; it has been usual from the earliest Christians to assemble together the first day of the week, to commemorate the death and to celebrate the resurrection of their Master.

"This appears to me to be the doctrine of reason and revelation: the God of nature is not reproaching his works, and merciless tyrant dooming his helpless creatures to eternal misery, with the exception of a chosen few; but as benevolent, and impartial parent of rational offspring, who is training them under various processes of instruction and moral discipline, to perfect and everlasting felicity. Such is the object of my faith and adoration, the God of nature and of revelation, the God of our Lord Jesus Christ, that God whose existence, attributes, and government are the joy and confidence of every good and virtuous believer." *Belsham's Review of Wilberforce's Letter II.*

"The Unitarians generally believe that Jesus, having exercised his public ministry for the space of a year, and performed a little more, suffered death upon the cross, not to appease the wrath of God, not as a satisfaction to divine justice, not to exhibit the evil of sin, nor in any sense whatsoever to make an atonement for us; for this doctrine they explode as irrational, unscriptural, and derogatory from the divinity of Jesus; but as a martyr to the truth, as a necessary preliminary to his resurrection. And they hold, that it was ordered, to preclude cavils, that the resurrection should be an event of great publicity, and inflicted by his enemies. *Belsham's Calm Inquiry into the true Doctrine concerning the Person of Christ*, pp. 449, 450.

"The Unitarians further believe that after having given sufficient proof of his divinity to his disciples, for forty days, of the reality of his resurrection, he was in a manner withdrawn from their sight, in a circumstance which is described as his ascension into heaven." *Ib.* pp. 45

"The Unitarians maintain, that Jesus and his apostles were supernaturally instructed as far as was necessary for the execution of their commission, that the revelation and proof of the doctrine of eternal life, and that the favor of God was extended to the Gentiles equally

at Jesus and his apostles, and the primitive believers, were inspired to foretell future events they believe, that supernatural was limited to these cases, and that when Jesus or his apostles spoke upon subjects unconnected with the subject of their mission, such as their reasonings upon them, received with the same attention with those of other persons in similar circumstances, of similar and with similar habits of

Unitarians admit, that the Scriptures of the Old and New Testament, and the latter, contain authentic facts, and of divine interposition; they utterly deny the universality of the writers of those Scriptures, as a qualification to which they make no pretension, and offer no proof; and the assertion tends only to embarrass the revelation, and to give advantage to enemies. And they judge of the meaning, and authority of these works, exactly in the same way as they judge of any other writings." *Ib.* pp. 451, 452.

Unitarians disavow all those persons who are said to be direct adorers of Christ, and direct adorers, either of prayer or praise, and who fall under the denomination of worship, as unfounded in authority by Scripture, deny the honor of the Supreme Being as the proper object of religious worship, as in a strict and proper sense idolatrous." *Ib.*

Unitarians think it superfluous to attempt arguments to prove, that Jesus is repeatedly called a man, and that every appearance of a human form was born, who grew, who lived, who suffered, who felt, who acted, who died, and who died like other men, as universally believed to be true by those who saw and conversed with him, and addressed and spoken of as such by all his contemporaries, friends or enemies, was really acknowledged and affirmed himself to be properly a man, and nothing more." *Ib.* pp. 455, 456.

Unitarians observe, that there is no allusion to any supposed pre-existent state of the nature of Jesus Christ, in the writings of the Evangelists, or in the history of his preaching, and of the first Gospel contained in the

Acts of the Apostles; and that John is a very mystical writer, abounding in harsh metaphors and symbolical phraseology, very different from the simplicity which characterizes the other evangelists. Nor can they discern any traces of that surprise and astonishment, which must have seized the minds of the disciples and companions of Jesus, when it was first revealed to them, that the master with whom they had so frequently and familiarly conversed, was the Lord their Maker, or at least a great celestial spirit in a human shape." pp. 456, 457.

"The Unitarians do not presume to say that God might not, if he had pleased, have revealed other doctrines to mankind by Jesus Christ, besides that most important one of a future life. But they profess, that after reading the New Testament with the greatest attention, this doctrine appears to be the one great object of the Christian revelation, which is in this view most worthy of God, and most beneficial to men." p. 470.

"Believing that Jesus was in all respects like unto his brethren, and pursuing his principles to their just consequences, he [Dr. Priestley] argued, that our Savior came into the world with the frailties and infirmities of a human being, moral as well as physical, and that, by the peculiar process of mental discipline to which he was subjected, he grew up to that consummate dignity and elevation of character, under which he appears in the writings of the Evangelists. And this truly Christian philosopher believed it to be not only a more rational way of accounting for the excellence of our Lord's character, and more agreeable to the language of the New Testament, which represents him as growing in wisdom and in favor with God and man, but, in truth, more honorable to our Lord himself, that his perfect moral excellence should be the result of his own exertion, vigilance, and fortitude, rather than of a supernatural operation." See *Belsham's Memoirs of Lindsey*, pp. 225, 226.

"In the present day, the alarm having subsided, and a cooler examination of the subject having taken place, it would, I believe, be hard to find any considerate and consistent Unitarian, who does not adopt Dr. Priestley's ideas concerning the formation of our Lord's moral character." *Ib.* p. 226.

"The Unitarian doctrine is, that Jesus of Nazareth was a man constituted in all respects like other men, subject to the

same infirmities, the same ignorance, prejudices, and frailties." *Ib. as quoted by Dr. Alagee, in his great work, p. 510.*

" "Jesus is indeed now alive. But as we are totally ignorant of the place where he resides, and of the occupation in which he is engaged, there can be no proper foundation for religious addresses to him, nor of *gratitude* for favors now received, nor yet of confidence in his future interposition in our behalf." " See *Review of Wilberforce's Treatise, Letter VIII.*

MR. LINDSEY'S CREED.

" "There is ONE God, one single person who is God, the sole Creator and Sovereign Lord of all things.

" "The holy Jesus was a man of the Jewish nation, the servant of this God, highly honored and distinguished by him.

" "The Spirit, or Holy Spirit, was not a person or intelligent being, but only the extraordinary power or gift of God, first to our Lord Jesus Christ himself in his life time, and afterwards to the Apostles and many of the first Christians, to empower them to preach and propagate the Gospel with success." " See *Memoirs of Lindsey, p. 212.*

The foregoing quotations are sufficient to give the reader some acquaintance with the religious opinions of leading Unitarians. We will only add, that Mr. Belsham clearly adopts the opinion of Dr. Priestley, that "our Savior was as much in the dark, as the most vulgar among the Jews, about possessions; and believed them in the gross literal sense."

Our readers will excuse us, if, for the sake of making a brief summary of doctrines held by Unitarians, as exhibited in the preceding extracts, we give the substance of the several articles by way of recapitulation. Unitarians hold and teach, then,

That God has placed man in circumstances of frailty and danger, the natural consequence of which is the contraction of a certain degree of moral pollution, which exposes them to a propor-

tionate degree of miseries hereafter;

That there is a very preponderance of vice in the world; and if any, exceptions, in individual;

That the proportion of vicious habits in the world, exceeds that of the good ones;

That we may certainly conclude, from our own reason, that none of the creatures will ever be made eternal;

That God commissioned Jesus of Nazareth to announce universal resurrection to the dead, and by his own resurrection to confirm and propagate his doctrine;

That the wicked were exposed to suffering, with a system of habits and passions with which they deserved the grave; but their sufferings will be remedial, and terminate in their ultimate transition to virtue and happiness.

That the Holy Spirit is the power working more than the natural miracles;

That regeneration, or new creation, means only a new version of the Gentile profession of Christianity.

That as the Gentiles were converted to Christianity, evidence of miracles, or new creation was in this ascribed to the Spirit of God.

That because the Gentiles were admitted to enjoy the blessings of the new dispensation, they are said to be forgiven, reconciled and saved;

That the death of Jesus was a propitiation because

the Mosaic economy; is called a *sacrifice*, because the ratification of a covenant, which promised a transition to immortal life; believers in Christ are saved *redemption by his* cause they are released from the yoke of the ceremonial and the bondage of idola-

the Scriptures were not under a plenary inspira-

the Sabbath is no more than any other day; and, finally, that it is lawful to do the same things on that day as on other;

Christ made no atonement, in any sense what-

the great object of Christ was the revelation of a fu-

whenever Jesus, or his disciples deliver opinions on subjects connected with the object of their mission, their opinions are to be received with the same caution as the opinions of other persons;

the Scriptures contain no records of facts and of interpositions, but were written by men under the influence of inspiration; all religious homage to Christ is strictly polytheistic and idolatrous;

Christ was no more than

he came into the world to heal the frailties and infirmities

human being, *moral* as well as *physical*, and his perfect character was formed by exertion, vigilance, and industry, without supernatural

That after his resurrection he was miraculously withdrawn from his disciples, which was described as an ascension to Heaven; but we know not where he resides now, and ought not to feel gratitude to him for favors now received, nor to expect his future interposition in our behalf; and

That, on the subject of demoniacal possessions in particular, he, like the mass of his nation was involved in gross darkness, and actually believed that to be true, which the wisdom of modern times has discovered to be false.

Such is the Unitarianism which Mr. Belsham wishes to propagate, and of which he professes to write the history; so far, at least, as relates to its progress in this country. Of the existence of such Unitarianism, in the metropolis of New England, our readers have generally been well persuaded; but some have not believed that it was making any considerable progress, because they could not persuade themselves that men, occupying important places in church and state, and standing high in the public estimation were capable of concealing their true sentiments. Others have affected not to believe, because they feared the consequences of an exposure of sentiments so very diverse from those maintained by our pious fathers, and still cherished by a great majority of pastors and churches in the New England states. Some of our friends at a distance, who sit under their own vine and fig tree without molestation, occasionally feel, that our fears, respecting the efforts to

spread Socinian principles, are magnified beyond measure, in consequence of our living in the centre of Unitarian action. We almost envy them their peaceful undisturbed lot. One of the last things, which a Christian should desire, is, to be called to dispute with his fellow men, who bear the Christian name, respecting that blessed religion, which proclaims *peace on earth, and breathes good will to man*. Yet, however distressing this duty is, and however exposed to temptation one may be in performing it, there are times when the obligation becomes imperious, to *contend earnestly for the faith once delivered to the saints*; and to place in their just light the efforts of those, whom we in conscience believe to be really striving to overturn this faith, whatever they may suppose to be the tendency of their measures.

There is a certain class of well-meaning people, who are reluctant to enter upon any controversial discussion, and who are ready to say, on all occasions, that they are sorry to see religious controversy. These persons ought to reflect much upon the meaning of such declarations. Do they intend, that the essential truths of the Gospel will never be attacked; or that, if attacked, they should never be defended; or that there are no essential truths of the Gospel; or that, if there are such truths, it is impossible to ascertain what they are; or that error will die of itself, if never exposed. If they will assume either of these positions, they will find it untenable. They ought to consult the history of the church,

which will convince them, that the purity of religion has never been restored, in a single instance, without religious controversy; and that it has never been preserved, for any length of time, without resorting to the same means of defence. We readily admit, that there has been much unnecessary, and much very pernicious controversy in the church; that long and bitter disputes have originated on trifling occasions, and been conducted with unchristian feelings, and for very insufficient reasons, on both sides. All this is a proof of human weakness and depravity; but we see not how it tends to prove that all controversies are wrong, as it respects all the contending parties.

Political disputes have, in a vast proportion of instances, been the means of incalculable evil. Yet who supposes it to be wrong to oppose political error? Would not the suppression of all political controversy bring the world immediately into a state of the most abject submission to the most corrupt and despotic rulers? The fact is, that important truth of every kind, whether scientific, political, moral, or religious, must be taught and defended; but particularly religious truth; for the natural feelings of men are much more opposed to this, than to truth of any other kind. We are far from considering controversy of any sort as in itself desirable; we are far from justifying a disputatious temper, or encouraging dogmatical habits; we could earnestly wish, indeed, that the Christian world were immediately freed from all occasion of controversy. The time

will come when controversy shall cease; but this time will not be hastened by the timid counsels of those, who would suffer the authors of false doctrine to repeat their assertions and their sophistry without examination and without an answer. Controversy will only cease by the universal reception of the truth, not by a complaisant deference to be exercised by the friends of truth to the promoters of all kinds of error. One great complaint of the Papists against the leading Protestants, at the commencement of the Reformation, was, that they introduced the terrible evil of *religious controversy*. What would have become of the Reformation, if that complaint had been admitted as valid, and the Reformers had shut their mouths and thrown away their pens? It may be confidently affirmed, that Luther, Calvin, and Zuinglius, with the word of God in their hands and the love of God in their hearts, did more good in a few years, by entering boldly into the lists of theological controversy, than the same men with all their great talents could have done in fifty centuries, (had their lives been thus prolonged,) in the silent course recommended by those, who affect to decry all controversy. Is not the truth as important now as it was at the era of the Reformation? Is not Christ as precious to the souls of believers now, as he was then?

Before any person is entitled to stigmatize a controversial writing as useless or injurious, he must be satisfied, either that there is no occasion for it; that it relates to an unimportant subject; that it defends error rather

than the truth; or that it is conducted in an unfair manner, or with an unchristian temper. When a controversy can be truly described as liable to either of these objections, we will not justify it. But we shall always hold in high honor those servants of God, who have it in their power to employ learning and talents, not only in teaching the truth, but in detecting and exposing the absurdities of error.

We are sincere believers in the great doctrines of the Reformation; in the inspiration of the Holy Scriptures; in the unity and perfections of the Godhead; in the Supreme divinity of the Son and Spirit; in the atonement and intercession of Christ; in the native and total depravity of the unregenerate; and in the reality and necessity of special, divine grace to renew and sanctify the souls of men, that they may be capable of participating in the holy enjoyments of the heavenly world. These points do not constitute the whole of our creed, but they are among the prominent and fundamental articles of it; they are points in which we differ essentially from Unitarians.

Believing conscientiously, that these doctrines are essential to Christianity, we have ever felt it to be our duty to resist, so far as lay in our power, every effort to supplant them, by substituting others, which, as they appear to us, can neither administer present comfort, nor lay any just foundation for future hopes. We readily concede, that Christianity in any form, even in that of Catholic superstition, or the lowest Socinianism, is preferable, in a civil point of view, to Deism, or Atheism.

Even in its most degraded forms, Christianity superadds something to the moral restraints of men; and impresses in some degree the doctrine of future retribution. So far as this goes; it is an advantage to the community. But so far as the vital, evangelical spirit of Christianity is rejected, or contemned, just so far the prospect that religion will have a benign influence on society is obscured. If a denial of the divinity and atonement of the Savior, *be denying the Lord that bought us*, then, whatever character a man who does this may sustain among his fellow creatures, in the sight of God he is an unbeliever; and whatever may be the degree of his guilt and punishment, he is as surely exposed to final destruction, as the Atheist, or the Deist.

It has always appeared to us, that the divinity and atonement of the Savior are essential doctrines in the Christian System; not as subjects of speculation only, but as practical truths. Such being the fact we cannot help believing, that those, who reject and condemn these doctrines, have not a fair claim to be considered as standing on Christian ground. It is a sorrowful thing to be compelled to say, that there are now many persons, in the capital of New England, and not a few in its vicinity, who utterly reject the doctrines in question, and many others, essentially, if not equally, important. The Pamphlet before us offers evidence on this subject, which it is impossible to mistake.

Had the facts, which this pamphlet discloses, been stated on the authority of an orthodox

man, we should doubtless have been met at the threshold, with the allegation of "party spirit and misrepresentation." No orthodox man could ever have hoped for such materials to compile a history as are here presented. The writer has not gathered his information from a hasty survey of the exterior of the temple, which he describes; he has had access, as high priest of his order, to the very interior recesses, and has exposed to view the most secret transactions of those, who are initiated into the worship which he approves. He has shewn us, that like the Grecian philosophers of old, many of his order, in our country, would have one religion for the vulgar, and another for the wise; that it is a fundamental maxim among the great body of leading Unitarians here, not to expose their sentiments directly to the inspection of the world at large, and to challenge investigation, but to operate in secret; to entrust only the initiated with their measures; and to leave the vulgar to fall into the tracks of the wise, by the force of that principle of imitation which is capable of operating so powerfully upon them.

Our own convictions respecting the nature of Unitarianism in Massachusetts, and the manner in which the cause is promoted, are not altered by the pamphlet before us. Living in the centre of action, we have long had these convictions. The Monthly Anthology; the mangled Christian Monitor; the Hymns and Psalms of Mr. Buckminster, and Mr. Emerson; the reply of Belsham to Wilberforce; and to Dr. J. P. Smith; the in-

proved Version of the New Testament; all published in Boston; and especially the General Repository, published at Cambridge, by some of the Officers of Harvard College, afford sufficient evidence, without detailing other circumstances, of a settled and persevering determination to prostrate orthodoxy, and to substitute Unitarianism in its place. But the evidence now before us is in some respects more important than any which has preceded it; as it is comprised within a small compass, is easily obtained, and is supported by the names of some of the principal parties concerned.

The Society which claims the honor of taking the lead, in the great work of reformation in our country, is, according to our historian, that which meets at the Stone Chapel in Boston; and Dr. Freeman, it seems, claims to be considered, as at the bottom of all the revolutions, which have taken place there. So early as the year 1786, Dr. Freeman had persuaded his church to adopt a Liturgy, which the Rev. J. Smith, in a letter to Mr. Lindsey, describes as "perfectly Unitarian," (p. 11.) Dr. Freeman, however, in a letter, dated the same year, tells Mr. Lindsey, that "some defects and improprieties are still retained, for the sake of inducing them, (his congregation,) to omit the most excusable parts of the old service, the Athanasian prayers." (p. 12.) In 1811, however, a new edition of his Liturgy was published by Dr. Freeman, which, "with a very few alterations chiefly verbal, might be made," says Mr. Belsham, "perfectly unexceptionable." p. 12.

Dr. Freeman, it seems, was unable, on account of his heretical sentiments, to obtain Episcopal ordination. This misfortune was obviated, however, by his congregation, who, it should be remembered, still professed to be Episcopalians. They ordained him themselves, on Sunday the 18th of Nov. 1787.

Shortly after, a circumstance happened, which as Dr. F. declares in a letter to Mr. Lindsey, tended very much to satisfy the minds of his people, respecting the manner of his ordination.

"I mentioned in a former letter, that Bishop Seabury had ordained a priest in Boston. The members of my congregation in general attended. They were so shocked with the service, particularly with that part where the bishop pretends to communicate the Holy Ghost and the power of forgiving sins, which he accompanied with the action of breathing on the candidate, that they now congratulate me upon having escaped what they consider as little short of blasphemy. Few of them had ever read, or at least attentively considered, the Ordination service. Since they have heard it, I have frequently been seriously asked by them, whether I would have submitted to so absurd a form. I confess that I am convinced I should have acted wrong if I had done it. I shudder when I reflect to what moral danger I exposed myself in soliciting ordination of the American bishops, for I certainly never believed that they had the power of conveying the Holy Spirit." pp. 14, 15.

Thus much for the history of Unitarianism at the Stone Chapel. This congregation is afterwards described in the pamphlet, as being the only one of *professed* Unitarians in New England. We must say, that the conduct of this Society and of their minister, in coming out openly, and avowing their sentiments to the world, is vastly preferable to a hypocritical concealment of them. Had other societies followed their example, we should

long since have known with whom we were contending; and not have been obliged to guard against ambushes, instead of combating in the open field.

From Dr. Freeman, so open and ingenuous in the profession of his sentiments, much of the information in our historical pamphlet is derived, as to the progress of Unitarianism in America. This father and apostle of the sect in question, in this country, seems to be more deeply interested, and better informed on the subject, than any other man, who appears in Mr. Belsham's pages. From him we learn, that in 1789, in consequence of the labors of Mr. Hazlitt among the Boston clergy, there were already "many churches in which the worship was strictly Unitarian." p. 12.

Note.

The method in which Dr. F. and others labor to propagate Unitarianism is thus graphically delineated, in a letter to Mr. Lindsey, written, as it would seem, in 1796, or 1797.

"*"I consider it,"* says this intelligent correspondent to his venerable friend, "*as one of the most happy effects which have resulted from my feeble exertions in the Unitarian cause, that they have introduced me to the knowledge and friendship of some of the most valuable characters of the present age; men of enlightened heads, of pious and benevolent hearts; quibuscum vivere amem, quibuscum obire libens.*"

"*"Though it is a standing article of most of our social libraries, that nothing of a controversial nature should be purchased, yet any book which is presented is freely accepted. I have found means, therefore, of introducing into them some of the Unitarian Tracts with which you have kindly furnished me. There are few persons who have not read them with avidity; and when read, they cannot fail to make an impression upon the minds of many. From these and other causes, the Unitarian doctrine appears to*

be still upon the increase. I am ed with a number of ministers, ly in the southern part of who avow and publicly preach ment. There are others who who content themselves with their hearers, by a course of prudent sermons, gradually to embrace it. Though this is not what I entirely approve, duces good effects. For the, thus kept out of the reach of and are prepared for the which will be made on them by and ardent successors, who will be raised up when these things are removed off the stage. In part of this State, or what is District of Maine, the Unitarian also makes progress, as I have informed by a worthy and minister from that quarter. The generally the first who begin to but the people soon follow, who so much accustomed to read.

"*"In the accounts which I the state of religious opinions I try, I always endeavor not to sensible that every zealous I confess that I am zealous) is posed to rate his own party as he can. It is possible that U may be losing ground in one it is gaining it in another, and not perceive or may not at former. Indeed, I confess that the opinion is scarcely in largest part of this vast R flourishes chiefly in New Engl much in Connecticut, Rhode I Hampshire, and the western Massachusetts. A few seeds sown in Vermont, and an abou has been produced in the visi ton and the counties directly. In Pennsylvania, much may b from the labors of Dr. F pp. 22, 23.*

How far the senti question have spread it has been often a subje quiry, and not unfrequ debate. Mr. Belsham form us. "If," says I not greatly misinforme worship in many of the churches at Boston, is c upon principles strict avowedly, Unitarian." p

If any thing be lackin Belsham's account, it is

letter to him by William
Esq. of Boston, a gentle-
man, from his extensive ac-
quaintance with books and men,
a distinguished zeal in the
cause of Unitarianism, may well
be supposed to give us as exact a
picture as any man living could
draw. We print the whole let-
ter, as we shall have occasion to
refer to it on various subjects.

"LETTER

from William Wells, Esq. of Boston, in
England, to the Author.

Boston, March 21, 1819.

Sir,
I am glad to hear you received the Ser-
mon. About six weeks ago I for-
warded to Mr. Freme a parcel for you,
the first No. of "The General
Review and Review." For this you
sent to Mr. B. I think a letter
accompanied the Review, but
I do not, as I took no memorandum of
its contents. A second
will shortly appear, which shall
be sent by the earliest opportunity.
I mentioned in my last the name
of Mr. Norton, an excellent
man. Of his abilities you will be
sensible. I think the first article,
"Review of the Horlema and
the controversy display a sound-
judgment which at his age is rare.
Of young men who have taken
the bachelor's degree now reside at
Cambridge as theological students. Sev-
eral are the sons of men of for-
tune, as far as I can judge, of super-
ior talents, and all are pursuing their pro-
fession with a zeal which is well
becoming the very worthy and learned
professor of divinity, and Dr.
the president, and an honesty
entirely unfettered and unbiased
system whatever. We have to
behave, as you in England, for the
principles of protestantism, but I see
no fear that the ensuing genera-
tion be destitute of able champions
of private judgment.
As regards to the progress of Unitar-
ianism I have but little to say. It is ten-
sionally very extensively in New-
England but I believe there is only
one professed Unitarian. The
Rev. Mr. Portland and Fane, of which
I hardly ever saw the light, and
longer. The Mr. Thatcher, who
was a Member of Congress, and
from Mr. Merriam men-

tion, are the same. He is one of the
Judges of our Supreme Court, an excel-
lent man and most sensible Unitarian. He
is now on the circuit in this town, and
tells me he is obliged on Sunday to stay at
home, or to hear a Calvinist Minister. He
is no relation to our friend.

"Most of our Boston Clergy and re-
spectable laymen (of whom we have many
enlightened theologians) are Unitarian.
Nor do they think it at all necessary to
conceal their sentiments upon these sub-
jects, but express them without the least
hesitation when they judge it proper. I
may safely say, the general habit of think-
ing and speaking upon this question in
Boston, is Unitarian. At the same time
the controversy is seldom or never intro-
duced into the pulpit. I except the
Chapel Church. If publications make
their appearance attacking Unitarian sen-
timents, they are commonly answered
with spirit and ability; but the majority
of those who are Unitarian are perhaps of
those sentiments, without any distinct
consciousness of being so. Like the first
Christians, finding no sentiments but those
in the N. T. and not accustomed to hear
the language of the N. T. strained and
warped by theological system-makers,
they adopt naturally a just mode of think-
ing. This state of things appears to me
so favorable to the dissemination of our
current sentiments, that I should perhaps re-
gret a great degree of excitement in the
public mind upon these subjects. The
majority would eventually be against us.
The ignorant, the violent, the ambitious
and the cunning, would carry the multi-
tude with them in religion as they do in
politics. One Dr. M. in a sermon for
spreading his own sentiments among the
great body of the people, would, at least
for a time, beat ten Priests. Not to
dwell upon the consideration, that Unitar-
ianism consists rather in not believing
and that it is more easy to gain proselytes
to absurd opinions, than to make them
sensible in refusing to believe. With
what arms, when the judges are the
judges, one virtue and learning and honor
 contend with craft and cunning and equiv-
ocation and falsehood and intolerant selfish
Learning is worse than action, virtue is
often deficient of her own conclusions,
and, at any rate, more anxious to render
men good Christians, than to make them
Christians of her own denomination; and
themselves respect, which is the companion
of virtue, disdains to meet the low con-
science of her adversaries, or to enter the
low prejudices of her judges. I think
then it must be assumed as an axiom, that
a persevering controversy upon this ques-
tion, would render the multitude bigoted
and persecuting Catholics. This does

systems and establishments in abundance. Every converted deacon, every parishioner who has, or thinks he has, a say in theology, becomes the inquisitor of his pastor. In such circumstances learning and good sense have no chance. They cannot be heard.

"The violent party here have chosen to meet their opponents upon very unfavorable ground. Instead of making it a case of orthodoxy against heresy, they have very unwisely preferred to insist upon a subscription to articles of faith. This has given great offence to many who are disposed to be in favor of their creed, and thrown them into the opposite scale. Dr. Osgood is really orthodox in sentiment, but a noble and determined supporter of the right of private judgment, and on the best possible terms with our Boston friends. This is also the case with the venerable Dr. Lathrop of West-Springfield, Mr. Palmer's friend, and many others. In short we are now contending for the liberty of being Protestants. If we can persuade the people (and we stand upon advantageous ground) that we have the right to think upon religious subjects as our consciences and the Scriptures direct, things will go on well. Learning, good sense, and virtue, will then produce their natural effects, and just modes of thinking upon subjects of this nature, as upon all others, will necessarily prevail.

"Will you, my dear Sir, excuse unintentional prolixity? I do not know that you will approve my sentiments, nor am I very confident of their justness; but I have seen the contest between truth and falsehood, before the multitude; between every thing which is respectable and every thing which is detestable, so unequal in politics, that I dread the event in matters of religion. Still I would be no advocate for timidity, much less for any thing like equivocation, or evasion; and it must be confessed, that prudence often degenerates into these vices. I am, dear Sir, with the greatest esteem, yours affectionately,

W. WELLS, Junr." pp. 43-44.

Such is the testimony in the case under consideration; and we presume that no man, in his senses, will hesitate for a moment to give implicit credit to such witnesses. We shall feel ourselves warranted hereafter, to speak of the fact as certain, that Unitarianism is the predominant religion among the ministers and churches of Boston.

In the District of Maine, Mr. Belsham states, from his correspondent Dr. Freeman, that high hopes were entertained of the spread of Unitarian principles. Churches were established in Portland by the labors of the Rev. Mr. Oxnard, and in Saco by the zeal of Mr. (now Judge) Thatcher. These hopes, however, were premature, as appears by the letter of Mr. Wells.

New York and Philadelphia were also considered by Dr. Priestley, when he first came to this country, as affording great promises of an abundant harvest. Thus he writes to Mr. Lindsey

"New York, June 15, 1795."

"With respect to myself the difference is great indeed. In England I was an object of the greatest aversion to every person connected with government; whereas here they are those who show me the most respect. With you the Episcopal Church is above every thing. In this city it makes a decent figure, but the Presbyterians are much above them, and the Governor (Clinton,) who is particularly attentive to me, goes to the meeting-house.

"But the preachers, though all civil to me, look upon me with dread, and one of them has asked me to preach in the pulpit. This however does them no good. Several persons express a wish to hear me, and are ashamed of the illiberality of the preachers, and some are avowed Unitarians; so that I am fully persuaded an Unitarian minister, of prudence and good sense, might do very well here. If I were here a Sunday or two more I would make a beginning, and I intend to return for this purpose. The greatest difficulty arises from the indifference of liberal-minded men as to religion in general, they are too much occupied with commerce and politics. One man of proper spirit would be sufficient to establish a solid Unitarian society; and I am persuaded it will soon be done. As I am much attended to, and my writings, which are in a manner unknown here, begin to be inquired after, I will get my small pamphlets immediately printed here, and wherever I can get an invitation to preach I will go. With this view I shall carefully avoid all the party politics of the country, and have no other

besides religion and philosophy. Philadelphia will be a more favorable situation than this, and there I shall make a tour. It will be better, however, to wait some time, and not show much zeal at first; and as my coming here is expected of, I shall reprint my Fast Sermons. — — —

I have written to Mr. Belsham, whom I shall see some time or other, to draw up a scheme. He will tell you my scheme. But I am soon going to Philadelphia, I shall say more on the subject.

I am never more mortified than I am at not having with me any of my sermons in defence of the divine unity, which I have here leads many persons to read what I have written on the subject. — I shall reprint them, and I flatter myself they will produce a considerable effect. Indeed my coming hither is to be of much more service to me than I had imagined. But time is flying, and I am apt to be too preoccupied. I want your cool judgment. You have patiently a long time in London; and an abundant harvest have you made. J. PRIESTLEY." pp. 47, 48.

well these ardent expectations were fulfilled Mr. M informs us.

Priestley's personal ministry in the United States was attended with very great success. In Northumberland where he resided, he collected but few converts; and in Philadelphia, where he resided in which he preached was attended with the principal characters of the United States, he was afterwards deserted by reason or other almost deserted. His labors were not wholly ineffectual. Since Dr. Priestley's decease a large and highly respectable congregation, has formed, in which, till a regular salary can be procured, a few of the diligent and best informed ministers perform the service by turns; and the number upon the whole, is increasing. Some, who once professed zeal in Unitarianism, have turned their backs upon it. Unitarians in Philadelphia are now forming a chapel for religious worship, to which persons of different persuasions have been invited liberally." pp. 23, 24.

Connecticut, that land of habits, Unitarianism has not had success. Two ministers, the Rev. J. Sherman, and Mr. A. Abbot, who endeavor-

ed to make disciples there to the sect in question, were both obliged to separate from their charges. Mr. Belsham has introduced a long account of the persecution, (as he is pleased to consider it) of these two "worthy confessors." We shall not enter upon the examination of these cases at present. We refer our readers for the examination of Mr. A.'s case to the Panoplist for August, 1812, p. 118, where they will find an ample review of it. Mr. Sherman's case is quite as unfortunate for Mr. B.'s cause. Mr. S. was dismissed, not by a Consociation, or an *ex-parte* council; but by a *Mutual Council*; by men whom he himself considered as favoring his cause. (In some of the reflections which Mr. B. makes, with regard to his dismissal, we shall have occasion again to touch. We shall dismiss the case at present, with advising Mr. B., before he bestows the honors of martyrdom again, to wait until the martyr has had time to evince the stability of his profession.

Of Mr. S. we are altogether disposed to speak with tenderness. We have always greatly lamented his fall. He was an amiable man, and possessed respectable talents. But we believe that Unitarians themselves are not much gratified with his present standing.

Nothing but the merest spirit of party could ever have laid hold of the cases of Mr. Abbot and Mr. Sherman, as subjects of complaint. Nothing but a partial, colored, mangled statement of their cases, could be of any avail to the Unitarian cause. After all the means, which are before the public, of becoming

acquainted with the merits of these cases, we think it to be unnecessary to dwell any longer upon the subject.

Mr. Belsham informs us, that a Unitarian congregation has been formed at Oldenbarneveld, in the State of New York. Mr. Sherman was their first minister. He was, however, dismissed before long; and the congregation was fast dwindling away, when Mr. Belsham's book was written.

Mr. B. wrote too early to communicate some other curious information, on the subject of Unitarianism in the western part of the State of New York. We will supply the defect. Within two years, two Unitarian ministers, unable to procure ordination from the clergy in that vicinity, have been ordained by some of the ministers of Boston, and others in its vicinity, over Oldenbarneveld, and Canandaigua.

One of these ordinations took place lately in Boston; the other a year or two since in the neighborhood. This is rather a new practice in our country; but it has some recommendations. It saves much expense and time. A few years since, it was customary for Unitarian candidates, who were desirous of obtaining a settlement without exposing themselves to the scrutiny of orthodox clergymen, to send from distant places to Boston and the vicinity for an ordaining council. All this was attended with trouble, and was, besides, calculated to excite inquiry and distrust. But now, if a Unitarian candidate wishes to be ordained, whether he thinks it proper to avow his sentiments or not, he

can take a journey to I where an ordaining council be found without the least venience. If some member the congregation, not standing the reason of so proceeding, should require explanation, it will be easy to say, that there is no place in the world, where so venerable, wise, and learned, and liberal a council can be formed as in this town. Our readers may be surprised at the measure he has prescribed: but we have long ceased to be surprised at such a measure, which could prove the principles in question.

We must now come to the subject, on which we should touch without mature consideration. We mean the position of Unitarianism in Harvard College. We are fully sensible of the delicacy of the subject. That this noble institution has laid fast hold of the affect of the community is a subject of congratulation rather than wonder. It has been, in many points of view, the pride and glory of our western world. Its excellent founders and subsequent benefactors have effected it in a manner unparalleled in this country; and it has been the nursery of a long and glorious train of religious, and literary characters, whose names will not be forgotten while the history of the United States shall continue to be the notice of mankind. In every character we are far from wishing to disparage, or to devalue. Its instructors are a highly respectable body of men. Among them are some, who would hope and believe prefer the faith of our fathers

philosophy of the day. or we may think of the opinions of others, we in the slightest degree to detract from any just on, in which they ought to be, as men of talents and e. If talents are per- or erudition misapplied, zealous propagation of philosophical religion, of course lament such of things; but this will warrant nor prompt us the persons concerned respect.

re aware of the artifice, as been resorted to by distinguished names, to Seminary from animad-

The moment we be- express our fears res- the tendency of its ad- tion, they vociferate, ren you are enemies to ! You want to pull down ge; to check the spirit vement and inquiry; ring us back to the dark This will do very well y appeal to the vulgar; be intended as a speci- the new philosophical g, it is, we should sup- t quite so happy as could ed by its authors.

! Are we enemies to , because we are con- d that learning misap- d perverted may do great the community? And we are earnestly desir- this noble Institution, consecrated "to Christ Church," should regard nal destination, and not en to deny the Lord of nstead of worshipping e we enemies to Har- iversity, because we ar- XI.

dently wish that the majority of its instructors had such views of Christianity as appear to us evangelical, instead of other views, which they now entertain and inculcate? The allegation is as contemptible as it is erroneous; and can never weigh a feather, but with persons, who are guided neither by reasoning nor by principle.

But may we not be mistaken, in our apprehensions respecting the administration of Cambridge College? Would to God we might be convinced of this; but the proof, from the pamphlet before us, is too plain to admit of doubt.

Mr. Belsham has told us what was done at Cambridge, more than 20 years ago, to introduce Unitarianism there.

"As a further means of diffusing the important doctrines of the proper Unity of God, and the simple humanity of Jesus Christ, Mr. Lindsey made a present of his own and of Dr. Priestley's Theological Works to the Library of Harvard College, in the University of Cambridge in New England; for which, "as a very valuable and acceptable present," he received the thanks of the President and Fellows. These books were read with great avidity by the students. But though there is reason to believe that the seed thus sown took deep root, and that in many instances it produced an abundant harvest; and though many persons eminent for rank and talent in the New England States openly avowed the Unitarian creed, it does not appear that any numerous societies of Christians have hitherto followed the example of the congregation at the King's Chapel, in making a public profession of the Unitarian doctrine." pp. 15, 16.

Again;

"In the state of Massachusetts, and particularly in the environs of Boston, the great cause of Christian truth," (i. e. of Unitarianism,) "is making a silent but rapid and irresistible progress. From the inquisitive and liberal spirit which pre-

the University of Cambridge, never been checked at any such time there is reason to expect every requisite aid and encouragement from the present learned and distinguished Principal, Dr. Kirkham. The consequences may be seen in the issue." p. 37.

Refer also to the first part of the letter of Mr. [distinguished and famous] of that college.

Other evidence were wanted might find it, in the books recommended by the Professor of Divinity in that college, as the best books in the manner in which the Theological Lectures are delivered, and in which the doctrines of the Sabbath are contained, especially, in the Genesis, a work, which the doctrine of the Sabbath is the grossest error of modern times; and in the doctrine of consolation and encouragement written by Dr.

that these prayers, as they have been offered for four years in succession, afford an unfavorable specimen of the kind of religion, which is taught in the college. Indeed, the prayers of professed Christians, generally, are much less apt to be erroneous, than their direct, formal, instructions. At one commencement, that of 1813, the prayers were particularly observed, and their deficiencies noticed, even by children who had been accustomed to far other devotional exercises. At the close of the day, several gentlemen of education and respectability, from different parts of the American union, came to the unanimous conclusion, that the following *negatives* could be truly asserted concerning both the prayers: viz. That there was no mention of *sin*; of course no petition for forgiveness; no admission or implication that mankind are in a ruined state; no

at such prayers could originate from mere force, or accident. Were I for a *positive* description, we should say, that such as a candid and honest man would suppose Belsham to make, in perfect conformity with his creed.

To be remembered, that the rupture of a class from the Church, where they have been, is to them a solemn thing; and that they *need*, that their instructors may, on the subject, to be earned affectionately come to the grace of God. And the prayers of all, who have an interest at the Church, that as they go into the world and become exposed to its manifold temptations, they may be preserved from sin, and sanctified by the Word and Spirit of God, and blessings to the church and world, and prepared for happiness and glory.

Then, is the melancholy history of this important Seminary; contains hundreds of young youths, who are here-into a conspicuous part of the important business of life. At superficial observer, that such a seminary in the heart of the common-very pulse it beats, if it is not, will send poisonous the very extremities of the politic. Let Christian look well to this. The raised up the College, and it the glory of our world, were men who led it "to Christ and the Church." To them belongs the making it what it has not; it is no longer what

it once was. The lustre of science still shines, but the Sun of Christianity is eclipsed. Young men leave the place now, not with hosannas in their mouths to the Son of David; but with burning zeal to propagate the new philosophy. Does the parent, who bows the knee to Jesus, wish to have his son *deny the Lord that bought him*? If not, let him well reflect what destination he gives him, to be taught the principles of religion as well as science.

If the advocates for the present administration of the College are displeased with these remarks, they must thank Mr. Belsham for having elicited them. We never took our pen with greater caution, nor with a more imperious sense of duty.

We have done with the History of the progress of Unitarianism; but there are some incidental points in the pamphlet before us, which it will be proper to notice.

The *manner*, in which Unitarianism is propagated, deserves a few moments attention. Dr. Freeman, as has been seen already, describes certain cautious characters, "who content themselves with *leading their hearers*, by a course of rational but prudent sermons, gradually and *insensibly* to embrace" Unitarianism. Though Dr. F. does not entirely approve this mode; "yet," says he, "*it produces good effects.*"

Mr. Belsham has inserted in his work, (pp. 38—41 of the pamphlet,) a very "curious" letter, to use his own epithet; but has not told us who was the writer of it. We recommend this letter to our readers, as one

of the most admirable specimens of anility, which they will any where find. It contains a great deal of small talk, concerning the Boston Clergy and other things. The object of Mr. Belsham in publishing it, was, doubtless, to chastise the Boston clergy for their cowardice in concealing their religious opinions. Hear him commenting on this letter:

"Can it upon the common principles of human nature be reasonably expected of a body of clergy, nursed in the lap of ease and affluence and placed in a station of such high secular consideration and comfort as that of the ministers of Boston, that they should come forward and by an open profession of unpopular truth voluntarily risk the loss of all their temporal dignity and comfort, and incur the contempt and enmity of many who are now their warmest admirers and friends? I say not this by way of disparagement to the present body of ministers in Boston and its neighborhood. Some of these I have the pleasure to call my friends, and know them to be possessed of talents the most distinguished, of piety the most fervent, and of benevolence and zeal the most ardent, active and laudable; and of the rest I have heard a most favorable character. It is the situation, not the men, which excites my apprehensions. And who will venture to say of himself, that his virtues would be equal to the trial. Yet still it cannot reasonably be hoped that truth will make any visible and rapid progress, till her advocates rise above the fear of man, and the love of ease, and are willing with the apostles of Christ and the reformers of every age, to forsake all and to sacrifice their dearest interests in her glorious cause. The encouragement and success which such faithful confessors would meet with in that populous and opulent city, would, I doubt not, be very great." p. 41.

"Faithful confessors!" What distinguished self-denial, simplicity, and godly sincerity! The crown of martyrdom surely awaits you. Are you not impatient to be gone, and grasp the immortal prize?

Mr. Belsham takes the liberty to differ very much from his

Boston brethren, on the subject of concealing their sentiments in this manner. Mr. Wells has undertaken to become their advocate. His plea in their behalf has been already seen in the third paragraph of his letter.

We pass over, for the present, the very decorous appellations, liberally bestowed by Mr. Wells upon the orthodox; and remark merely, that the apology for his cautious brethren sufficiently indicates his views of their conduct, in regard to their public teaching.

Thus it is, and thus it has been for years. Knowing that the cold skepticism of Socinianism cannot satisfy the wants nor alleviate the woes of plain common sense people, its advocates in general have not dared to be open. They have clandestinely crept into orthodox churches, by forbearing to contradict their faith, and then have gradually moulded them, by their *negative* preaching, to the shape which they would wish. The people, after a while, never hearing of the atonement, nor of special grace, or any of the kindred doctrines, forget that they belong to the Christian system; and, by and by, regard a man as a kind of enthusiast, or monster, who preaches such doctrines. Who does not see, that there is great cunning, and that there is great policy in all this? But then—the honesty! That is another matter. Did the holy apostles act in this manner when they preached to Jews or heathens? Did they teach by *negatives*? Let those blush, who profess to follow the apostles, and yet behave in this base, hypocritical manner! Common honesty revolts at it. The idea that a minister believes

ths of the Gospel to be of importance, and still a them, is incompatible with fidelity or integrity. appeal to the community, whether it is not a noto-ct, that candidates for the y, of the liberal party, lly conceal their religious is; and that they do this rticular care, when there spect, or a hope, of their settled over orthodox es? We ask, also, wheth- not a notorious fact, that tes of the orthodox school lly avow their religious s with the utmost frank- ad that they take particu- to do so, when there is a ct of their being settled urches and congregations, are supposed to have a towards modern liberal- child can draw the infer- specially when informed, ducements of a worldly would often be quite as the latter class of cases e former.

know indeed, that *modesty* plea of these *negative* ers! They do not wish to confident! But let us see ndisguised; look at them Belsham's pamphlet; and of this modesty and want dence in their own opin-

itarianism," says Mr. "consists rather in *not* ig." Yes, in *not* believing trines of the Gospel; but aving no creed. Some ans are, indeed, of this They are universal skept- specting every proposi- t relates to Christianity. at have a creed. What we have seen from the

hand of the ingenuous Mr. Belsham; who, whatever other faults he has, is certainly not often chargeable with the faults of tergiversation and duplicity.

Of the manner in which Unitarianism is taught in Harvard College, Mr. Wells has given us a description in the first paragraph of his letter, to which the reader will please to refer. This accords, to be sure, very well with the accounts which we have often received, of the manner of instruction in divinity, at present, in that University. *System* in instruction, as a positive entity, is indeed sufficiently remote from the "direction" of the Instructors; but that religion, "which consists in *not* believing," is taught by a well concerted and uniformly executed plan of negatives: All systems but Unitarianism are openly, or secretly, impugned or ridiculed, while the "*not* believing" religion is dexterously substituted in their place.

We unite most heartily with Mr. Belsham, on the subject of propagating Unitarianism, in the 'wish to see all who are truly Unitarians openly such,' and that they would teach the doctrines of their creed, "as well as practise the rites of Unitarian worship." p. 41.

Let every honest man look at the above picture of Unitarianism, drawn by the leaders themselves. Hear Mr. Wells once more, on the spread of these principles. "Its tenets," (those of Unitarianism,) "have spread *very extensively* in New England, but I believe there is *only one* church *professedly* Unitarian." p. 44. Indeed! And are these the true representatives

to be sensible of the awkward, disgusting manner; in which they discharge this essential part of their vocation.

All this, however, we may be told, proceeds from breasts overflowing with the milk of human kindness; from a fountain which sends forth ebullitions of universal philanthropy. Indeed! Let us look a little farther before we draw this conclusion. How do these *worthy*, and *pious*, and *candid*, and *liberal* gentlemen treat their opponents? Take the following specimens of liberality; and these too from leaders of the sect.

Mr. Belsham calls the opposers of Mr. Sherman, "ignorant and malignant persecutors," p. 26. Mr. Vanderkemp says, that Mr. Sherman has to struggle at Oldenbarneveld, "with furious bigotry and ignorant superstition," p. 35. Mr. Wells, speaking of an open contest about Socinian principles, indulges "in the most violent invectives. Dr. Freeman tells Mr. Lindsey, that he is frequently angry "with error and bigotry;" and congratulates him, on his having "reclaimed many from the errors of idolatry and superstition."

Such are the undisguised expressions of these *kind* and *liberal* gentlemen toward the orthodox. All comment is superfluous. In pretence, all is politeness and liberality; in practice, we find a rancor bitter as death, and cruel as the grave.

Dr. Freeman has indeed gone to the *ne plus* of his sect. The orthodox are "*idolaters*!" Divine Savior! What, then, are those *ten thousand times ten thousand, and thousands of thousands, around the throne of God, who*

say with a loud voice, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor and glory and blessing, and who rest not day nor night from this employment?*

It is more than three years, since we resolved to take up, as a distinct article, the systematic practice of praising each other, which has been adopted by the narrow circle of leading Unitarians in this country. This practice we verily believe to have been carried to an extent absolutely unexampled. It has been so long continued, as to have become a proverb, and a by-word, in every part of the United States. Other pressing subjects have hitherto prevented us from accomplishing our intention. But from the complete success, which attended a hasty glance at this subject, in a pamphlet on the controversy between Miss Adams and Dr. Morse, we are sorry that it has not long ago been examined and exposed.

But it is time to bring our Review to a close. We will touch on one or two subjects more, and we shall have done for the present.

We introduce the first subject, by extracting from Mr. Belsham the following passage.

"Notwithstanding however these strong facts, this noble profession, and this conciliatory spirit, the prudent Council proceed, as a matter of expediency, to dismiss Mr. Sherman from his connection with the society: and while they bear honorable testimony to his character and talents, and "recommend him to the kind reception of those who may see fit to employ him," they cautiously subjoin, that they "do not consider themselves as giving their approbation of Mr. Sherman's peculiar phraseology or circumstances of difference of sentiment on the subject of the Trinity." And in their manner

Mr. Sherman, they admonish and against a bold spirit of speculation and an inordinate love of novelty. Not a little curious to contrast differences of opinion which this venerable council coolly describes under the names of *peculiar phraseology* and *substantial difference* of sentiment, a man whom they gravely cannot but regard as a bold spirit of speculation and love of novelty, asserts the doctrine that there is One God, the sole object of worship, and one Messiah—a God and man, the man Christ Jesus—is the prophet and messenger. While his orthodox opponents, who date whom the Council think it to dismiss their exemplary instance as a doctrine essential to and which they “can never part with the Bible which contains ‘the man Jesus is truly and verily God.’” Is the venerable Council stating differences so glaring and substantial as these, as nothing but a “peculiar phraseology” and a “substantial difference of sentiment”? Opinions such as these can no more harmonize with each other than darkness, than Christ and Belial. Those who hold doctrines so diametrically opposite cannot be fellow-worshippers in the same temple. It was expedient that they be separate. So far the Council is right.” p. 30.

With all our hearts we subscribe to this frank and ingenu-
ment. It does honor to
Isaiah. How different
the disguise of our Unitari-
and their whining com-
plaint about illiberality in the
refusing to exchange
views. We repeat with Mr.
B., “Those who hold doc-
trines diametrically opposite,
cannot be fellow-worshippers in
the same temple.” *How can two
be together unless they are*

We hope these re-
marks of Mr. B. will stimulate his
hearers, to adopt his lan-
guage on this subject; at least,
to urge the orthodox to *come
out separate*, without fil-
tering into churches and the news-
papers with complaints of bigot-
ry and uncharitableness. We
trust.

hope, too, that the orthodox will
be stimulated to act more deci-
sively on this subject, than they
have done. It is the reproach
and sin of Massachusetts, that
while all the orthodox, from Con-
necticut to Georgia, are unani-
mous in withholding communion
from Unitarians, she is lagging
behind, and dallying with this
awful and responsible subject.
It is high time for decisive ac-
tion on this point. We are aware
of those who stand in the way. There are
ministers, who make it their
boast to shoot as near to ortho-
doxy as they can, and not hit it;
who are waiting to see which
way the tide will finally turn;
who will write one half of a ser-
mon to please the orthodox, and
the other half to satisfy Unitari-
ans; who mean to be popular
with both parties, let the cause
of religion fare as it may. For
such, it requires the full exer-
cise of Christian meekness not
to feel contempt. We do feel
sincere commiseration.

There are others, too, who are
too *modest* and *unassuming* to
preach or act decisively, because
forsooth, they are not *satisfied*
about certain controverted points.
Let such persons abandon the
office of teaching, and return to
their studies until they *are* satis-
fied. What right have they to
teach religion, when they them-
selves are not satisfied about its
fundamental principles?

Both these parties are clogs to
orthodoxy. Their *help* is deadly
to the cause. We want none to
labor in the work, who are not
satisfied that it is the cause of
God, and prepared to act accord-
ingly.

Still, we would be the last to
justify persecution, or party

spirit. We abhor both. Let the orthodox come out and be separate, as Mr. Belsham advises; but let them utter no reproaches; let them pass no hasty censures; no unchristian excommunications. Let them deal with their offending brethren in a solemn, affectionate, tender manner. Their business is to labor for the salvation of souls, not to exalt a party. As to the utter incompatibility of Unitarianism with the faith of orthodox churches, we present our readers with the opinion of a very able man, and a distinguished champion of the truth.

"It is very obvious, that two systems, of which the sentiments on subjects such as these are in direct opposition, cannot, with any propriety, be confounded together under one common name. That both should be Christianity, is impossible; else Christianity is a term which distinguishes nothing. Viewing the matter abstractly, and without affirming, for the present, what is truth and what is error, this, I think, I may with confidence affirm, that to call schemes so opposite in all their great leading articles by a common appellation, is more absurd, than it would be to confound together those two irreconcilable theories in astronomy, of which the one places the Earth, and the other the Sun, in the centre of the Planetary System. They are, in truth, essentially different religions. For if opposite views as to the object of worship, the ground of hope for eternity, the rule of faith and duty, and the principles and motives of true obedience, if these do not constitute different religions, we may, without much difficulty, discover some principles of union and identity, among all religions whatever; we may realize the doctrine of Pope's universal prayer; and extend the right hand of fellowship to the worshippers at the Mosque, and to the votaries of Brama."

These sentences are taken from a work now in the press, and which will be presented to the public in a few days. It is a *Series of Discourses on the Socinian Controversy*, by the Rev. Ralph Wardlaw, of Glasgow, and

has been received with favor in Great Britain. Wardlaw probably did not intend that Pope's Universal Prayer should be introduced, with a sanction, which did not do it sense, into the public. It is an enlightened congregation, the most enlightened in the world. Yes, this prayer declares that the God worshipped by one, is the New Testament deity; *saint*, or holy person; who is laboring to emancipate philosophy from the influence of his own benighted superstitions, by a *savage*, who is offering human sacrifices to malignant deities;—that is adopted by a Christian, and is to be used as a hymn to the true God!

To return to the subject which we digressed from. Let the orthodox separate, and let them have their communion with Unitarians; but let them not find a reason for their separation, which will treat their opponents with contempt, or is unworthy of them as Christians, or as men. I feel, that their opposition to souls to be saved or lost, is as precious as their opposition to a great majority of the influence goes to support the importance of the liberal measures, which this review has not involved in most censures, which this review expresses. They, who are the principal actors in Belsham's drama, have unwittingly exposed their heresiarch. Their conduct deserves animadversion on things, as it regards religion, a civil and social respect, and disposed to treat them

ut we cannot, we ought
at this courtesy paralyze
ls, and make us indiffer-
e the contest is pending;

Christianity shall exist
ing more than a name
untry, or be supplanted
ew philosophy.

ar readers say, after the
levelopement, whether
is not come, in which
they are to speak out,
it with decision. If it is,

them follow the exam-
let the churches in this
o yet reverence the reli-
the Bible, (which was
ion of our fathers,) and
knee to Jesus, purify
es, wherever it is neces-
m the reproach which
s against some of them.

you any doubts remain-
his subject, after perus-
quotations contained in
view? You have seen,
is, in what manner your
nd your Savior are re-
nd treated. Ponder well

Shall your children be
up in these principles?
er that you are account-
God for the manner in
u think and act on these

re aware, that it will be
against us, that the ten-
the preceding remarks
e an unfair representa-
e liberal party. It will

that the liberal party
ot to be condemned for
ivagant opinions of Mr.

It has been said, that
ells is an obscure man,
his testimony does not
to much. This is new
Ve had always supposed,
Wells was far from be-

ing an obscure man among the
liberal party; and we still believe
that he is one of the most intelli-
gent, active, and prominent men
in their ranks. That he has been
among the planners and execu-
tors of nearly all their literary
publications will not be doubted:
It is with pleasure that we men-
tion one proof of genuine liber-
ality in Mr. Wells: we refer to
his republication of the Chris-
tian Observer. By presenting
this work to the American pub-
lic, he conferred a lasting benefit
on this country; though, by do-
ing it, he incurred the disappro-
bation of some of his Unitarian
brethren. We believe, however,
that Mr. Wells is not at present
concerned in that publication.

But there is much evidence
on this subject, besides the tes-
timony of Mr. Wells and Dr.
Freeman. We feel entirely war-
ranted to say, that the *firedomi-
nant religion* of the liberal party
is decidedly Unitarian, in Mr.
Belsham's sense of the word.
The Anthology, published by
the most prominent clergymen
and laymen of the liberal party,
clearly favored the Unitarian
school. The General Reposi-
tory was still more open and un-
disguised. Both these works
had the patronage of those, who
have the entire control of the
College; the latter issuing from
the walls of that seminary. The
Improved Version of the New
Testament was patronized and
praised by the same men. Of
this Version Mr. Belsham says,
in his *Calm Inquiry*, p. 460, that
'the notes were intended chiefly
to exhibit the most approved in-
terpretations of the Unitarian
expositors.' Of this avowedly

sectarian publication the Reviewers in the General Repository speak thus, vol. iv, p. 207.

"We honestly profess, and without fear of losing reputation with those, whose good opinion we are very solicitous to retain, that we think it a work highly respectable, and adapted to be very useful."

Again, the Reviewers say, that the editors of the Improved Version

"Have produced a version far more faithful, more correct, and more intelligible, than that in common use; a version therefore to an intelligent English reader of very great value."

In the Anthology for May, 1811, p. 336, is a review of the *Memoirs of Dr. Wheelock*. This review was written, as we have reason to believe, by the President of Harvard College. If we have been misinformed, we will take the earliest opportunity of correcting the mistake. In the course of the article, there is much sly sarcasm in reference to the orthodox faith. The following passage we quote as a specimen.

"The early conversion of Mr. Wheelock is by no means the general privilege of the disciples of his school, however exemplary and regular their lives. The change, which they deem saving, is most commonly, in the case of those intended for the ministry, delayed till near the time when they must begin or relinquish their chosen calling. At that period, they often find themselves pursued, as a 'murderer by the avenger of blood to the very gates of the city of refuge'—and they must enter or perish. If their reason survives the dismay or despondence of the law-work, the dreadful specter passes off; and the agitation subsides into a calm, which enables them first to hear the whispers of hope, and then proceed to the exultation of joy." pp. 367, 338.

This passage is written in a style, which exactly suits the views and feelings of the Unitarian school.

Could the founders, benefactors, and instructors of Harvard College, for nearly a century and three quarters, have foreseen the day, when the literary publications, patronized by the governors and instructors of that institution, should ridicule the idea of conversion by the agency of the Holy Spirit of God, with what deep and poignant grief would their hearts have been affected! And how great would have been their astonishment, as well as their grief, if informed, that the highest officer, in that venerable seminary, would think it a proper employment of his time to sit down coolly to the composition of a strain of sarcasm and raillery on such a subject:—and that, not for his own amusement only, but to be thrown into the world to furnish new jests for the profane, and increase the natural stupidity of men to religion!

It appears, then, that the College, and nearly all the influence of the liberal party through the medium of the press, are in favor of Unitarianism. If individuals dislike Mr. Belsham as a leader, if they are not willing to be classed among his followers; let them declare their own opinions openly. But let them not yield all their countenance to Unitarians, and yet complain if ranked in the same class, by those who have no means of learning their opinions except by their conduct.

The pamphlet contains a curious letter from Mr. Jefferson to Dr. Priestley, which we have no room to describe. Speaking of Mr. Jefferson, Dr. Priestley says, "He is generally considered as an unbeliever: if so, however, HE CANNOT BE FAR FROM BEING

is in the way to be not lost, but altogether what. This is what we have thought, and frequently Unitarianism and Infidelity, nearly related indeed. He, who is a hopeful the Priestleian school, they are identical. nism," says he, "con- sider in not believing;" wishes to make men in refusing to believe." is printed in Italics were d by Mr. Belsham, and ably underscored by He. On reading this we turned to the Im- mersion, saying to our- Who knows but Mr. y read Scripture thus: *believeth not shall be* We find that this com- mendation is probably for some improved edi- whether it is so reserved is quite as worthy of several conjectural crit- icisms in that work. All close with a few rations on Mr. Wells's letter which contains, in small compass, a faith- ness of the most common liberal party, as it has in their publications, was past.

serious to observe the and charitable man- which Mr. Wells arran- parties to the Unitarian ty. On his own side, easy unfettered and un- "correct sentiments," and learning and honor," ability," "good sense," rect, the companion of "truth," and, in short, ing which is respecta- on the side of the ortho-

dox, are "craft and cunning and equivocation and falsehood and intolerant zeal," "low cunning," "low prejudices," "and every thing which is detestable." So much for abstract qualities. When we come to persons, we find "Mr. Norton, an excellent young man," "the very worthy and learned Dr. Ware," "Dr. Kirkland the president," "most of the Boston clergy and respect- able laymen, (many of whom are enlightened theologians,) who do not conceal their sentiments, but express them, *when they judge it proper*," and "Judge Thatcher, an excellent man and most zealous Unitarian:" these are drawn up in battle-array, in the liberal ranks. On the other side no names are mentioned except that of "Dr. M.,"* But we find that the orthodox consist of "theological system-makers;" of "the ignorant, the violent, the ambitious, and the cunning;" of "conceited deacons," and "big- oted, persecuting Calvinists." Really! This is an arrangement which, in point of liberality, has seldom been surpassed. Mr. Wells ought to be appointed grand marshal of the Unitarian corps.

Dr. Osgood and Dr. Lathrop are suffered to stand apart. This favor seems to have been grant- ed them, because, to use the words of Mr. Wells, "they are on the best possible terms with our Boston friends."

Mr. Wells decides, without the least hesitation, that Unitarian sentiments are the only sen-

* The manner in which Dr. M. is men- tioned in this letter, and the influence which he is deemed to have, will account for no small part of the zeal, which some Unitarians have shewn to put him down. "Worthy" conduct in a "worthy" cause.

timents to be found in the New Testament. It is not to our purpose to inquire, whence he derived his authority to dogmatize in this flippant manner. He speaks, however, of Drs. Osgood and Lathrop as "really orthodox," and as "noble and determined supporters of the right of private judgment." Yet, if his decision is entitled to credit, these aged and "venerable" clergymen are the mere dupes of "theological system-makers;" and have been employed all their lives in teaching doctrines, which have nothing to support them in the New Testament.

Again; Mr. Wells speaks in the most confident manner, as though all the learning in the world was enlisted on the Unitarian side, and had to contend with nothing but ignorance, prejudice, and bigotry. Is it possible that Mr. Wells can believe, in reference to this country, that all the learning is on his side, when nearly all the regular clergy, all the colleges except one, and all the theological institutions, are decidedly opposed to Unitarianism? and when he can number, as in favor of his scheme, only one college, and a few clergymen in Boston and the vicinity? Is it possible, that he can believe the crude speculations of such a man as Mr. Belsham to be evidences of great learning, while such men as Middleton, Magee, Buchanan, Wardlaw, Chalmers, and the Editors of the Christian Observer, are poor, ignorant, deluded, bigoted creatures?

Again; Mr. Wells says that "the violent party," (by which term he very meekly characterizes the friends of the religion

of our fathers;) "have wisely preferred to insist on subscription to articles." The simple fact is, that the founders of the Theological School at Andover have insisted, that the professors should be required to subscribe articles of faith. A stranger would suppose Mr. Wells's representation of all our ministers and of some authorized forms of religious doctrines, as of being excluded from communion of the orthodoxes. We need not say, a representation is supported by fact.

It is indeed singular, that those professing unbounded charity should raise and keep up a violent outcry, merely because a few charitable individuals have endowed professors with their own money, and provided that the professors believe certain doctrines as the founders are persuaded, are taught in lectures.

Again; "We have here," says Mr. Wells, "the first principles of Unitarianism." "In short, we are contending for the liberty of the Protestant." What that similar assertions often made by many of the liberal party, we should not discuss. We repeat Mr. Wells, and his friends state precisely what the principles of Protestantism which are contended for by him and his friends, and denominated orthodox. Till this I shall take the liberty of saying, and we do it.

of contradiction or ex-
 hat no one fundamental
 of Protestantism is thus
 d for and thus denied.
 ook a moment at a sub-
 ich has given rise to so
 oundless clamor. What
 first principles of Pro-
 n? We have always sup-
 at justification by faith
 s, by way of eminence,
 principle of the early
 s. Another important
 was this; that before
 ion men are totally des-
 holiness, and can do
 which is acceptable in
 of God. Other princi-
 e the doctrines of pre-
 n, election, conversion
 irt of God, new obedi-
 l perseverance. Which
 doctrines is contended
 ie liberal party in this
 or denied by the ortho-
 it let us look at another
 principles. Protestants
 orfully held, that the
 s are the only and suffi-
 s of faith and practice;
 ish traditions are of no
 ; and that the decisions
 ils are not infallible.
 orthodox in this coun-
 denied either of these
 s? If they have, it is
 s. Perhaps the ortho-
 been unwilling to put
 ures into the hands of
 mon people, in their
 ounge? If so, let the
 be proved. Let the
 ividuals be named; and
 eartily join in their con-
 n. But it will be said,
 that the orthodox have
 or creeds; in other
 ey express, by a short
 , the principal doc-
 hich they believe the

Scriptures to contain. This is
 true; and it is precisely what *all*
the Protestant churches have uni-
formly done, in perfect consist-
 ency with every principle of the
 Reformation. Let us hear no
 more of this miserable cant about
 Protestantism. The complaint
 is absolutely without foundation.
 As well might it be said, that
 the Inquisition of Goa, having
 travelled across the Indian and
 Atlantic oceans, (palaces, cav-
 erns and all,) has seated itself on
 Beacon hill; and that father *Jo-*
sephus a Doloribus sits there, on
 his black marble throne, daily
 sentencing the "worthy confes-
 sors" of Unitarianism to his sub-
 terranean dungeons. The lib-
 eral party are not contending for
 the privilege of thinking for
 themselves. This has never been
 denied them in this country. But
 they *are* contending for the priv-
 ilege of thinking for themselves
 and the orthodox too; at least so
 far as to prescribe the manner,
 in which the orthodox shall re-
 gard them. While they muti-
 late the New Testament, and re-
 ject nearly all the fundamental
 doctrines of the Gospel; while
 they degrade the Savior to the
 condition of a fallible, peccable,
 and ignorant man;—they clamor-
 ously insist, that the orthodox
 should have just as good an opin-
 ion of them as they have of them-
 selves, and should acknowledge
 them to be candid, impartial,
 enlightened, pious Christians.
 This is requiring too much.
 While they demand the privi-
 lege of thinking and acting for
 themselves, let them accord the
 same privilege to others.

Mr. Belsham predicts, that the
 time will come when the truth,
 by which he means Unitarian-

ism, will burst forth, in this country, "in all her glory." Fired at the thought, he indulges in the following figurative language, with which the history concludes.

"The dull hollow rumbling at the bottom of the sea, which is scarcely noticed by the inattentive traveller who is gliding carelessly over the solid plate of ice which encrusts the surface, is, to the wary and experienced observer, a sure presage of the speedy and sudden explosion of the immense superincumbent mass, and of the restoration of the imprisoned waves to their native freedom, to the consternation and often to the utter destruction of those who refuse to listen to the friendly premonition."

This is a fair and generous warning. We have heard "the dull hollow rumbling at the bottom of the sea." We exhort the churches "to listen to the friendly premonition;" lest, when *the fountains of the great deep shall be broken up*, those who are careless and inattentive should be overwhelmed by "the imprisoned waves" to "their consternation and utter destruction!"

LXXVI. *A Discourse occasioned by the Proclamation of Peace between Great Britain and the United States of America. Preached on Lord's day, Feb. 26, 1815; and published by request. By THOMAS WILLIAMS, Minister of the Pacific Congregational Church and Society in Providence. Providence; H. Mann & Co. pp. 23.*

THIS Discourse is a very sensible discussion of an important subject. The text is Isa. ii, 4. *They shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall*

not lift up sword against nation; neither shall they be more.

The preacher illustrates his proposition: "Though it has existed in past ages, it shall not exist." In pursuance of his design, he considers the prevalence of war in past ages, how it appears, and how it shall cease; and shows the way it shall cease. The last of these heads is a very interesting part of the inquiry, how it is that wars shall hereafter cease, the preacher says it does not thus appear from any events that have taken place; but solely from what God has declared in his scriptures. The way, he says, the preacher supposes that peace will be established is described under these particulars; the publication of the truth through the whole world, the effusion of the Spirit on all nations. We must prove of these sentiments are deliberately of Christians ought to be constantly in view, and plans for doing good. It is not sufficient to say war is unjust, cruel, and politic, and ruinous. We have always known that understanding is enlarged; but, before the world is reformed, the heart must be changed.

We have no room for but cordially recommend this sermon to the perusal of all readers.

RELIGIOUS INTELLIGENCE.

TO THE SOUTH WEST-
PARTS OF THE UNITED
STATES.

*By Messrs. Mills and Smith,
continued from p. 233.*

arrived at Vincennes, on
the 1st of November. While
at that place, a subscrip-
tion paper was circulated, simi-
lar to the one circulated at St.

One hundred dollars
were soon subscribed. The
next was, that twice that
amount could soon be subscribed.
The subscribers appointed a sec-
retary, when they propos-
ed to adopt the constitution of a
society for the western
part of the Indiana Territory, or
the Wabash District. On

the 1st of November, we arriv-
ed at Albany, near Jeffer-
sonville, which is situated at the
mouth of the Ohio. While we re-
mained in the vicinity of the
city, subscription papers were
distributed to ascertain who
would aid the proposed Bible

society for the eastern part of
the Territory. These papers
were circulated in Jeffersonville,
Albany, and Charleston.
One hundred dollars were soon sub-
scribed, and a time was appoint-
ed for the meeting, when it was
determined that the constitution would
be adopted.

More than 700 dollars have
been subscribed, since we came

to the territories, to purchase
Bibles to give to the destitute.
There is no doubt that these
contributions will be very consid-
erably increased. But a few of
the people, disposed to favor the
cause, proposed by forming Bi-

XI.

ble Societies, have had an oppor-
tunity to subscribe. Papers will
be more generally circulated,
when the societies shall go into
operation. Some parts of the
Territories are settling very fast.
Many poor people are among
the number of those, who go
north of the Ohio. If those good
men in the Territories, who are
disposed to favor the promotion
of religion and morality, by the
general distribution of the Sa-
cred Scriptures among the des-
titute, continue to exert them-
selves, as we believe they will,
still resources cannot be collect-
ed probably by them, more than
sufficient to supply the yearly in-
creasing destitute part of their
population. From the best esti-
mate, we could make, with re-
spect to the proportionate num-
ber of destitute families in the
three Territories, we are led to
believe, that 10 or 12,000 Bibles
are necessary, in order to supply
each destitute family.

"You will readily perceive, Sir,
that living as most of the people
in the Territories do, 1,000 or
1,500 miles from any place,
where the Bible is printed, very
many of them must for a long
time remain destitute, unless
their necessities can be relieved,
at least in a considerable degree,
by the Managers of Bible Soci-
eties in the different States."

* Bibles which may be sent on to the Ter-
ritories for distribution, may, for the pres-
ent, be directed to the care of the following
gentlemen. In Indiana, to Thomas Posey,
the Governor of the Territory, Jefferson-
ville, or to Joel Scribner, New Albany.
In Illinois to Joseph M. Street, Shawanee-
town. In Missouri, to Stephen Hemp-
stead, St. Louis.

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From the 600 Bibles committed to our care by the Committee of the Massachusetts Bible Society, 75 were ordered to the care of certain gentlemen in the Indiana Territory; 50 to Shawanec-town, to be distributed in the Illinois Territory; and 50 to St. Louis, to the care of Stephen Hempstead. Do, Sir, intercede with the managers of Bible Societies in your vicinity to aid in supplying the destitute poor in the portion of our country already briefly described. The Territories present very interesting fields for missionary labor. It seems to us of infinite importance, that one missionary at least, be stationed in each of the Territories. The early part of December, we visited Lexington and Frankfort. Each of us at Frankfort had an opportunity of preaching to a number of the members of the Legislature, and presenting them with a view of the object of our mission.

"The 20th of December we returned to the Falls of the Ohio. We were detained at that place some time, waiting for a passage down the river to Natchez.

"January 5th. We left Louisville, and embarked on board a keel-boat, descending the river to Natchez. Thus far the Lord has prospered us, greatly prospered us. Dear Sir, pray for us, that God would still more abundantly succeed our feeble exertions to extend the kingdom of his Son; and may He grant that the dark valley of the Mississippi may soon be illuminated with the light of the everlasting Gospel. We lately received a letter from Mr. Hennen of New Orleans. He expressed his great satisfaction

that the French Testament on their way to that place remarked in his letter, that French people were frequently inquiring for them. He apprehend that any serious mission would be made to circulation from any quarter. Since we left Cincinnati, we have followed the plan contained in your letter, in presenting the object of our mission, where we had a convenient opportunity, and received donations to aid in defraying expenses. The result has been favorable. Near 300 dollars have been given to us for this purpose. We are descending the river, and expect to call at Shawanec town. We hope to arrive at Natchez by the close of the present month."

The next letter which the Committee received was from Lexington; which was dated at Lexington, Mississippi below New Orleans, Jan. 20, 1815, and addressed to the Rev. Dr. Worcester.

"In our letters directed to yourself bearing date 1st of September, and 7th of October last; and in one addressed to Mr. Evarts on the 12th of November we have detailed many of the most interesting events of our mission. And in these letters we have occasionally hinted at the importance of certain fields of missionary labor, in the portion of our country through which we have passed. We now beg to state, a little more at large, the observations we have made, and the thoughts that have occurred to us, on this interesting subject. We have already taken care to urge upon your notice

ice of your Society, a
ary circuit on the banks of
o, between Steubenville
rietta. We still think
ery important field, and
heartily rejoice to see it
d by a faithful laborer.
itate of Ohio, other cir-
erhaps of equal import-
ight be pointed out. But
s been already done by
hermerhorn. (See his
t View," &c.) This
lthough in many parts
bly destitute of the means
, is on the whole far bet-
olled both with establish-
chers and missionaries,
of the States or Terri-
est or south of it. With
ation of about 250,000;
ore than 50 Presbyterian
gregational ministers—
an average of one
r to 5000 inhabitants;
he State of Kentucky
one Presbyterian minis-
10,000 inhabitants: and
rth-western Territories
to every 20,000. Ohio
merging from the feeble,
state of infancy. Relig-
king deep root; and its
s are spreading from the
the lake. Charitable in-
s are formed and forming
us parts; such as Bible,
nd Moral Societies: and
utary influence is begin-
e felt. But in other por-
western country it is not
ropose, therefore, in this
ication to turn your at-
more particularly to
We begin with the Ter-
We have travelled
them—have seen the
sa of the land, and our
re affected our hearts.
e heard the cry, Come

over into Macedonia and help
us.

"Indiana, notwithstanding the
war, is peopling very fast. Its
settlements are bursting forth
on the right hand and on the
left. In 1810 there were
in this Territory 24,500 inhab-
itants;—now they are computed
by the Governor at 35,000 by
others at 40, and by some at
50,000. Its principal settlements
are on the Miami and White-
water,—on the Ohio (extending
in some places 20 miles back)
and on the Wabash and White
river. Many small neighbor-
hoods have received an addition
of from 20 to 40 families during
the last summer.

"When we entered this Terri-
tory there was but one Presby-
terian clergyman in it;—Mr.
Scott of Vincennes. He has
valiantly maintained his post
there, for six years past. He
has three places of preaching:
and although he has not been fa-
vored with an extensive revival;
yet his labors have been blest to
the edification of his congrega-
tions. His church consists of
about 70 members. Between the
forks of White river, there is also
a Presbyterian congregation; in
which there are about 30 com-
municants:—and we have lately
heard that a clergyman is now
settled among them. In the
State of Ohio we saw the Rev.
William Robinson. He inform-
ed us, that he expected soon to
remove to the Territory and es-
tablish himself at Madison on
the Ohio. It is probable, then,
that there are three Presbyteri-
an clergymen now in the Terri-
tory. But what are they for the
supply of so many thousands.
They are obliged to provide

principally for their own support, by keeping school through the week, or by manual labor. They have, therefore, very little time to itinerate. The settlements on the Miami and White-water, we did not visit; but were informed by missionaries, who have occasionally labored there, that they afford promising fields of usefulness. Probably congregations might be formed there. Places of preaching, where considerable numbers of people would assemble, might be established, with short intervals, from Lawrenceburgh, near the mouth of the Miami, to Jeffersonville, on the Falls of the Ohio. In the vicinity of the Falls, are two other flourishing little villages, Clarkstown and New Albany. It is of high importance that the standard of the truth should be immediately planted here;—for these places, or some of them, must soon become rich and populous towns. At Clarkstown, there is a small Presbyterian church. But it languishes for want of the bread and of the water of life. Leaving the river, and proceeding a little further west, we came to other flourishing settlements. Corydon is the present seat of government for the Territory. Salem, a country seat, has near it three other places where churches might be formed. These settlements are yet in their infancy. It is said, however, that they are able to support a minister. And yet there are people here who for five years past, have not seen the face of a Presbyterian clergyman. Their hearts have been grieved at the neglect of their brethren to send them any aid. While the Methodists have told

them sneeringly, you may still wait join our society, for you never will see a preacher of your own denomination here. Many have complied with this advice—but some have remained steadfast. When they saw us, they shed tears of joy. In that part of the Territory that lies on the Wabash, there are settlements both above and below Vincennes, that deserve the attention of missionary bodies, particularly those above, on Bussaron. An immense number of settlers have been crowding out on that frontier during the last season. We have now given a brief view of the principal settlements in the Indiana Territory. If one or two faithful missionaries could be sent into it, to travel through it, and search it out—to collect congregations and organize churches—who can tell how much good might be done? They might become the fathers of the churches there. Thousands would rise up hereafter and call them blessed.

"The Illinois Territory when the last census was taken, contained 12,000 inhabitants. Its present population may be about 15,000. The hostilities of the neighboring savages have prevented any very considerable increase. Until the last summer, titles of land could not be obtained in this Territory. But now Land Offices are opened—and some portions of the country are extremely fertile. It is probable, therefore, that settlers will now begin to flock in, especially if the war should soon terminate. The principal settlements in the Territory, at present, are situated on the Ohio, and the Wabash, and on the Mississippi, and the

kias. The eastern settlements are considerably extending 30 miles up the river, and 40 down the Ohio. We include the U. S. Saline, and a considerable number of men are employed in manufacturing salt, to the amount of bushels a week. Of this Shawaneetown is the seat of justice. It contains about 1500 inhabitants, situated on the Ohio, a few miles below the entrance of the river, and subject to be overflowed at high water. But it is continually deluged like other towns in the Territory, by a far worse flood of sin and iniquity. Yet even a faithful missionary might be extensively useful. The people heard us with fixed attention, when we addressed them. The western settlements in this Territory are separated from the eastern by a distance of 100 miles. They are a country highly interesting, and considered as missionary ground. The American Bottom is an extensive tract of alluvial land on the bank of the Mississippi, 80 miles in length, and 10 miles in breadth. This land is covered with a surprising and almost endless fertility. It is capable of supporting, and is now destined to receive an increasing population. The high prairies are also extremely fertile. Kaskaskias is the key of this country: and must hereafter become a place of great importance, although at present it does not greatly flourish. It contains between 80 and 100 families, two thirds French and one third Americans. The people of this Territory are very anxious to obtain

a Presbyterian clergyman. Gov. Edwards assured us, that a preacher of popular talents would receive a salary of \$1000, per annum, for preaching a part of the time, and instructing a small school. By giving another portion of his services to the people of St. Genevieve he might obtain an addition of 2 or 300 dollars. Six miles from Kaskaskias there is an Associate Reformed congregation of 40 families. Besides this we did not hear of a single organized society of any denomination in the county, nor of an individual Baptist or Methodist preacher. The situation of the two upper counties is in this respect somewhat different. Baptist and Methodist preachers are considerably numerous; and a majority of the heads of families, as we were informed by Gov. Edwards and others, are professors of religion. A Methodist minister told us that these professors were almost all of them educated Presbyterians. And they would have been so still, said he, had they not been neglected by their eastern brethren. Now they are Baptists and Methodists. How many of them could be restored to the Presbyterian connexion by a prudent and pious missionary, it is impossible to say. In all this territory there is not a single Presbyterian preacher. And that is not all: when we arrived there we learnt that very considerable districts had never before seen one. Already have the interests of orthodoxy and of vital godliness suffered an irretrievable loss. And they must suffer more and more, until missionaries are employed and sent

to erect the standard of the truth, and establish the institutions of the Gospel.

"The Missouri Territory is fast rising into importance and is well worthy the attention of missionary societies. In 1810 it contained little more than 20,000 souls. At present we have reason to believe, from information obtained from Gov. Clark, that this Territory has a population little short of 30,000. It has never been explored, as we could learn, by any person having its religious state and interests in view. Our remarks, therefore, except with respect to those parts visited by us, cannot be very particular. In St. Louis and its neighborhood the call is extremely urgent for a clergyman. It contains about 2,000 inhabitants;—one third perhaps are Americans, the remainder French Catholics. The American families are many of them genteel and well informed; but very few of them religious. Yet they appear to be thoroughly convinced, by their own experience, of the indispensable necessity of religion to the welfare of society. When we told them that a missionary had been appointed to that station by the Connecticut Missionary Society, they received the information with joy. And they are anxiously expecting his arrival. The most respectable people in town assured us, that a young man of talents, piety, and *liberality* of mind, would receive an abundant support; 12 or 1400 dollars a year might be relied on by such a man; if he would teach a school and preach but a part of his time. The remainder might be devoted to the neighboring settlements. When we consider

the present situation of St. Louis and the high probability that it will become a flourishing commercial town; we cannot but earnestly desire, that the person already appointed, or some other suitable one, may speedily be sent to occupy this important post. Situated just below the confluence of the Illinois, the Mississippi and the Missouri, no place in the Western country, New Orleans excepted, has greater natural advantages. No place, therefore, has higher importance, considered as a missionary station. Next to St. Louis in point of importance, is St. Genevieve. It lies one mile from the Mississippi, including New Bourbon about two miles distant; it has a population of 1800. There are about 25 American families; the remainder French. A missionary visiting this place occasionally would be well received and would obtain a considerable part of his support. While a person acting in the double capacity of preacher and instructor of the Academy in that place, would receive a salary of \$1000 per annum. Respecting the religious state of the other towns and villages in the Territory, we have no definite information. It should speedily be inquired into by a missionary on the ground. There are also many American settlements throughout the country, that require to be sought out, and to have congregations organized where they are capable of it. Among which are the following: The settlements in the neighborhood of the lead mines are very considerable. At Mine a Burton (40 miles west from St. Genevieve) there is a village of

ilies. When the people of that place heard that we were in the Territory, so anxious were they to obtain a Presbyterian minister, that they circulated a petition and immediately procured signatures to the amount of one hundred for a missionary who would visit that place occasionally. Mr. Smith, originally from New England, sent us a pressing invitation to come and preach there. It was impracticable, and our hopes were for the present disappointed. These settlements are certainly interesting from a missionary point of view. The annual produce of the mines, since 1840, was 1,525,000 dollars of lead. The number of men employed in digging, smelting, &c. is at present very small and will doubtless increase with rapidity. On the Saline, there is from St. Genevieve is an American settlement of about thirty families; some are Presbyter-

At the Bois Brule bottom, on the Mississippi 15 miles from St. Genevieve, are about twenty American families. There is also a settlement on the Arkansas, and a large one of 150 or more families on the St. Francis. From the North West from this very considerable settlements are scattered up the Mississippi, the Missouri, and the tributary streams for near a hundred miles. When we were in the Territory we could not find that any Presbyterian minister had ever before preached there, yet most of its settlements are frequently visited by Baptist and Methodist preachers. There was even a man of the English sect of *Christians* preaching and distributing

*The sect of Elias Smith.

books in this and the adjacent Territory.

"In addition to the above detailed account of these Territories, we have a few general remarks to offer, applicable to them all. The character of the settlers is such as to render it peculiarly important that missionaries should early be sent among them. Indeed, they can hardly be said to have a character; assembled as they are from every State in the Union, and originally from almost every nation in Europe. The majority, although by no means regardless of religion, have not yet embraced any fixed principles or sentiments respecting it. They are ready to receive any impressions which a public speaker may attempt to make. Hence every species of heretics in the country flock to the new settlements. Hence also the Baptist and Methodist denominations are exerting themselves to gain a footing in the Territories. If we do not come forward and occupy this promising field of usefulness, they will. Indeed they have already taken the precedence. Some portions of this country are pretty thoroughly supplied with their preachers. Why, then, it may be asked, should we not leave it wholly to them? We answer, the field is large enough for us all. Many of their preachers are exceedingly illiterate. And this circumstance, if some of the most respectable inhabitants may be credited, has been a very great injury to the cause of Christ in many places. Besides, there are many Presbyterian brethren, scattered throughout almost every settlement. And

to supply them with the stated means of grace, so far as we are able, is a sacred duty incumbent upon us. We have already mentioned a number of places, in which an earnest desire was manifested to have missionaries sent among them. This was not the desire of a few individual Presbyterians merely; but of many of the officers in the civil government of the Territories, and of some of the most respectable citizens of various denominations. The three Governors and a number of the judges, in the respective Territories, expressed to us their feelings upon this subject. Gov. Edwards of Illinois has been for some time endeavoring to obtain a Presbyterian preacher there;—and Gov. Posey of Indiana proposed himself to write to some missionary Society to obtain one for his neighborhood. To be supported by the countenance and patronage of such men would be a vast advantage to a preacher. Are not the fields then white already to the harvest? Would that all Christians at the East would lift up their eyes and behold. Could they but see what we have seen—thousands ready to perish, their eye-lids fast closed in spiritual slumber, and no one to awake them—Could they but see the sons and daughters of Jerusalem weeping for themselves and for their children;—surely missionaries would no longer be wanting, nor funds for their support.

“If missionaries could by any means be sent into these Territories there are various other ways in which they could be extensively useful, besides their

ordinary labors, in preaching and administering the Sacraments of the Gospel. The Territory is almost wholly new. Many institutions that are to the benefit of Society, and the advancement of religion, are not yet established. Much might be done by exerting influence in favor of the education of the Indian. An inhabitant of the Territories can have no adequate conception of the want of religion in this country. It is perfectly common to find men of considerable property, whose children cannot read a word. Much good also be done by a mission promoting the establishment and success of Bible Societies and of other moral and religious institutions. In former communications, we made you, in some measure acquainted with the dread influence of the *written*, as *preached* word of God prevails in this country. We have also laid before you a count of our exertions and success in promoting the establishment of associations, and the distribution of the Bible. Should these associations be organized, still they want some fostering hand to sustain and render them efficient. Otherwise many years may pass away before the sacred will be found in every heart. The success with which we were favored, altogether surpassing our most sanguine expectations, proves that the consequences might be expected from vigorous and persevering exertions in promoting this grand object. Such missionaries should be well supplied

and religious Tracts for
distribution. Un-
likely they would be so by
as in the Atlantic States.
way their usefulness
be extended far beyond
are of their personal ex-

- We are confident, that
present mission is rendered
re. useful than it would
be, by the Bibles and
with which we are fur-

Our Bibles are of course
al. Our Tracts (chiefly
collection published by
England Tract Socie-
s been received and read
agerness. They have
ended from house to
and have been approved,
we can learn, by all de-
clions. Such publications
scarce in this country,
attention is secured to them
powerful principle—the
poverty. Sectarian jeal-
and even political preju-
against New England have
ed the circulation and
of our Tracts. *Can any
come out of Nazareth?*
see.

haps, dear Sir, we have al-
lapped beyond our prop-
s. Our appropriate busi-
to collect information,
facts; not to draw con-
nor attempt to direct
ers in the ministry, and
ary bodies, with respect
duty. But we must ask
indulgence a little farther.
view we have now
the three Territories, it
sent, that at least one
ary to each of them is in-
ably requisite. If one or
re could by any means be
there would be some
advantages in the fol-

lowing distribution of them.
The settlements in Indiana lie
principally on the Eastern and
on the Western sides of the
Territory. A wilderness of
about 100 miles intervenes.
The same is the case in Illinois.
The Eastern settlements in In-
diana are sufficiently extensive
to require the whole time of a
missionary. While the Western
settlements of this Territory
and the Eastern of Illinois, that
is the country on both sides of
the Wabash, might for the
present be supplied by the
same preacher. The other por-
tions of Illinois on the bank of
the Mississippi, seem to demand
a distinct laborer. And the Mis-
souri Territory should have one,
if not two more. Considering
the importance of St. Louis, it
seems highly desirable, that one
faithful man should be posted
there, to labor in that place and
its immediate vicinity; while
another might be advantageously
employed at St Genevieve,
the Mines, and other settler-
ments in the Territory. It seems
desirable that missionaries in
this country should pay particu-
lar attention to the towns and
villages. They are much more
destitute of religious privileges
than the back settlements. The
illiterate Baptist and Methodist
preachers of this country find
but little encouragement to visit
them. The inhabitants of the
towns having been long freed
from the restraints of religion,
have become much more vitiated
in their morals, than those of
the country. The character of
Shawaneetown we have mention-
ed, not as in this respect singu-
lar; but as a specimen of almost
all of them. Yet in these places

there are many friends of good order and religion, who would hold up the hands of a respectable and pious minister. In these places we behold the germs of future cities. The village, that now contains nothing but wretched cabins, will soon become the dwelling place of thousands. And those thousands may all be favorably affected by the early establishment of religious institutions there. And now, dear Sir, we commend into the hands of your Society their brethren in the west. We have done what we could for them. We have endeavored to represent their wretched condition. We have conveyed to your ears their earnest cries for aid. And surely, if there be any bowels and mercies, their cries will not be heard in vain. It is not the voice of strangers and foreigners. They are members of the same civil community with us. Many of them are fellow citizens with the saints and of the household of God. Some once enjoyed with delight the Sabbaths, and sermons, and sacraments of New England. And their hearts still retain the relish. Their eyes are constantly looking towards the East. Their prayers ascend daily, that God would incline the hearts of their brethren to remember them, and send them one to break to them the bread of life. But the answer of their prayers is long deferred; and their heart often sickens within them. By sending us among them, you have shown that they are not indeed forgotten, and have inspired them with a cheering hope. Shall that hope be grievously disappointed?

"Yours with affection and respect,
SAMUEL J. MILLS,
DANIEL SMITH.

"P. S. Natchez, Feb. 11. My dear Sir, we arrived here on the 6th inst. in good health and spirits. The Lord is pleased to deal very graciously with us. We were for some time apprehensive, that the disturbed state of this country might embarrass us, in attending to the duties of our mission. But General Jackson has defeated and repulsed the British. They are still, however, hovering about the coast, and seem to meditate another attack—at what point is altogether uncertain. But we hope we shall be permitted to attend to the business of our Master's kingdom without molestation. On our arrival, we found the French Testaments consigned to this place had not been received. Brother Mills therefore proceeded immediately to New Orleans, to learn if any had arrived there, that we might commence the distribution of them. May the Lord prepare the hearts of the French to receive them."

The last intelligence received from these missionaries is contained in a letter from Mr. Smith, dated at sea, off Charleston, (S. C.) May 2, 1815, and addressed to Mr. Evarts.

"Our last communication, addressed to Dr. Worcester, was forwarded from Natchez, in February last. Since that time, Mr. Mills and myself have been but very little together; and have been so occupied, that we have found it impossible to continue

you a detailed account of
of the country through
re have passed, and of
rtions in promoting the
objects of our mission.
count will be resumed as
we meet again, and find
leisure for the purpose.
ent I must beg you to
hasty sketch of some of
interesting occurrences.
our arrival at Natchez,
e a little perplexed on
that the boxes of French
ents, directed to that
ad not arrived. This in-
Mr. Mills to go directly
New Orleans to ascer-
ether any had reached
I tarried a month in the
ippi Territory, endeavor-
strengthen the hands of
e Society there; and col-
information respecting
gious state of that coun-
his Territory affords a
eresting field of mission-
or. With a population
t 45,000, it has only four
erian clergymen. The
Natchez is perhaps as
at a station for a mission-
any in the western or
country. The inhabi-
re lately erected a very
ble Presbyterian church.
request of the Trustees,
med the dedicatory ser-
But in erecting the
the Trustees have ex-
their resources. There
to fear it will stand un-
k; or perhaps, that it will
ted from its original de-
fall into the hands of
friendly to the truth.
usteesa proposed to ad-
ur society on the sub-
to request you to send
missionary. They said
uld become responsible

for his salary; and if he was a
man of popular talents and of
piety, they presumed he would
be immediately settled. A suit-
able person sent to this place,
would supply this church, would
promote the interests of the
Bible Society, which now lan-
guishes for want of such a patron,
would become a bond of union
to the scattered Presbyterian
churches and ministers in the
Territory, and would probably
be the means of bringing in
many more missionaries and
ministers.

"When brother Mills reached
New Orleans, he found 3,000 of
the French Testaments there.
The distribution was immedi-
ately commenced. The Lord
has wonderfully smiled on this
business. No sooner was it
known that the Testaments were
on hand for distribution, than the
French began to flock in to re-
ceive them. The information
circulated with rapidity. In a
few days crowds of several hun-
dreds presented themselves be-
fore the gentleman's door, who
had the immediate agency of the
distribution. This gentleman
was Alfred Hennen, Esq. of
New Orleans; who deserves the
thanks of Bible Societies, and of
the French, for his faithful atten-
tion to this interesting business.
He had more applications than he
could possibly attend to; and he
was obliged to send away many
from day to day unsatisfied. But
they returned again, and were lit-
erally "clamorous for the Bible."
In one week more than a thousand
copies were distributed. In three
or four weeks more than two
thousand had been given out in
the city, and suitable persons
had been inquired out to super-
intend the distribution of those

destined for the different settlements in the country. Often in the progress of our mission, have we had occasion to exclaim, Surely the hearts of men are in the Lord's hands. The principal priest in New Orleans, Father Antonio, decidedly favors the circulation of the Testament. The administrator of the Bishoprick, Du Bourg, although he approved of the plan, and of the version proposed to be circulated, when brothers Mills and Schermerhorn formerly consulted him on the subject, now refuses to countenance the distribution; on the ground that this is a Protestant version, and that he was not formerly acquainted with it. Yet he says he does not oppose the measure, and would prefer that this version should be circulated rather than none. The moral and religious state of New Orleans remains extremely deplorable. Profaneness, Sabbath-breaking, and vice of every description, prevail to a fearful extent.

"When our business in that city was finished, Mr. Mills and myself began to think of returning to our native land. And as the passage by sea was then open, we thought we should prefer that, to a tedious journey through the wilderness to Georgia. But no opportunity presented immediately of going either to Charleston or Savannah. We were unwilling to relinquish the idea of visiting those places; and therefore waited a little to obtain a passage. Mr. Mills went to the Attucapas country, for a few days, where there were Testaments to be distributed. While he was gone, a vessel sailed for Charleston. I embraced the opportunity

as there would probably be no other; and am now, after a long and somewhat dangerous passage, within a few miles of that port."

REVIVAL OF RELIGION IN PRINCETON COLLEGE.

THE following account of a glorious revival of religion in one of our seminaries of learning will be very gratifying to the Christian reader. We have the pleasure to announce, that a similar work of grace has been commenced at Dartmouth College. The last intelligence which has been received by us stated, that there were twenty hopeful converts, and that religious concern was general in the College. Let the pious throughout our country pray earnestly for all our Colleges and schools.

A REPORT TO THE TRUSTEES OF THE COLLEGE OF NEW JERSEY, RELATIVE TO A REVIVAL OF RELIGION AMONG THE STUDENTS OF SAID COLLEGE OF THE WINTER AND SPRING OF THE YEAR 1815. WITH AN APPENDIX. BY ASHESBURN GREEN, D. D. L. L. D. PRESIDENT OF THE COLLEGE. PUBLISHED BY ORDER OF THE BOARD OF TRUSTEES.

On this subject I have thought it my duty to make a correct, though it must be a very summary, statement to the board both because the subject is important and interesting in itself, and because imperfect and erroneous accounts respecting it had been circulated.

For nearly a year past—that is, since the commencement of the last autumn session—a very large proportion of the students have attended on all the religious exercises and instructions of the college with more than ordinary seriousness; and the minds of some of them, as now appears, were ripening, through this whole period, for what has since taken place. There was nothing more apparent, however, for six weeks after the commencement of the present session,* than an increase of this serious attention to the

* The winter session of the college commences six weeks after the last Wednesday of September, and continues till the first Thursday after the second Tuesday of April. The summer session commences four weeks after the last mentioned period, and continues till the last Wednesday of September, which is the day of the annual commencement.

ing of college; an increase both
gree of seriousness, and of tho
f those in whom it was visible.
ligious service, both on secular
on the Sabbath, was attended
sanity which was sensible and
a. In this manner the revival
ed, or rather became apparent,
bad week of January, without
al occurrence in providence;—
ny alarming event, without any
ary preaching, without any
struction, or other means that
supposed peculiarly adapted to
he mind. The divine influence
descend like the silent dew of
and in about four weeks there
few individuals in the college
who were not deeply impressed
of the importance of spiritual
al things. There was scarcely a
shape not one—which was not a
arrest secret devotion. For a
appeared as if the whole of our
as pressing into the kingdom of
that at length the inquiry, in re-
m, was, not who was engaged
igion? but who was not!—After
of things had continued, without
lation, for about two months, it
manifest that a change was taking
some were becoming confirmed
opes and habits of evangelical
me were yet serious, thoughtful
sful, though perhaps not in so
gree, or at least not so apparent-
as they had been; while some
ily losing the impressions which
lately felt. And such has con-
the state of this interesting
in the time of making this report.
it is, that there are somewhat
in forty students, in regard to
as the time elapsed will per-
judge, favorable hopes may be
ed that they have been made
of renewing grace. Perhaps
a twelve or fifteen more, who
such promising impressions of
as to authorize a hope that the
regard to most of them, may be
l. And nearly the whole of the
r show a great readiness to at-
all the social exercises of religion;
on those which are stated and
y, but those which are occasional,
attendance on which is entirely
f. Thus, of the students who are
the college, a majority* may be
as hopefully pious; and a large
of the residue appear to pos-

whole number of students in the
f the college is one hundred and
whom twelve were professors of
when the revival began.

sess much tenderness of conscience, and
show a very desirable regard to religious
duties and obligations.

It has already been intimated that this
revival of religion commenced without
noise, and without any other means than
those which had been a considerable time
in use. But having thought it my duty
to converse with my pupils, as often as
they requested it, at the time when their
minds were filled with anxious fears and
inquiries; and also to examine them indi-
vidually and carefully, since hope has, in
some measure, succeeded to fear; I have
had a favorable opportunity to inquire,
and have attentively inquired, after the
instrumental causes of this revival, as in-
dicated by the views and feelings of the
parties concerned. Four such causes ap-
pear to have had a manifest agency—

1. And chiefly, the study of the Holy
Scriptures,* accompanied with comments
on the portion read, and a practical appli-
cation of the leading truths contained in it.
God has remarkably honored and blessed
his own word. Strange as it may seem,
this study of the Bible has always been a
favorite one among the youth of the col-
lege, not excepting the most gay and dis-
sipated. Pains have, indeed, been taken
to render it interesting; but the degree in
which it has been so, has been truly sur-
prising. And, under the divine blessing,
it has served to enlighten and instruct the
youth in their duty; it has rendered their
minds solemn and tender, beyond what
they were themselves aware of at the
time; it has given them a deep reverence
for the truths of divine revelation;† it has
qualified them to hear preaching with ad-

* For more than two years, the Holy
Scriptures had been made the subject of
as regular study and examination as the
classics, the mathematics, or philosophy.
The afternoon of the Lord's day was ap-
propriated uniformly to the recitation of
a certain number of the students, taken
promiscuously (for all were required to
be prepared) on five chapters of the
Bible, assigned to them the preceding
week. The recitation was always ac-
companied with expositions, critical re-
marks, and a practical application. The
exercise was concluded with prayer and
singing, and was considered as the after-
noon religious service of the college. In
the morning, public worship, in the usual
form, was celebrated.

† In the month of February 1813, a
Bible Society was instituted in the col-
lege, composed of the literary and theo-
logical students indiscriminate'y. It has
been very active in distributing Bibles
gratuitously, especially to the soldiers
and sailors of our country.

vantage; and at length revealed truth, has, we trust, been powerfully and effectually applied to their consciences, by the Spirit by whom it was endued.

2. The circumstances in which the students have lately attended on public worship have been peculiarly favorable to their religious improvement. They have worshipped, in consequence of the burning of the church in this place, in the prayer hall of the college, for more than two years past. For about eighteen months they have worshipped separately from the people of the town; and have, with the theological students, who joined them partially at first, and generally of late, formed an audience or congregation by themselves. This has given an opportunity, which has been carefully improved, to choose such subjects and adapt such a manner, in preaching to them, as appeared best calculated to arrest their attention. Appropriate addresses have frequently been made, and the service has in all respects been conducted with a special view to their advantage and religious edification. In these circumstances, they have felt an unusual interest in the solemnities of the sanctuary—they have felt that they were the parties directly and particularly concerned in these solemnities, and the good effects of this sentiment have been incalculably great, and were very apparent before the revival was visible. In a word, this mode of conducting public worship must be considered as having been a powerful instrumental cause, both in producing an awakened attention to religion at first, and in cherishing it through the whole of its progress.

3. The effect of moral discipline has been manifestly favorable to this revival. This discipline, vigorously and vigilantly maintained, has preserved the youth, generally, from those practices, habits and vicious indulgences, which counteract, dissipate, and destroy all serious and religious impressions. It has had an influence in preventing that hardness of heart and insensibility of conscience, which are the natural and usual effects of unrestrained vice. It has formed a practical testimony against the moral viciousness of several things which youth are apt to consider, if not as entirely innocent, yet as evidences of manliness and spirit. After many efforts to resist these effects of discipline, by the least virtuous part of the college, the attempt was seen to be vain, and it was clearly perceived that the effects mentioned were sensibly felt by the great mass of the students, before the revival. It was also very noticeable that the revival made its appearance with an act of discipline. A student (one of three dismissed at the same time) was almost im-

mediately seized with a remorse and anguish of mind very affecting—he has since happily pious. But before this was known in the college marks which were made when the mission of the three students announced, seemed to produce effect on a number, and during feelings and exercises which to this degree, long existed in it no longer be concealed.—Not long since, an advertisement, given was remarkably blessed to the concerned.

4. The few pious young members of college before were happily instrumental to it. They had, for more than earnestly engaged in prayer. When they perceived the great increasing seriousness which had taken place, several of them made an attempt to speak, privately and tenderly to particular friends and acquaintances on the subject of religion. And who was, in almost every instance well received, but those who were conversed became immediately engaged in those exercises in hopes, have issued in general public profession of religion, of the students who had been while thoughtful, had also, of much influence, apparently, inducing and deepening in many others.

The special means made use of to promote and cherish this revival, circumstances already mentioned the following—A short address on the subject of religion was made, on every Saturday evening, on the Lord's day subjects were selected suited to the state of the college—in the we are deeply indebted to the liberal professors, who have conducted the morning service. A reference was often made to the attention which had been given by the students, to the remarks accompanied their Bible reading weekly lecture, intended for exclusively, was given by myself Tuesday evening. A social gathering was held, on every Friday, which one of the Theological professors commonly made an address; prayer meeting (as the students was, every evening held on their own selves, at which a large proportion of the whole college attended. In more select associations for the purpose of forming. The individual minds were anxious and laboring.

also be fully manifested it, carefully examined and prayed with in private—in this service I am to acknowledge the assistance received from the professors of the seminary, from their pupils, and from the pious students of the college. Finally, writings of approved character, on doctrinal and practical religion, were pointed out and recommended to the perusal of the students, and a short system of questions and counsel, which I herewith submit, was drawn up by myself, for the use of those who began to cherish the hope that they had entered on a life of practical piety.

Having thus mentioned the chief instrumental causes of this revival, and the means used to cherish it, to guard it, and to direct it, I shall conclude my report on this subject with a few short remarks, offered with a view to give a correct apprehension of its nature and character.

1. It has been, so far as I am able to judge, remarkably free from extravagance and enthusiasm. I know of nothing, in regard to this revival, that I think would be called extravagant or enthusiastic, by any one who really believes in the great doctrines of the Protestant reformation. Particular pains were early taken to guard against the evil here contemplated; and, by the divine blessing, they have been made so successful, that I am not acquainted with a single incident or occurrence, indicative of intemperate feeling or conduct, that we are called to regret.

2. There has been no sectarian spirit accompanying or mingling with this revival. There are students in the college belonging to four or five different denominations of Christians. At first, there appeared to be some apprehension in the minds of those who were not presbyterians, lest they should be drawn into a union with this denomination, if they yielded to the sentiments and feelings which began to be prevalent. But I told them, in the first address that I made to them on a Tuesday evening, that it was my fixed purpose to inculcate no doctrine or tenet, that was not found in all the public orthodox creeds of protestant Christianity—that I was indeed earnestly desirous that they should all become real practical Christians, but that I had no wish to make a single proselyte. This, I believe, removed every apprehension—and the intimation then given has been steadily regarded. Not a single thing has been said by myself, nor, I am persuaded, by the Theological professors who have preached to them, that has had any intentional tendency toward proselytism. On the contrary, every thing has been general. The great catholic doc-

trines of the Gospel have been exclusively inculcated. It is believed that there is not an individual of the college who would, if questioned, complain that he has, in any instance, felt himself pressed with opinions which interfered with his educational creed.

3. There has been no neglect of study. A report was circulated that study was laid aside in the college to attend to religion. Nothing could be more false. Study has probably never been pursued with more diligence and success. Our pupils were informed, that if at any particular recitation, an individual should find that his mind had been so exercised as not to permit him to get his lesson, he should, on application to the teacher, be specially excused; and this indulgence has been frequently asked and granted. But not a single recitation of a class has been omitted; and every individual lesson or recitation, incidentally omitted, has been strictly required to be made up for the quarterly and semi-annual examinations. It was early and earnestly inculcated on the youth of the college, that not only did Christian duty require as regular an attention as possible to all the lawful concerns of life, but that their minds would act more vigorously and more correctly on religious subjects, and in religious duties, if a suitable portion of their time should be diligently employed in their proper studies.

4. There have been no compulsory exercises. Every thing, beyond the stated religious instructions and duties of the college in ordinary times, has been perfectly voluntary; unless the short address on Saturday evening after prayers, may be considered as a slight exception. No one has suffered either censure or reproach, who chose to be absent from any religious exercise or engagement which had its origin in this revival.

Such, gentlemen, is the statement which I have judged it proper to make to you, in regard to a work which, in its salutary efficiency, has been all of God; and the whole praise of which is to be ascribed, most unfeignedly, to Him alone.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 3, 1815. From the Rev. Mr. Skilton's Society in Foxborough, (Mass.) a contribution on the national thanksgiving.

1. From the Female Foreign

Carried forward \$15 25

Brought forward	\$16 25
Mission Society in New London, by Mrs. Charlotte Wolcott, the Treasurer,	54 00
8. From the following individuals and Societies, by Mr. T. Dwight, jun. viz.	
From Mrs. Sarah _____ of Derby,	\$1 00
— a lady in New Haven,	10 00
— the Cent Society in Woodbridge, for 1813,	3 00
— do. for 1814,	3 00
— two ladies in Woodbridge, for the translations,	1 50
— an aged widow in Bridgeport, by the Rev. Mr. Waterman,*	5 00
— the Female Charitable Society in Great Barrington, by Mrs. Hannah Whiting, the President,	97 50—51 10
9. From a young lady in Roylston, by the Rev. Joseph Lee, for the translations,	1 00
10. From a friend in Amherst, (Mass.) by Mr. S. T. Armstrong, for the translations,	10 00
11. From a female friend to missions in Braintree, by the Rev. R. S. Storrs,	\$10 00
From the Female Religious Society in Braintree, by Mr. Storrs,	25 50—36 60
From a young lady by mail,†	20 00
12. From a poor man by mail,†	2 00
13. From the Foreign Mission Society of Portland and the Vicinity, by Mr. Levi Cutter, the Treasurer,	\$100 00
Part of a contribution for religious purposes, in the Rev. Mr. Payson's So-	
Carried forward	\$100 00\$100 95

* This donation was accompanied by a note from which the following sentences are extracted. "From an aged woman of the church at Bridgeport, though but a young friend of the Gospel of Christ. I desire the small sum enclosed may be the means of procuring one prayer or one sermon among the poor heathen. God can bless the widow's mite. I have a willing heart; and pray that I may not spend my money for that which is not bread and I hope to do more another year, if the Lord will. My daily prayer is, that the work may go on, and that all the elect may be brought into Christ's militant church speedily."

† The notes to these donations are necessarily omitted for want of room.

Brought forward	\$100 00\$100 95
ety, on the national thanksgiving,	33 00—133 95
18. From A. B. of Westborough by Mr. S. T. Armstrong,	
19. From the Hon. John Langdon, Esq. of Portsmouth, by Mr. Daniel Poor,	\$100 00
A contribution in the north meeting house in Portsmouth, after a missionary sermon,	36 00—169 95
20. From Mrs. Williston, wife of Dea. Gad Williston, given on her death-bed, by the Rev. Miah Stone, of Brookfield, (Mass.)	5
21. From the Aiding Foreign Mission Society of Plympton and its vicinity, by the Rev. Miah Dexter, the Treasurer,	\$1
22. From the following Societies, by Mr. Henry Hudson, of Hartford, viz.	
Monies received by Mr. P. W. Gallaudet, Treasurer of the North Association of Hartford County,	\$95 75
From the Auxiliary Foreign Mission Society of Tolland county, by Jonathan Barnes, Esq. the Treasurer,	90 00—185 75
24. From the Rev. Dr. Woolworth, (L. I.) avails of sermons of the Rev. H. Daggett,	\$6 00
From young ladies in Montville, (Conn.) by Miss S. H. Raymond, remitted by Gen. Huntington,	90 50—276 25
	\$276

NOTICE.

It is desirable that the Missionaries, who are expected to sail towards the West next month, should be able to carry with them a respectable library, especially the departments of Theology and Sacred Literature. Donations of books will be received with peculiar thankfulness; particularly of such books as are at present difficult to be procured. Any which would be useful in a general way will be gladly accepted.

Buxtorf's Hebrew Concordance has been presented to the mission by the Rev. Mr. Bates of Dedham.

Donations of books may be left with the Rev. Dr. Spring, Newburyport, the Rev. Dr. Worcester, Salem, and at Mr. Strong's book-store, Boston.

We are obliged to omit literary notices, and many other articles,

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RELIGIOUS COMMUNICATIONS.

CHRISTIAN CONFLICTS.

illustration of the prospect, no instance from Scripture, preferable to that of the apostle Paul, which he has in 2 Cor. xii, 2, 3, 4, 7, 8, 9. *a man in Christ, above years ago, (whether in, or out of the body, I tell: God knoweth;) how was caught up into paradise and heard unspeakable things which it is not lawful for me to utter. And, lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this I besought the Lord thrice, that it might depart from me. He said unto me, My grace is sufficient for thee.* Upon this remark, this wonderful transport, and of the apostle was so filled with the objects, which presented themselves, that he could not determine his situation. Whether he was in the body or out of the body, he could not tell. In this rapture, he said things which it was not

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lawful for a man to utter; which words were insufficient accurately to express, or which were not proper to be disclosed to human minds in their present state of darkness and infirmity.

2. This wonderful transport was succeeded by a severe and distressing conflict.

There was given a thorn in the flesh, the messenger of Satan to buffet him. What this thorn in the flesh was, it is unnecessary to inquire. It is sufficient, that it produced the effect. It mortified and humbled him. It taught him his infirmity and dependence.

3. The method adopted by the apostle to obtain relief from his agitation and distress. He applied himself to importunate prayer, and not obtaining immediate relief, he renewed his request. *For this I besought the Lord thrice, that it might depart from me.*

4. The answer which the apostle received. It was not immediate relief. The messenger of Satan would continue to buffet him. But he was promised support. *My grace is sufficient for thee.* This implied,

that he should be sustained in the conflict, and conducted through it.

From these remarks, which contain the prominent subjects of the relation, it is proposed to make some observations on the trials and conflicts peculiar to saints.

1. Trials are necessary for their spiritual improvement. When the subjects of divine grace are first translated from the *power of darkness* into the *kingdom of God's dear Son*, new objects present themselves, new prospects open, new sensations are realized, and, in many instances, the subjects of the happy change rejoice with joy unspeakable. Like the Israelites, they now forsake the spiritual Egypt with a high hand. Able and equipped for the war, they propose to proceed directly and take possession of the promised land. Yet are they sanctified but in part. Their conceptions of the remaining corruptions of their own hearts, the deceitfulness of sin, and the depths of Satan, are very superficial and imperfect. But the knowledge of these is peculiarly necessary to qualify them to walk with God in faith, holiness, and the comfort of the Holy Ghost, and to participate in the purity and felicity of heavenly enjoyments. The knowledge of those subjects, is not derived from speculation, nor information. It can be possessed only by personal experience.

2. That saints may possess this experience, they must be placed in divers situations. They must be conducted through scenes of prosperity and adversity. They must have

their elevations and depressions;—their light and darkness, hopes and fears, joys and sorrows.

3. Different situations afford opportunity for different temptations and temptations. Affluence poses to atheism and infidelity. Hence Agur prayed, *Neither poverty, nor riches, I be full and deny thee*. Prosperity induces self-complacency, voluptuousness, and indolence with temporal enjoyments. Hence the psalmist confessed, *In my prosperity I said, I never be moved*. When a man had goods laid up for many years, he said to his soul, *thine ease*; and the apostle directed his son Timothy, *to them that are rich not to be puffed up with uncertain riches*. Poverty poses to jealousy, envy, and sordid vices. Hence Agur prayed, *Lest I be poor and steal, or take the name of my God in vain*. Adversity leads to discontent, murmurs, and impatience. Temporal prosperity and earthly frames are made the occasion of sinful vanity, and pride, extinguished privileges and immunities. When the apostle was caught up to the third heaven, he was in extreme danger of being exalted above measure. Spiritual desertions prepare the way to dejection and despondence. Hence the psalmist claimed, *Why art thou cast down, O my soul?*

4. Every saint has some dominant corrupt passion, which may be appropriately termed *the sin*. This is the sin, which easily besets him. Some constitutionally proud and contentious; some ambitious; some covetous; some uncharitable;

te; others envious and ; and in some there complication of these ces of the heart. The situations, in which placed, give opportunity of corrupt es, according to their ind. To all these, however, grace, opposes itself. In the agonizing conflict, the flesh lusting against the spirit against the flesh, this conflict will be varying to the occasion; and they will fall victims to sin as and lust, or they may be at now with ambition, avarice; here with unbelief, there with intemperance, with envy, and then with wrath; here with pride and inefficiency, there with sloth and despondence; now with fervent zeal, and then with carnal timidity and formality.

The manner in which saints are tried and conducted in their painful conflicts. The spiritual trials of saints are the vigorous exercise of Christian grace; but principally conducted in these trials by importunate evering prayer. For he sought the Lord thrice. With vigor and efficacy to obtain Christian grace.

Is the Christian for the fight; Is the Christian armor bright; Enabled, when he sees The foe, to stand at upon his knees."

The psalmist they cry unto in their distresses, and in them. By encouragement derived from him inducted through the scenes; or if they are

foiled, and fall seven times a day, they rise again, and are finally successful and victorious.

6. We are taught by the answer which the apostle received from Christ, that saints are not assured of immediate relief from temptations. In this state of instruction and discipline, the thorn in the flesh, the messenger of Satan, will continue to buffet them; but it assures them of support. *My grace is sufficient for thee, and my strength is made perfect in thy weakness.* By their trials are their corruption and impotence more amply disclosed, and the power and grace of Christ are displayed in sustaining them in their conflicts.

7. The end for which saints are exercised with trials and temptations. To produce conviction by sensible experience of their spiritual ignorance, and to correct their errors; to disclose the various vices of their hearts, and make them vile in their own esteem; to divest them of self-righteousness, mortify their pride, subdue their confidence in their own ability to work out their own salvation, convince them sensibly, that he who has begun a good work in them must perform it until the day of Jesus Christ, and compel them to live by faith in the Son of God; to promote in them circumspection, vigilance, prayerfulness, and self-denial, and, by refining and improving their graces, to prepare them habitually to walk with God in faith, and in all manner of holy living; to enjoy the consolations of Christ, the comfort of his love, and the fellowship of the Spirit; and by these means to be pre-

pared for the inheritance of the saints in light. From the preceding observations some reflections suggest themselves, by which the discussion may be advantageously extended.

1. How important is it, that saints comply with the direction of the apostle, *Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.* If they realize such severe trials, how very necessary is it, that they be prepared for the arduous conflict? If their subtle and potent adversary find them destitute of their spiritual armor, how will they oppose themselves to his fiery darts? Will they not fall a prey to his devices, and be led by him captive at his will, to the interruption of their spiritual peace, the regret of their pious friends, the reproach of religion, and pierce themselves through with many sorrows? To prevent these baneful effects, how necessary that they take to themselves the whole armor of God, that they may be able to withstand in the evil day; and having done all, having repeatedly resisted with success, yet to stand; having their loins girt about with truth, and having on the breastplate of righteousness; and their feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, and the helmet of salvation, and the sword of the spirit; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

2. The preceding observations may assist in explaining the manner in which God proceeds with his people, and which is

so mysterious and so trying to saints.

The contemplative, reflecting Christian, on a deliberate review of the manner in which he has been conducted, in his Christian course, perceives himself to have been in a diversity of situations. He has had his elevated views and his animating prospects. Then he tasted that the Lord was gracious. These were seasons of refreshing from his gracious presence. Then his delight was in the law of the Lord; wisdom's ways were pleasant, and his soul, *or ever he was aware, was like the chariots of Amm-nudib*, prompt and vigorous to run the Christian race, and he said, Surely the saint, like his Lord, has meat to eat which the world knows not of, and joys with which strangers do not intermeddle. But soon the delightful scene vanished; the animating objects receded from his view; his spiritual enjoyments were suspended, his Christian course obstructed, and his soul disquieted within him; and then he said, *Truly the Lord's way is in the sea, his path in deep waters, and his footsteps cannot be known.* The delightful condition of the Christian was very perilous. He was in danger of being inflated with spiritual pride, and falling into the condemnation of the devil. To preserve him from this, he must experience a painful dereliction. He has had his elevations and he must have his depressions. If with Moses he has ascended mount Pisgah, he must descend with the psalmist into the valley of Baca.

In the review he perceives also, that he has frequently been

d, and has transgressed unexpected temptation inadvertently in the inful instances. This occasion for painful regret worse; and he inquires, *as the Lord deal with us?* Surely he conducts very thorny and crooked all this was to disclose effectually the deep de- and intractability of his those corruptions, which iveterate, that a simple re would not sufficiently them, nor a simple chast mortify and subdue he must sin, and fall, and and mourn, and be restor- relapse, and transgress, k the wormwood and the in and again, for his heart *ful above all things and ety wicked, and his ears of hearing;* and he must upon line, and correc- a correction, or he will learning and yet never ally convinced of his ignorance and impo- to renounce his own and ability to direct and himself, and be ever to the hills from whence all his help, even to the ho made heaven and

review he perceives, t he has realized painful of spiritual desertion. a psalmist he has been y and thirsty land; has ized with spiritual apa- t neither light nor life, or feeling, peace nor ; Then his comeliness ned to corruption, his s humbled within him, ward anguish compel- to exclaim,

"Thou seest what floods of sorrow rise,
And beat upon my soul."

These trials were to mortify him more effectually, and prepare him for more abundant communications, make grace more sweet, Christ more precious, divine consolations more refreshing, and introduce him to a more intimate and confirmed communion with his God and Savior.

3. We are taught by the instance of the apostle, that in this life, saints in vain hope for exemption from the buffetings of Satan, and the ebullitions of inward corruption.

This complete deliverance was not promised, in answer to the fervent prayer of a holy apostle. The answer implied, that his request could not be granted. He must continue to realize the buffetings of Satan. It only promised him support. However anxious saints may be for deliverance from the fiery darts of their spiritual enemies and the bondage of corruption, in this tabernacle,—in this state of discipline, they will have fightings within and fears without, and must groan being burdened. They must be exercised with conflicts and trials, habituate themselves to vigilance and prayer, and wait for the triumph over sin and death, in a future state.

4. God displays his wisdom, fidelity, and grace, in conducting saints through spiritual trials and distresses to their eternal rest.

When saints first commence their Christian course, they would run the race set before them, and proceed directly for the heavenly Canaan; but God

conducts them through a spiritual wilderness—through darkness, doubts, fears, despondencies, and conflicts with spiritual wickedness in high places. Yet *this is the right way. If need be they are in heaviness through manifold temptations.* By these various trials, God humbles and proves them, refines and purifies their graces, and prepares them for the perfect purity, and everlasting felicity of heavenly enjoyments. In this process, God displays his wisdom in accommodating their trials to their peculiar tempers and situations; his fidelity, as he never forsakes them and will not suffer them to be tempted above what they shall be able to bear, and with the temptation will make a way for their escape; and his grace in pitying their infirmities, pardoning their offences, sustaining them in their trials, and conducting them safely to his eternal kingdom, when he will wipe away all tears from their eyes, and make them glad in his presence with exceeding joy.

A SHORT SERMON. NO. VII.

2 Thea. ii, 16, last clause. *Good hope through grace.*

ALMOST every person, who has any belief in the immortality of the soul and a future state of existence, entertains some kind of hope, that he shall be happy beyond the grave. There is good reason to assert, that the hopes of many are false and groundless. Lift up your heart to God, therefore, and beseech him to enable you to understand the nature of your hopes; that, if you

entertain unwarranted expectations, you may exchange them for better, while you are favored with the day and means of grace.

A good hope must have good objects. These are comprised in the salvation, revealed in the Holy Scriptures, which consists essentially in forgiveness of sin, sanctification, a glorious resurrection and the eternal enjoyment and service of God in Heaven.

A true Christian feels and acknowledges his sinfulness and guilt, is humble and of a contrite spirit, and perceives the necessity and importance of forgiveness. Sin, all sin, has become bitter to him, his grief, his burden; for he sees in a true light its turpitude, criminality, and destructive tendency and consequences; and, at the same time, is deeply sensible how filthy and weak he is in himself. Therefore he realizes the importance of being sanctified by the word and Spirit of God. These invaluable blessings he ardently desires; and seeks and hopes for them through divine grace. He realizes, in some measure, the emptiness and poverty of earthly possessions and enjoyments; and considers solemnly the uncertainty and shortness of life; that he must soon die; that his house of clay must be the food of worms, and be reduced to its original dust. But he looks beyond death, and expects the resurrection of his body, made immortal and incorruptible, without blemish, endued with undecaying vigor and beauty, never to be subject to any pain, never to be the occasion of any sin. United forever to this glorified and spiritual body, he expects to dwell eternally with all holy angels and

that bright world, where manifests his immediate and infinite excellence; where, and pain and grief can enter; where all is love, peace, and joy, and glory beyond present comprehension. This is the grand and leading object of a good hope through

inseparably connected with it. Lively faith produces lively hope. Hence faith is the substance of things hoped for. The Christian has present enjoyment by anticipation of the objects of his hope; they are what he most values; source of his most lively pleasures; and about them are his greatest concern and care. His religious hopes, therefore, are his strongest and most influential. His highest regard is for things, which are unseen and eternal; and among things on earth, the conversion of sinners, the glorification and comfort of the church, the promotion of holiness and piety, and the advancement of God's glory and the Redeemer's kingdom, are the objects of his strongest desires.

But the hopes of the impenitent and godly are not of this character.

They, indeed, hope for happiness, safety and happiness; but do they really hope for justification and the enjoyment of God and of holiness? Are the objects of our hope the objects of our desire? Do we really desire these things? Would they neglect to pursue them, as they do; and desire what is directly the result of them? It is manifest, that the hopes of the ungodly have no direct and lively connection with the whole of salvation. Their religious hopes are vague,

indistinct, selfish, partial and faint. They do not spring from faith, and from love to God, truth and holiness. They are not their strongest hopes. Temporal things have the ascendancy in their hearts; and their sincere, earnest, and lively hopes are concerning them. They have little sense of the guilt and evils of sin, do not feel their need of the Savior, nor discern his amiableness and glory. They have but few thoughts about eternity; and all their religious hopes are little else, than a vain and indistinct presumption, that they shall some how escape final destruction, and be happy in the way which they desire.

A good hope must have a good foundation. It must have such a foundation, as is warranted in the Scriptures, and approved by God, who hath appointed the way and the terms of salvation. What this foundation is, may be easily ascertained. For other foundation can no man lay, than that is laid, which is Jesus Christ. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved. The apostle Paul uses these words, which are directly to the point: *Christ in you, the hope of glory: The Lord Jesus Christ, which is our hope.*

The true believer receives the testimonies of God concerning Christ and his salvation; accepts him cordially and joyfully in all his offices, as his Savior and Lord, and relies on him for all the purposes, for which he came into the world. He relies on his atonement, and merits, for justification and acceptance with God. Humbly and penitently

of the deep depravity of heart, of the manifold aggravated iniquities of his past and of his remaining sins and imperfections, he rests in any fancied innocence or merits of his own. He knows that he is unalterably guilty and has no innocence or righteousness that he can plead before God. He cannot trust in his own works, nor religious duties, nor feelings; for, though he may be conscientiously sincere, and diligent in these duties, he knows that there is much alloy in his best service. He knows they have something in them which requires forgiveness, and that they can be accepted only through the blood of Christ. Therefore he confides in Christ alone, as the author of righteousness, and the source of forgiveness of sins and acceptance of his services for Christ's sake. On what

to give him success in his exertions to glorify God and to do good to men.

He relies on Him, also, who is the resurrection and the life, to raise him up at the last day, and to give him eternal life. In fine, Christ is in all respects the foundation of his hope. He looks to him, as the author and finisher of his faith, for wisdom, and righteousness, and sanctification and redemption. The Lord Jesus Christ is an all-sufficient Savior. In him all fulness dwells for the necessities of his people. In him all the promises of God are yea, and amen.

The impenitent and proud, however, trust in themselves. Their own wisdom, and strength, and morals, or religious exercises, or groundless opinions, are at the bottom of their hopes; and not Christ, believed, loved, trusted, honored, and obeyed from

which encourage per-
the indulgence of their
nd passions, make them
tful of their duties, and
and unconcerned about
al and eternal things, can-
irely be *good* hopes. If
opes encourage you to
ue in sin, to defer repen-
to neglect the Scriptures,
ayer and public worship;
y weaken restraints, lull
conscience asleep, and
you to feel secure, while
re profane and immoral,
ng without God according
course of this world; or if
any measure quiet you
practice of iniquity or
t of incumbent duties,
use you to rest in any
short of vital piety and
oliness; be assured, that
re not *good*, but false and
re, vain and groundless.
may buoy up your spirits
present, and give you a
ecurity and peace; but
re conducting you to ever-
shame and destruction.

objects of the Christian's
are, as we have already
hose, which he *supremely*
and loves. His hope,
ore, has a *strong and gov-*
influence. It excites him,
ient continuance in well-
to seek for glory, honor,
mortality. It animates
courage him in the Chris-
ce. It causes him to for-
e things, which are be-
nd to press forward to the
which are before. It

him to deny ungodliness
rldly lusts, and to live so-
righteously, and godly, in
resent world. *Beloved*,
he apostle John to his
an brethren, *now are we*
XI.

the sons of God, and it doth not
yet appear what we shall be; but
we know, that when he shall ap-
pear, we shall be like him; for we
shall see him as he is. And eve-
ry man, that hath this hope in
him, purifieth himself, even as
he is pure. This is the genuine
tendency and effect of a good
hope through grace.

The Christian's hope has also a
powerful influence in composing
and comforting him in adversity.
What can better enable us to
make worldly sacrifices, to bear
disappointments, injuries, pains,
sickness and losses, with resig-
nation and patience; to encoun-
ter dangers, to persevere in dif-
ficult duties; in short, to deny
ourselves, follow the Savior, and
rejoice in the various tribula-
tions of this world, than a strong
and lively hope of eternal life,
glory and felicity beyond the
grave? The Christian has al-
ways abundant reason to rejoice
in hope. For *the sufferings of*
this present time are not worthy
to be compared with the glory,
which shall be revealed in Him.
Through the promise and oath
of God we may have strong con-
solation, *who have fled for refuge*
to lay hold of the hope set before
us; which hope we have as an
anchor of the soul, both sure and
steadfast. False hopes do not
carry the affections of persons to
a better world; and can there-
fore afford them but little sup-
port and consolation, when the
enjoyments of this life are taken
away, or embittered.

Our hopes will soon be brought
to a decisive trial. Death will
bring them to the test; and we
know not how near death is. It
is probably very nigh to some of
us; even at the door. If we have

not a good hope through grace, what shall we do; whither shall we go at death? *What is the hope of the hypocrite, when God taketh away his soul?—When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.* It is wisdom, therefore, to try our hopes now by the law and the testimony. We should especially remember, that hope is connected with faith and the gift of God. Let us, therefore, often and fervently pray, that God may fill us with all joy and peace in believing, that we may *abound in hope through the power of the Holy Ghost.*

R. W.

For the Panoplist.

THE SAFETY OF THE CHURCH.

A SMALL proportion of mankind profess themselves on the *Lord's side*. Indeed it is a small proportion, who have any correct speculative notions of God. The darkness of heathenism shrouds almost the whole earth.

But in countries, that are called *Christian*, there are comparatively few who act under the influence of a Christian spirit, and regulate their hearts and lives by Gospel precepts. Exclude from the nominal friends of Christ, all who laugh at religion as priestcraft, and ridicule the Scriptures; all who measure their piety by their moral or superstitious observances; and all who think only enough of religion to postpone the thoughts of it to some uncertain hereafter, how small the number left! Yet all, except this small number, are enemies of the church. Why

do they not rise, and assert superiority. Truly the *safety* of the church is in the God.

When Israel was oppressed in Egypt; when every effort to obtain the redress of grief was followed by the exercise of fresh rigor; when to complain was to accumulate woes; when revolt, was certain destruction; when God interposed, and delivered them from their bondage by his *high hand, and an outstretched arm.* The Christian church experienced deliverances, if not equally miraculous, not less glorious and astounding. When the spirit of religion superseded, or rather overwhelmed, by popish ceremonies, when the Scriptures were confined to the libraries of priests; when the clergy were deplorably ignorant; when *hypocritical* piety and real ignorance came almost convertible; when the true church appeared coverably lost. But a *Brady*, a Wickliffe, and after a mighty host on the continent of Europe, were raised up. *Divine* power to shine as light in the midst of the horrible darkness; to sustain the *bowing* of Zion; to counteract the designs of those, who loved religion for the honors and emolument it afforded them, and sought destruction by asserting the deficiency of works for justification. The age of Infidelity followed. *Armies of atheism* appeared, avowing irreconcilable enmity against the church, proclaiming eternal war. *The age of reason* was the laborer of their foreheads; *crush the* motto on their standard. This hostile spirit, like a

stream at first, passing many countries, and receiving many tributary streams, at length a mighty river swollen to swell into an deluge. Divine power used, and arrested its

is not only a potent, but, insidious, and pernicious enemy of the church. The subtlety of his operations, the concealment of his measures, his influence doubly so. He has art to disguise the charms of religion, and to lay over them the veil of imperfection; and to disgust towards solid ex- by giving a fictitious to objects of sense.

every avenue to the mind the relative force of means, he wisely selects means to secure his destruction of the soul.

Christian finds a foe in his own breast. Shall I be propensities to indolence? An enemy works powerfully in the church. Its operations, seen, in the neglect of duties, brotherly watch-prayer, the sanctuary, ordinances. When a becomes remiss in its

to its internal regulations, its means of defence; conversion of souls; to the Gospel among the who shall destroy this a spirit, and excite a zeal in relation to and interesting ob- When the gold becomes

the most fine gold is who shall restore its is, and re-establish its erily, the Lord of hosts his.

And whence shall Zion derive all that glory which is pledged to her hereafter? Her priests shall be clothed with salvation, and her saints shall shout aloud for joy. She shall arise from the dust and shine. Her resources shall be enlarged, for all nations shall bring her tribute, and kings shall lay their crowns at her feet. Her sons and daughters shall come from far; she shall possess the world. Truly it is Jehovah, who will make her a crown of glory, and a royal diadem; who will permit her no more to be termed *Forsaken*, nor her land, *Desolate*.

We are disposed to indulge melancholy apprehensions, when we survey the Christian world, and observe the dissensions that rend it insunder; when we mark the subtle errors advocated by professed Christians, and the profligacy of practice, as well as sentiment, which prevails, and threatens to triumph over order and piety. But we ought to remember, that the Lord looketh from heaven upon all the inhabitants of the earth, and especially upon the righteous: their works, their charity, their service, their faith and patience are known to Him; for his eye is on them that fear him, and on them that hope in his mercy. His perfect knowledge is a shield, that parries the fiery darts of the wicked, and a buckler, that protects his children from essential injury. No garb, nor name, can hide the hostile heart from his observation; and the treacherous friend is as impotent in his devices against religion, as the avowed opposer.

It ought also to be remembered, that God loves his church;

not because they are more in number than any other people; but because he will keep the oath which he has sworn to the *father of the faithful: they shall be satisfied with his goodness; yea, their soul shall be as a watered garden.* The afflictions experienced by the church from age to age, by no means prove the want of love in her Almighty Protector. The flames and the floods, through which she has passed, were designed to heal her backslidings, and produce that repentance, which would demonstrate her filial relation to him. God has threatened;—no, it is a promise of grace to his true church; *If they keep not my statutes—I will visit their transgressions with the rod; but my covenant I will not break, nor alter the thing that has gone out of my lips.* In Isaiah liv, 7—10, he addresses his ancient church in the language of most endearing tenderness. Why then should Zion be afraid, while encircled by infinite love? Almighty power, directed by kindness that overlooks every imperfection; mercy that washes away guilt, and supplies every needful blessing, is a defence that demands our confidence, and reproves every rising doubt, as to the ultimate triumphs of the church.

Moreover, is not God expressly styled the Savior of his people? *Lo, this is our God, we have waited for him, and he will save us. Say to them that are of a fearful heart, be strong; fear not; behold your God will come with vengeance, even God with recompence; he will come and save you.* “Man’s extremity is God’s opportunity.” Hezekiah, threatened with the destruction

of his kingdom by the Assyrians, found the truth of this and David, in Psalm x. exhibits an unshaken confidence in the power and goodness of God to work a deliverance confessedly beyond the power of any other than the covenant of Abraham, Isaac, and Jacob. God has pledged himself to his people. *Thus saith the Lord, behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and I will be their God, and they shall be my people in truth and righteousness.* This promise is given to the Jewish church, in relation to the land of their inheritance. Notwithstanding their disobedience among the nations, and the contempt in which they were generally held, they shall be gathered together, and reinstated in their former privileges. *The Lord of hosts will defend Jerusalem; defending he will be to it, and passing over, he will serve it. He giveth power to the faint, and to them that might, he increaseth*

The arms of the saints shall be made strong by the hands of the Lord God of Jacob. Thus it is that all the triumphs of the church hitherto, are the result of divine love and power. No arm brings salvation which is none other to help in necessities, when destruction is unavoidable. Zion prostrate, enemies are more and more multiplied; and all their efforts will result in confusion, infamy, and destruction.

How strong the foundation which the church is built upon, the Rock of ages. The Lord is a strong tower

righteous run and are
the billows of the deep
the rock that opposes
ress, and are there lost
so shall it be with the
of the church. Their
however bold and
ected, must be unsuc-
or while the heavens
pass away, the church
While the throne of
ains, the church shall

is no occasion of des-
in those trials to which
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Were the religion of
ke the religion of Ma-
pendent on human pol-
power, and uninvested
se terrors and allure-
y which that imposture
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might well despair of
vation. Such is its op-
to the corruptions of
ature, that, unassisted
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er made a proselyte.
out fire and sword to
er; destitute of every
to sensual gratifica-
solutely forbidding all
y, but those which are
t with the spiritual ser-
God, she has remained
esent time, and is sure-
gh slowly advancing to
nion of the world. She
claim with truth, *The*
with me, as a mighty ter-
therefore my persecu-
stumble, and they shall
it; they shall be greatly
for they shall not pros-
e may hear the voice of
n from the Infidel, and
ious boasting from the
religionist; but *the tri-*
of the wicked is short.

Victory is as certainly ours, as
there are wisdom and truth in
God. Christians are deficient in
faith; they are not firmly enough
persuaded, that God is able and
determined, to appear with great
glory, and build up Zion. Hence
arises their deficiency in dili-
gence and perseverance. Hence
come their sloth and timidity.
Christian brethren; calmly and
solemnly surveying the desola-
tions of the church, shall we not
display a burning zeal, and an
undeniable importunity before
the throne of grace? Shall we
not be self-condemned in view
of our past negligence? Shall we
not feel the responsibility of our
situation? Shall we not look to
the *everlasting hills whence com-*
eth our help? In the Lord our
God is the salvation of Israel.

S. S.

LETTER TO A FATHER.

Mr. Editor,

If you think the following letter worth
inserting in the Panoplist, you will oblige
a large circle of your readers by insert-
ing it.

Honored Father,

I HAVE this moment received the
melancholy news of the death of
my brother. O that I could but
have seen him, in his trying
sickness, and received a parting
blessing from his expiring lips.
I had too fondly indulged the
hope, that a kind Providence
would restore him to health, and
that I should yet embrace him
in the land of the living. Ah!
deceitful hope! thou hast robbed
me of the last look, the last em-
brace, the last farewell of an af-
fectionate brother.

O, my brother, art thou gone
forever? hast thou left me, to re-

turn no more? Shall I never again see thy countenance, nor hear thy voice in this vale of tears? O, why hast thou so soon taken thy departure, and left me to mourn thy absence.

But the will of Heaven is done. Yes, I see the hand of God. I see the blessed Jesus taking thee to his arms, and receiving thee to his bosom. O may I follow thee thither, when this frail life shall be past, and join with thee in the song of redeeming love.

My dear parent, you have lived to see another of your children called into the world of spirits. You saw him "wondering at the amazing condescension of the Savior—looking upon death without terror—desiring to go and be with God—to be forever employed in contemplating his glory and perfections." O that you might have the Spirit of Christ to comfort and support you under the infirmities of age, and the bereavements of a holy and righteous Providence. I see your aged locks bending over the grave, and your tears bedewing the clods of the valley. But you are not as those who mourn without hope. Look then to Jesus, who alone can assuage your grief, and dry your tears. Look to the Sun of righteousness, and let his enlivening beams cheer your drooping spirits. They will give light, life, and joy, in the darkest seasons. Look to the Lamb of God, who died to save a lost and ruined world. His blood is sufficient to cleanse our guilty souls, and prepare us for a residence where sighing and sorrow shall never come. Contemplate that rest, which Christ has gone

to provide for those, who follow him. Behold the crown of glory prepared for all his faithful followers.

Dear parent, endeavor to be near to God. The ways of providence, though mysterious, are all right and just. His angels are guided by infinitude and infinite goodness. Let it be the language of your heart, *though he slay me, yet will I trust in him.* True faith will support your troubled mind, and give peace through your soul. Let God support you in your afflictions, and inspire you with the glorious hope of a happy immortality. O eternity, thou art all to thee is nothing.

"All, all on earth is shadow, all
Is substance,——
This is the bud of being, the dim
The twilight of our day.—"

Let us then look away from this earthly world, where we meet our pious friends have gone before us into eternity; where we may behold glorified Redeemer, and the holy presence of our Father.

"O ye blest scenes of permanent
Full above measure! lasting beyond
A perpetuity of bliss is bliss."

Soon we shall have done with all things here, and our accounts will be sealed up to the judgment of the great day. Christ will descend in splendor and glory, to judge the world. The voice of the angel will summon all the living dead to appear in his presence; the book of life, where our deeds are recorded, will be open to view; the assembly will be divided; many earthly friends of many parents and children

hers and sisters, will be to meet no more. "The will be past hope, and the past fear forever." Our present affliction may

be instrumental in preparing us to awake in the morning of the resurrection to a glorious and happy immortality.

Your affectionate son, S.

MISCELLANEOUS.

THOUGHTS ON THE MANNER IN WHICH NATIONS DECLARE AND CONDUCT WAR.

Writer of the following paragraphs reference in them to any war, as existed within the last fifty

blessings of peace, like the bounties of Providence; the air we breathe, like the winter, and the refreshing it in summer; are so invaluable to the enjoyment of peace, or even of comfort, we can never appreciate their value till we have experienced their loss. To attempt a correction of the tendency and effects of peace, would be a glorious task. The shouts of triumph and gratulation, which have been heard in every city and village; which have wound their way in every valley, and ascend every mountain; speak in praise of peace, and fill all ordinary eloquence out of comparison.

It may be useful to dwell for a few moments on the manner in which nations are ordinarily led into war, and the effects of this frightful calamity which it fails to produce.

In a rude state of society, and in despotic governments, the unsheathe the sword in a spirit of rage and revenge; kindle the lighted torch; and,

perhaps before the enemy is aware, they desolate whole provinces; they reduce cities to a heap of smoking ruins; they carry alarm, terror, and dismay, through extensive regions. But the disease is too violent to be of long duration. One party is either exterminated, or submits unconditionally; or the sword is used with such violence that the arm which holds it becomes weary, and the sanguinary conqueror is satiated with blood.

In more civilized communities, the process is different; but it may be questioned whether it is less destructive of happiness. When the mind is brought to think seriously on the subject, war is so odious a monster, that its abominable features must be concealed under some decent appearance; plausible pretences must be found; the passions must be gradually excited. Two nations, for instance, lie adjacent to each other. There are ancient grudges between them. The inhabitants of each, through the influence of national pride, self-flattery, and a narrow view of their own interest, think highly of themselves, and meanly and injuriously of their neighbors. As jealousies increase, some insolent officers commit acts of abuse and violence; complaints and recriminations take place on the part of the governments;

both parties affect to consider themselves as insulted and abused; both parties begin to swagger and bluster about their national honor. In the mean time, they intrigue, and practise every kind of falsehood, to disguise the true state of the controversy. When the passions of the people are sufficiently roused; when the armies are recruited and the navies manned; forth issue letters of marque and reprisal, and soon follows a full toned declaration of war, in which an appeal is made to the world as impartial spectators of the conflict, and to God as the righteous umpire. The contest once commenced, national pride is appealed to; and it is seldom appealed to in vain. The people are exhorted to constancy, to perseverance, to heroism, to self-denial; and all the touching motives which can operate on pride and patriotism, are incessantly applied as a stimulus. War always creates food for the evil passions from which it originated. Soon after fighting commences, there will be occasions of boasting on each side. These occasions will be made the most of; and whatever is unfavorable will be studiously concealed. Each party trumpets its own bravery and skill, and magnanimity; and charges the other with cowardice, with treachery, with barbarity, with Vandalism. Many of these charges are true on both sides; and they afford most fertile topics to keep up and increase national animosities. Thus the business goes on, just as the arch-enemy of man would have it. Battles are fought, cities besieged, provinces overrun. The flows of the countries rush into the armies;

they are corrupted, in they perish on the field; a hostile plain is white with their bones. One year succeeds another; the of preceding years are ly consumed; the tax-stands at every cottage; income of many a suc-year is anticipated; the credit sinks; the rich, month the labors of the the poor laborer, to words of Mr. Randolph, supperless to bed." The latter part of this pro-warlike efforts begin. Without losing any of the sition to injure each other parties have lost nearly ability. Their struggle is impotent; the people change; the rulers are wits' end; and the only from absolute ruin. Peace is then concluded; the terms be what they; rulers claim great or making peace, when they to have been driven into ment by one unanimous indignation for having war. The peace, how received with universal the people thus pronounce quivocal condemnation of selves for having ever the commencement of ties. They please themselves however, with the have gained: Yes, the sword has wasted almost limit; though treasures computation have been ed; though morals have depraved; though industry been blasted; though a ing community is transformed into a vast collection of and ragabonds; and the

nd houses of the country mortgaged, and every wild must pay a tax on his shoes, to prevent the ment from falling asun-ill the cry is raised, that ple are under infinite ob- is to their government for ring the national honor.

have heard of duels be- persons infamous for their notorious liars, totally s, and destitute of every ion to principle or virtue.

the parties receives a in his body; suffers the otracted tortures of a which is nearly mortal; all his property on phy- loses his health; and es the same abandoned is before: and yet, as the retch hobbles about, he s himself with the prompt ion, that he has attained ct worthy of all these es, for he has *preserved* r.

foregoing description is, take not, a just one, of a de of wars, which have Europe within the reach ry. Other passions, than hich I have stated, have as come in for a share of e; such as ambition, a of conquest, deep re- and a variety of passions same general character. ombination of a part or ese passions cannot make re reasonable than I have d it.

et mistake me, however, t, that all wars are of this There is a distinction be- be oppressor and the op- ; there is such a thing as ked aggression; there is thing as a righteous XI.

cause. An impartial perusal of history, however, will convince any man, that in most wars both parties have been flagrantly guilty, and can give but a miserable excuse for blood wantonly shed.

A. B.

For the Panoplist.

REFLECTIONS UPON WAR, AND
THE LATE REJOICINGS FOR
PEACE.

WAR is a more terrible judgment than either famine or pestilence. It is often the precursor and immediate cause of both. *Legion* is the proper name of the evils, physical and moral, which it inflicts upon a community. It deranges the best concerted plans of business. It blasts the brightest hopes of thousands of families. It poisons the life-blood of the body politic; agonizes every limb and fibre; and preys, like an insatiable vulture, upon the palpitating vitals. It spreads its gloom alike, over great cities and obscure villages. It enters the cottage and demands the husband, the first-born, or the youngest son; perhaps all three, in a single year. A stranger to the yearnings of nature, it smiles when thus employed, in breaking the heart-strings of wives, parents, and children.

What is the march of hostile armies, but the sweeping of *the besom of destruction*? What is the camp, but a scene of filth and disease; a school of profanity, lewdness, and intoxication; an emblem of the bottomless pit? What are fields of battle, but so many human slaughter-yards?

What all "the pomp and circumstance of glorious war," but misery and crime!

How different is peace. She waves her olive branch, and the confused noise of the battle of the warrior ceases. The instruments of death drop from the hands of hostile armies, and they embrace as friends. The "blood-stained banner" is furled. The joyful tidings spread. Every heart is full. "The war-worn soldier" returns to his family. Trade, agriculture, and the mechanical arts revive. Every man sits under his own vine and fig-tree, having none to molest or make him afraid.

But a little while ago, our beloved country was bleeding at every extremity. Our commerce was annihilated in every sea. The cloud that hung over us grew blacker every day. Stand still we could not; and if we went forward, a yawning gulf seemed ready to swallow us up. A new campaign was about to open, and although negotiations for peace were going on, few dared to hope for a favorable result. There was a general and fearful looking for of woes, far more dreadful than had been yet experienced.

But hark! what mean those distant acclamations of joy? 'Tis peace! 'tis peace! The treaty has come! The tidings fly from north to south, and the shock is too much for poor human nature to sustain. So sudden, so unexpected a deliverance! A flood, I should rather say, a deluge of joy sweeps through the land. Thousands and hundreds of thousands, yield themselves up to the sweet delirium of the moment, and seem to imagine,

that peace has banished, or will soon banish, poverty and pain, and sorrow and death from the earth. Nothing is to be seen, but emblems of peace and joy; nothing is to be heard, but the ringing of bells, the shouts of the people, and the roaring of cannon.

Meetings are called—parties unite—arrangements are made—orators appointed—songs and odes composed—toasts prepared. The twenty-second day of February arrives. The people collect—liquor is plenty, perhaps distributed gratis—prayers are offered up—the orations are delivered—the songs and odes are sung—the toasts are drunk. It is hard to tell, whether Januarius, or Mars, or Bacchus, has the greater number of worshippers. Night comes, and the celebration ends with illuminations, transparencies, balls, and fireworks.

It must, I think, be the prerogative of every true patriot, that on such occasion may ever return, and of every Christian observer, that the next celebration of peace, should such an event hereafter occur, may be very different from the last. Far from these reflections be the insinuation, that lively emotions and expressions of joy and gratitude, are improper, in view of so great a deliverance. For events indeed, if any, ever demanded from the people of this country, more ardent ascriptions of praise to the Father of mercies. Any attempt to repress feeling on such an occasion, would be offering violence at once, to nature and religion. But it will not be disputed, that the bounds of reason and prudence

may be overleaped; that unhallowed passions may be seat of devotion; that noble extravagancies may be Christian sobriety and piety; and that services, in the sanctuary and end-of-the-world tavern, may bring more glory to a people. As little can it be denied, that what may have been; "our eyes have seen, and our ears have heard

a most melancholy result; but the fact, I apprehend, cannot be denied, that there has been committed, in the course of the late celebration throughout the United States, within almost any period of our history, since we became a nation. Thousands of sincere patriots, have no doubt been offended, and in some places, all meetings have been marked by moderation and decorum. But in how many deplorable instances, has the intoxication of joy been followed by drunkenness, the stammering of ruling jargon of mock piety, and all the horrible exhibitions of genteel and vulgarity? But to be a little particular, the late rejoicings for peace have occasioned a great unnecessary waste of property, and that at a time, when our country was so much exhausted by the war, as to render it more than ordinarily needy. I shall not attempt to give like an exact estimate of the expense these rejoicings have cost the United States. A rough notion, however, may not be far out of place. The expense, of gun-powder and

oil and tallow and ardent spirits and dinners and toasts and balls and transparencies and time, and other items too numerous to be mentioned, cannot have been less, than fifty cents, on an average, for every man, woman, and child in the nation; which would amount to more than *three million and five hundred thousand dollars!* Now allowing that one half of this expense was justifiable on Christian principles, there has been an actual waste of nearly two millions of dollars: more than enough, to support three thousand missionaries among the heathen, for a whole year! How much more benevolent would it have been, how much more creditable to the character of a Christian people, to have expressed their gratitude by liberal contributions for charitable and religious purposes.

Secondly; it is distressing to know, that the unmerited return of peace to this bleeding country, has been made the occasion of innumerable transgressions of the third commandment; as if the treaty had actually brought a license from heaven, for unrestrained cursing and swearing. I was shocked and astonished, the evening after the news of peace arrived, to hear some of my neighbors, of whom I had thought better, giving vent to the fulness of their joy, in oaths and imprecations. It would be comforting to believe, that such instances were rare. But it is impossible. Facts, notorious facts, almost without number, forbid it. What a tremendous proof of deep and desperate depravity! Who that has a spark of religion or patriotism, can help shuddering

to think, that this is the return which thousands have made, for the blessings of peace!

Thirdly; the late rejoicings have, in many places, been most disgracefully marked by intemperate drinking, in all the degrees of it, from boisterous idio-cy to brutal drunkenness. Not knowing what to do with themselves, when the news of peace first arrived, multitudes rushed, as if by instinct, into taverns and dram-shops, to congratulate and treat one another, as long as they could either talk or stand. Even some sober people, seemed to think for the moment, that on an occasion so joyful, it was quite excusable, if not even meritorious, to drink deep. "I never was drunk in my life," said a person in N—, who had suffered much from the war, "but I am determined for once, to get intoxicated, upon this glorious news." How many others, either expressed or formed similar resolutions, it is impossible to say; but that a great many celebrated the event, by the most shameful prostration of their rational powers, never can be denied. Is this the proper way for accountable creatures to express their thankfulness? Is it by such returns that the favor of God is to be secured? Let reason, let conscience, let Scripture answer.

Fourthly; one of the most painful reflections upon the late rejoicings is, that some professors of religion, (might I not say a great many?) have permitted themselves to be swept away by the current, and have, by their too easy compliances with the caprices and extravagances of

the multitude, brought a reproach upon the Gospel. It is needless to particularize. Suffice it to say, that we are commanded to avoid even the appearance of evil; to let our conversation be known unto all men; and to think upon whatsoever things are honest, just, pure, lovely, and of good report.

But to what purpose, some may be ready to ask, are these animadversions? The rejoicing are over. People have spent their money; and whether they conducted properly or improperly, what is past cannot be recalled. I answer, it may be highly useful to present past sins and follies in their true light, though it be impossible to wipe away the guilt, or the shame. Conviction must precede repentance, and repentance must be exercised before forgiveness can be obtained. Wherein we have done wrong, our duty is to be sorry for it, and do so no more.

"But people will do as they please in such cases, and you cannot help it." Must we then go with a multitude to do evil, because there is no stopping them? Must we be silent, because they will not hear? Must we approve of all the waste, extravagance, and intemperance, which peace has given birth, because these things are popular? I bless God, that I have not learned my duty. The sin now not be named, which has, some one time or another been popular. It was not by servile compliance, it was not by consulting with flesh and blood, that the apostles did so much towards reforming the world. It is not

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EDMUND W. WELLS, JUN. ESQ. TO
EDITOR OF THE PANOPLIST.

erting the letter of Mr. Wells,
notice some typographical inac-
which he mentions in the en-
existing in his letter to Mr.
printed in our last number,

entence, "Not to dwell upon
eration," &c. which may be
rd the close of the second col-
253, the punctuation is altered,
a period instead of a comma
word "believe." We observed
nce between the London copy
pamphlet, and supposed that an
he press had occurred in the
We need not state the reasons
position, except by saying, that
ice in question appeared to us
r appendage of the preceding

We now see the propriety of
tion suggested by Mr. Wells;

though we do not perceive that he has
sustained any injury by our misapprehen-
sion, unless it be that he appeared to have
written an imperfect sentence, as the best
writers have occasionally done in their
epistolary correspondence.

Instead of "Calvinist minister," on the
same page, the phrase should have been
Calvinistic minister.

Mr. W. is right in supposing that
"these faults may have been chargeable
upon the pamphlet." As we were re-
viewing the pamphlet, we of course print-
ed from it.

To the Editor of the Panoplist.

June 12, 1815.

SIR,

THE author of the Review of
"American Unitarianism," in
your last number, has made use
of a private letter of mine to
Mr. Belsham. It will not be
supposed that I admit it to con-
tain all the sentiments ascribed
to it, or to justify all the infer-
ences drawn from it, by the Re-
viewer. Every reader will judge
for himself. In the mean time,
with your permission, I will
make two or three remarks.

1. I am not a little surprised
to find my letter quoted, Rev.
p. 262-3, as evidence of the want
of sincerity and honesty in the
clergy of Boston and its vicinity.
So far as my evidence is good
for any thing, it certainly proves
the contrary. I beg leave to
quote a passage. "Nor do they
think it at all necessary to con-
ceal their sentiments upon these
subjects, but express them with-
out the least hesitation when
they judge it proper." Besides,
what need of crossing the Atlan-
tic to learn the sentiments of the
Boston clergy? Every man who
attends their public ministrations
has equal opportunities with my-
self of learning their opinions.

2. In writing to a friend, *cur-
rente calamo*, we are not apt to

study anxiously the exact, logical meaning of the terms made use of. I might not find it easy, and I do not think it at all necessary to define precisely the sense in which I use the very general terms *Unitarian* and *Unitarianism*, but it would be very absurd to understand me as affirming, that all the gentlemen, of whom I speak, are Unitarians in precisely the same sense with Mr. B. A Christian, not a believer in the doctrine of the Trinity, I have been in the habit of denominating an Unitarian. Mr. B. contends for a more limited sense. I did not advert to this, and at that time, I believe, did not know it. The sense in which I use the term may serve to explain what is said in my letter, of "Unitarianism consisting rather in not believing," upon which the reviewer lays so much stress.

3. I am accused of using reproachful expressions, concern-

ing the "Orthodox," p. 76. "On the side of the orthodox are craft and cunning," &c. &c.; and again, "we find that the Orthodox consists of theological system-makers," &c. If the reviewer will turn to my letter, he will, I think, be satisfied, that he has entirely mistaken the purport of it in this respect. It does not contain, I believe, one expression, which can fairly be construed as including any accusation of the Orthodox or Orthodoxy. When I imply, that "the ignorant, the violent, the ambitious, and the cunning," would seize the opportunity of a furious theological controversy to abuse and disturb the public mind, do I assert any thing new or strange, or injurious to the truly worthy of any denomination?

I remain, Sir,

Your obedient servant,

WILLIAM WELLS, junr.

RELIGIOUS INTELLIGENCE.

LETTER FROM MR. NEWELL.

The following letter from Mr. Newell, to the Rev. Dr. Weston, received via England, in May last, contains the latest intelligence from the Missionaries.

Boston, Aug. 2, 1814.

Rev. and dear Sir,

Our last communications to the Board will make you acquainted with the state of our affairs as far as the 10th of June. We sent a packet at that time for America, enclosed to J. Smith, Esq. London; we sent packets also on the 10th and 16th of April last. We write but few letters at this time, as it is not long since we wrote last, and opportunities will be frequent about this time.

You will doubtless see my journal and letters to Dr. Worcester, if they are received; I shall not therefore repeat here; but beg leave to refer you to these

communications for an account of all I have seen, and done, and suffered, from the time I left America till my arrival in Bombay, which was in March last.

Nothing of importance has occurred since we wrote last. We still remain in the house assigned by the Governor to the brethren Hall and Nott, and no intimation, favorable or unfavorable, has been received from government. We have reason, however, from a variety of circumstances, to conclude, almost without the shadow of a doubt, that the government have long ago made up their minds not to trouble us any more, and that our continuance in our present habitation is to be considered rather as a favor than a mark of the Governor's displeasure. We expect, however, at the close of the rains, which will be some time in October, to remove from our present residence, to take a house a little way out of town, where it will be cheaper than here.

where we shall be more among
ives, and of course nearer our

brethren Hall and Nott have been
at a year and a half, and have ap-
posed themselves principally to the study
Maharatta, which is the vernacular
of this place. They hope soon
to commence preaching to the
in their own tongue. I have been
five months, and of course have
made a beginning in the Maharatta.
My stay in Ceylon I acquired some
knowledge of the *Hindostanee*, which I
great use to me here. It serves as
a medium for acquiring the Mah-
There are a great many words
in both languages; and besides,
Hindostanee is very extensively
in Bombay.

Principal studies besides the native
are the *Greek and Hebrew*
languages, with such helps as we have at
which, by the way, are very scarce.
I stand very much in need of
Bibles and critical works. We
that books are on the way for
we have not yet received our box of
from Calcutta, which came by the
r.

we are obliged to spend so much
in the laborious work of acquiring a
language, it is a circumstance
worthy of gratitude, that we have all
the opportunities of immediate use.

There are hundreds of people
here, Europeans, natives, and half-
breeds; they are called, to whom we can
speak in our own tongue.

We preach every Sabbath day in our
church, and also at another place, a short
distance from the town, and have in all
thirty persons to hear us. The
number of our hearers is increasing every
day, and we hope from these small be-
ginnings great and lasting good may re-
sult to the inhabitants of this benighted
part of the earth.

There is a military chaplain here, who
is a Protestant clergyman in the
army. But few people, I believe, attend.

Twenty years ago the state of
things was not much better in Calcutta;
how different! At present we
have strong hopes that the Lord will
perform as great a work here as
he wrought in Calcutta; that he will
convert a people in this place; and that,
in consequence of this central situation, the Gospel
will spread into all the region round about.

We have a weekly prayer-meeting on
every evening, for the special ob-
ject of praying for a revival of religion in
this place. A number of our neighbors
regularly attend. On Tuesday mornings

we observe the weekly concert of prayer,
agreed upon and observed by all the mis-
sionaries in India of every denomination,
for the extension of the Gospel through-
out this land; and on the evening of the
first Monday in each month we keep the
monthly concert of prayer, established
many years ago among all denominations
of Christians in Europe, to pray for the
universal spread of the Gospel. I do not
recollect that this prayer-meeting is ob-
served in America. It is not the same as
the quarterly prayer-meeting, observed
in the vicinity of Boston.

Such, dear Sir, is our present situation,
and such our hopes, prospects, employ-
ments, and means of usefulness. The
study of the native tongues consumes the
principal part of our time, and must for
several years to come; for it is no easy
task to make a foreign language our own,
so as to speak in it with facility and accu-
racy.

We long for the arrival of more mis-
sionaries, to supply the numerous stations
that remain unoccupied in this region.
We three are the only missionaries on
this side of India, except an Armenian
brother at Surat, in the service of the
Serampore brethren. Besides the whole
extent of this coast, and the vast countries
to the north of us, which are now unpro-
vided for, there are at short distance to
the west, the extensive and interesting
countries of Persia, Arabia, Mesopotamia,
Syria, Armenia, and Palestine, where no
Protestant missionary has ever yet pene-
trated. In Bombay, we have every fa-
cility for acquiring the languages of these
countries, and ships are constantly pass-
ing between this place and the Persian
gulf.

These countries are rendered peculiar-
ly interesting and important by the fol-
lowing considerations; the New Testa-
ment has recently been translated into
Persian, Arabic, and Turkish; and the
Armenian Bible is now re-printing in Cal-
cutta. Missionaries are therefore needed
to go with these translations, and to call
the attention of the people to the word
of God. The Mahometan power is now
evidently on the decline. There are in all
parts of Western Asia, multitudes of Ar-
menian, Georgian, Jacobite, and Syrian
Christians, sunk indeed to the lowest de-
gree of ignorance and formality, but still
holding fast the Christian name in spite of
the oppression and severity of their Ma-
hometan masters. These people would,
no doubt, receive with gratitude the at-
tention of other Christians, if no attempt
was made to promelyte them to a different
persuasion. Schools might be erected for
the instruction of their children and
youth, and the Bible distributed among

them. The seed thus silently scattered would unavoidably take root and spring up, and a reformation would gradually take place among them, without alarming their fears or exciting opposition. What a noble field for the exertion of Bible and missionary societies! What a foundation for the extension of the Gospel in these countries!

Missionaries might be stationed in all the great towns from Russia to Jerusalem, whose business at first might be simply to distribute Bibles among the Christians, and to erect schools for the instruction of their children. If they never did any thing more than to give a general circulation to the Bible, and learn the people to read it, they might be the instruments of incalculable good to a great body of professed Christians, who at present are little, if any better, than their Mahomedan neighbors.

I had nearly made up my mind to attempt something of this kind myself, at the time when I expected my brethren Hall and Nott would have been sent to England; and that I should consequently be left alone. But at present the prospect in India is so encouraging that perhaps it may be best to send all the missionaries you can spare to this country. We have just received the joyful intelligence of a general peace in Europe. In consequence of this it is highly probable that the ancient possessions of the Dutch, Danes, and French in India, will revert to their former owners. Should this be the case, we have reason to think that missionaries would find much easier access to this country than formerly. The Danes and Dutch, you know, have always manifested great zeal in the propagation of the Gospel among their heathen subjects. The French, we have reason to hope, would not oppose, and the example of these nations might provoke England to the same liberality. A great change for the better, we think, has already taken place, in the views and conduct of the rulers in this country with respect to the propagation of the Gospel among the natives.

There are two places, which, if given up by the Company, it would be desirable to supply with missionaries as soon as possible. One is Pondicherry, and the other Cochin. The former is a good central place for a mission to the people speaking the Tamul language, a population of eight or nine millions. The old Danish mission at Tranquebar has been very much reduced by the death of their missionaries, and unless supplied with new missionaries from Europe, will soon become extinct. Cochin on the opposite coast is perhaps still more important. It

opens a door to an unexplored land and in the neighborhood of the Syrian Christians, who need of instruction, who will receive the instruction of missionaries, if they did not at draw them from their own country who might be made use of to advantage in spreading the Gospel in the south of India. On my voyage from London to this place I touched from thence visited the Syrian Christians. I found among them none of the bigotry and jealousy, which characterize the Church of Rome. They were extremely ignorant, but they were ready to be instructed. They were forming two seminaries, in different parts of the country, for educating the ministry. But they had not yet made them capable of teaching. I conversed with the priests, with whom I converse they would like to have a European missionary and reside among them, to educate their young men. They were sensible of the advantage of such a measure, and expressed a readiness to receive such a missionary. I served at the same time that they could not allow them to receive any compensation for such services. I desire to continue with them and devote my life to their service. I am afraid in the present state of the world I should not be able to get patronage from the government. How extensive a missionary field in this country and the harvest! How few missionaries! May we not hope that you will add to our little number. We have peace, before this time, between America, and that the intercourse between our country and this country will be restored. If so, we shall hear of the arrival of some missionaries by the first opportunity.

We are anxious to get letters from America. We have received those by the Alligator. They were committed to Mr. Harrington and I received. I think it will be the present year.

I hope you will favor me with a return for this. The letters from home are more valuable to me than can be to them. Dr. Worcester will see this of course and would remember me to those who enquire after me, particularly Dr. Holmes, and be so kind as to write to them. I intend to write to you at the next opportunity.

I remain, Reverend and dear friend,
affectionately,

S

Rev. Dr. Morse.

A. NOTT AND HALL'S JOURNAL.

Following extracts from the Journal's
Messrs. Nott and Hall, we present
readers as containing interesting
information.

COCHIN.

Cochin is inhabited almost entirely
by people. They amount to about
hundred. With but few excep-
tions are extremely poor and with-
out employment. They have no schools,
English or Dutch, except one in
the invalid sergent, very imperfect-
ly speaking a little English. The streets
are full of sprightly children, who are
brought up in the most deplorable igno-
rance and with prospects truly gloomy to
the parents and to the community. They
are earnestly desirous that schools
be established among them, but
no suitable persons disposed to
undertake this arduous and responsible

work have a large Church, but it is in
a decayed condition. A part of the
wall and a part of the roof have fallen.
When the place was taken [by
the English] this venerable building was
used for a time into a stable. Eight
of their minister died. Since that
they have had no religious instruc-
tion as a natural consequence, many
have turned Roman Catholics
and have lost entirely the name and ap-
pearance of religion.

Marriage ceremonies are per-
formed sometimes by a clergyman occa-
sionally present, sometimes by the com-
missioned officer at that station, sometimes
by a native, and sometimes by a Syrian

generally their Church service is read
by a native gentleman, and baptisms,
generally omitted, are sometimes
performed by a clergyman who may hap-
pen to be in the place.

Very few of the inhabitants understand
English sufficiently well to receive reli-
gious instruction in that language.

Some of the people we heard bewailing
their wretched state of religion, and at the
same time expressing a desire that a mis-
sionary might be sent among them.

In former period the principal Dutch
agents waited on the chief magistrate,
and stated to him their situation, and
requested that if possible he would obtain a
grant for them. To effect this he
made repeated attempts, but without suc-
cess. Now the people know not what to
do. They seem discouraged and
sit down in despair. How de-
sirable that Christian liberality should
be. **L. XI.**

send them that blessing which they both
desire and so much need—a minister of
the Gospel! and who in the adjacent coun-
try would have such an ample field.

"Nov. 2d, 1813. This day visited the
catholic college at Verapoli; a place men-
tioned in Dr. Buchanan's Researches.
The apostolic vicar, father Prosper, we
did not see, but we were soon introduced
to bishop Raymond, who addressed us in
imperfect English. We asked him if he
could converse in our language. He re-
plied—"Drink one bottle claret, then
speak English very well." From all that
we saw and learnt of this bishop, the
pope's apostolic vicar in Malabar, this
speech may serve as a fair specimen of
his character.

"There was one priest young and modest
in his appearance, who lately arrived from
Italy. He conducted us through the vari-
ous apartments of the ecclesiastical build-
ings, which are very spacious and quite
respectable.

"In the college are thirty two students,
twelve of whom are Syrian catholics, and
pursue their studies and devotions in the
Syrian language, without paying any at-
tention to the Latin. The catholic and
the Syrian catholic students have each a
separate chapel, highly decorated with
crucifixes, images, paintings and flowers.
In their school rooms they have a very few
books, and those are sadly mutilated and
defaced.

"We inquired for their public library;
but they said that they had none at pres-
ent, for the white ants had destroyed it.
The magnificent public buildings are sur-
rounded with the most miserable native
huts. The people, both from their ap-
pearance, and from a representation giv-
en by their bishop, are extremely poor
and wretched. But none appeared more
so than about twenty Catechumens, who
had advanced as far as the third sacra-
ment, which they were repeating on their
knees. Some were male, some female,
some very old, others very young, and
some were shockingly meagre and de-
crepit. The bishop said their number of
converts the last year was about five hun-
dred.

"At Cranganore they have another col-
lege with about thirty Syrian students.
The Syrio-catholic Christians, they say,
amount to eighty thousand,* and their
churches to eighty. In the college at Ve-
rapoli each student is boarded at two ru-
pees per month, and all other charges are
defrayed from public funds. We made
several inquiries of them about the Syri-

* Twenty thousand of them are subject
to the magistrate of Cochin.

ans, but could gain nothing satisfactory that was important. We had previously visited a catholic Church at Vipine, which is across the river from Cochin. Here we noticed a peculiarity which we had observed no where else. Near the church stands a small building or chapel, dedicated to St. Mar, said to be the preserver of the sea. Here many of the people resort to pay their homage to the saint or god previously to their worship in the church.

"At Verapoli, as we were informed, they have a full sized image of St. John, which, on the 24th of June, they convey to the water and three times immerse. In this part of the country they erect, in front of each church, a flag staff, on which they display a sacred flag on their festival days.

"Wherever we go, we behold demonstrations of the unparalleled zeal and activity of the pope's apostles. How powerfully does their example reprove and reproach the supineness and sloth of the ministers of Jesus! These catholics went forth bearing all the pollutions and abominations of the papal beast, and unaided too by the converting or consoling Spirit of God, yet they have sustained labors, privations, and sufferings, almost to a miracle; they have demolished idols and their temples; baptised, in the name of Jesus, hundreds of thousands who once were pagans; and have erected churches from one extremity of India to the other. What then might not be done by the true ministers of the cross, bearing the pure word of life, aided by the prayers of the righteous, and the power of the Holy Ghost sent down from heaven!

"We several times visited the Jews at Muttoncherry, near Cochin, went into their synagogues, and conversed with their priest and most intelligent men.

"The White Jews have but one Synagogue in this part of the country. The Black Jews have eight. Of the White Jews there are forty-two families, and eighty males above thirteen years of age, at which time according to their custom they are no longer minors. Their whole number amounts to about two hundred souls. The whole number of Black Jews in this part of the country amounts, according to their own estimate, to five or six hundred. Some intelligent European gentlemen thought that their number was much greater, but they gave no reasons for differing from the estimate of the Jews themselves. The most interesting things about these Jews are the time and manner of their arriving in this country. We saw the copper plates mentioned by Dr. Buchanan. There can be no doubt but that the Jews were here as early as 490 of the Christian era. But beyond this all

is darkness and uncertainty. They differ widely among themselves, and seem to possess no authentic accounts of the time or manner of their coming to India. It does not appear that many of the White Jews understand Hebrew, though they all read printed Hebrew in their Synagogue. We were told that none of the Black Jews understood Hebrew, and that none of them are intelligent and well informed men. The White Jews all agree in saying that the Black Jews are not of Jewish descent. They say that when the Jews first came to this country they bought Hindoo slaves, and that they circumcised them and educated them in the Jewish religion. Eventually these Black Jews became numerous, and the White Jews judging it expedient for several reasons, began to release the former, and to allow them to build separate synagogues, but they were not considered as qualified to perform the synagogue worship without the superintendence of a White Jew, which as we were informed, is the case to this day.

"The White Jews still hold slaves whom they pointed out to us, and they certainly had the very likeness of the Black Jews. They allow the Black Jews no terms of equality, and will not allow them to sit in the synagogue, except on the floor. On the other hand the Black Jews claim to themselves the most remote residence in the country, but we saw no evidence to support such a claim. They certainly seem to have the exact countenance of the natives, and could not be distinguished from them, only as all other religious sects in India are distinguished, by their dress, some mark on their face, or by something in the cut of the hair or beard; all of which are under the direction of their religion. So far from this are the White Jews, that by their features and complexion, they are known as readily as the Englishman. Indeed by common consent a great part of the White Jews, (some say three fourths) have emigrated from European states within two or three centuries past.

"Nov. 3. This day we went to Cannanade, a place about fourteen miles from Cochin, where the late Syrian Bishop resided. This village, in common with other Syrian villages, bears the name of "the Nazarina Bazar."

"We left our boat about two miles from the Bazar, and were led by a narrow foot path, through an uncultivated country, till we reached the bottom of the street. This street is about half a mile long, and has on each side a row of houses uniformly built of stone, of a much better appearance than those of the lower orders of the natives in general. A large stone cross, which meets you at the

marks it as a Christian village. A large respectable stone stands at the head of the street, and in front of it stands another. In the front of the church is an image of the Virgin Mary, with her son Jesus. Such a variety of the figures of saints to give the church a very good appearance.

The inside very much resembles the churches which we have seen in India; so much that we supposed, on entering, that we had by mistake entered the Catholic Syrian (of which there is one in the village) and not the Syrian church. The resemblance is in the cross, the tinsel, the pictures, and the general decorations. It is, however, free from images. The church, indeed, had been built about four years. The church-yard is surrounded by a high wall; and here they bury the dead without a monument.

After our entrance, the vicar and his assistants met us in the church, and in a friendly manner. From them we learned the facts which we communicate below.

The predecessor of Mar Dionysius re-poses at Quilon, about ninety miles from Cochin. Mar Dionysius, his predecessor, lies buried in the inner, highly decorated monument. The latter was from Antioch, the former was born in the country. A cenotaph used by him, is, out of reverence to his memory, deposited in the

the priests' account, St. Thomas came to his country fifty-two years after the death of our Savior. He planted five churches before his death, and he suffered martyrdom near Madras, and from his tomb arose the Syrian church.

They formerly had images in their churches, but sixty-three years ago, the first arriving from Antioch, ordered the images to be destroyed.

The number of churches is fifty-two; the half church being one of the rates between the Roman and the Syrian church. Their clergy are about thirty. None of them are married. They are, as they say, unable to supply the wants of the people, than what arises from the perquisites at marriages, funerals, and special mass. No one who does not have some sacerdotal blood, is eligible for the office of the ministry. From the comparison of features had led us to infer, that the priests only are of European origin, and that the people are the descendants of native converts. They have a seminary for the education of

youth for the ministry, but were hoping for the establishment of one by the assistance of the British resident in Travancore. At present they have only a few small schools for this purpose. Such of the people as are able, have their children taught to read in Malayalam.

"The most important inquiry seemed to us to be, what is the degree of their religious knowledge? This may perhaps be inferred from the following facts.

"1. They have but one book in the vernacular tongue. This is a very small one, and contains a few forms of prayer. They parted with one copy reluctantly, and declared, that there were not more than four or five copies in the whole village.

"2. They have no translation of the Bible, neither in whole nor in part. The translation, lately printed, not being yet received.

"3. The ordinary service of the church is in Syriac, a language totally unknown to the common people.

"4. They have no preaching, except on some great occasions. Nor do the priests write any explanations of Scripture.

"If these things are true, can it be hazardous to conclude, that the people are deplorably ignorant, and the priests deplorably indifferent? The people cannot be supposed to have religious knowledge without some means, either oral or written, of acquiring it. The priests cannot be supposed anxious to instruct them, unless they take some pains to furnish those means. Indeed it is difficult to suppose them of any other use to the people, than to lead them in the unintelligible formalities of their worship.

"We were present at their morning and evening worship. The crowd of people which gathered around us, on our arrival at the church, dispersed on the ringing of bell for evening worship. Two or three only, besides the priests, remained. The priests chanted the service in Syriac without much appearance of solemnity or care. During their devotions they several times prostrated themselves, touching the ground with their forehead, and crossing themselves as they rose. The people bowed and crossed themselves in like manner. It may here be noted, by the way, that the habit of crossing themselves seemed general, and was particularly observed in the people as they passed and re-passed the cross.

"The morning worship resembled the evening. After breakfast they had an additional service, in commemoration of some departed saint or bishop; when the officiating priest took the sacred elements. At this service there was a great noise of cymbals, and other noisy music, such as we often hear at the heathen temples.

"The whole congregation partake the communion twice in a year. They baptize their children at the age of eight years. In cases of discipline, when milder means fail of producing reformation, they whip the delinquent. They expressed their sorrow at being obliged to do this, but said it was sometimes necessary. They have five fasts in the year, one of which is Lent. They complained of great poverty. They gave as one evidence of their poverty, their inability to purchase gun-powder to salute the anniversary of the decease of one of their bishops. At their funerals they read a very long service, and during forty days lamentation, the relatives of the deceased give entertainments to the people and presents to the priests; and also if able, one day in each month for the space of the year. They expressed a desire that European missionaries might come among them; and said that they always prayed for all Christians throughout the world. They make no converts, being forbidden, as they say, by the rajah.

"On the whole of the above account we must say, that we have carefully stated what we understood to be the case; but wish it may be remembered, that our interviews were short, and our means of communication by an interpreter embarrassing.

"May God soon send to this people pious and able instructors, and make this ancient and interesting church, a light to this benighted land."

EXTRACTS

From the Chochin Register made in 1781, under the direction of Arrian Moens, the Dutch Governor at that time.

JEWES.

"The Jews are the first foreign inhabitants. Their origin and the period at which they arrived at this place is buried in obscurity, at least we have not hitherto found among them any notable memorials or memorandums, which could properly elucidate their arrival on this Coast, and thereby remove every doubt on that score."

THE SYRIAN CHRISTIANS.

"The Syrian Christians were first united to the Roman Church till the year

* First. The translator of the above, though a very respectable officer in the English court at Cochin, is not perfectly acquainted with the English language, and for the word first, formerly might probably have been written. Then the sentence would have perfectly corresponded with other accounts, saying, that the Syrians were at a former period for a certain time united with the Catholics.

1644, when the Portuguese, understanding that a Syrian Bishop was to arrive on the Coromandel Coast on board a Moura, (a Mahomedan ship,) sent out ships to cruise the said Coast, which took the ship and brought her to this port, having the said Bishop named Allala (also Mar Arothi) on board. They tied a stone to his neck and threw him overboard, which act of barbarity is recorded by the Syrians as a stigma. As soon as the Syrian Christians were aware of the foregoing act of cruelty, they assembled together at Muttoncherry (about an English mile from the tower of Cochin) and took a solemn oath that they would never be subject to the Roman Bishops or to the Portuguese; naming at once the Arch Deacon, Mar Thomas Ganpha, Bishop, who possessed however no sufficient abilities to preserve the union among his flock, for many of them after the lapse of a few years returned to the subjection of the Portuguese till the year 1665, when two Bishops, Mar Basilias and Mar Johannes by name, arrived here from Antioch, who were received by the Christians with joy—upon which many of the Christians abandoned the Roman See and submitted themselves to the Patriarch of Antioch."

"In the year 1665, arrived at this place, from Antioch, a Jacobite Bishop, named Mar Gregorius."

"In the commencement of the year 1700, the Patriarch of Antioch sent a Bishop to Malabar, whose name was Mar Jimon. He announced his arrival by letters to the Syrian Christians of this place, but those letters being unfortunately intercepted by the Jesuits, who kept a very good look out, the Bishop was seized and sent to Pondicherry where he was put in fetters."

"In the year 1705, arrived at this place, from Bagdad, Bishop Mar Gabriel, and died in Malabar, in the year 1730, after experiencing much vexation from Mar Thome."

MR. NEWELL'S JOURNAL.

We have already presented our readers with extracts from the Journal of Mr. Newell from the time of his departure from the Isle of France, in February, 1813, to the time when he had met and joined the brethren Nott and Hall, at Bombay, in April, 1814. The situation of Mr. Newell during this period was but partially known to our readers. Of course we presented them with this part of the Journal first.

They are now presented with extracts from the Journal, from its commencement.

the date of Mr. Newell's departure from the Isle of France. Our friends were aware that the providences of God had attended Mr. Newell during this journey, and that they had been already spread before the eyes of the world; we conceive, that they will be a source of consolation again from his own lively interest.

*Samuel Worcester, D. D.
Acting Secretary of the American Board of Commissioners for Foreign Missions. Salem, Mass. U. S. A.*

I dear Sir,

In obedience to the instructions of the Board, I transmit to you the following extract from the original Journal, kept since my arrival in India. Nearly two years should have elapsed, before I have had a convenient opportunity of sending it.

It has led me, as well as my friends, in a mysterious way. We have been led to make the reflection of ; "O Lord I know that the blessing is not in himself; it is not in the blessing, but in the blessing to direct his steps."

We have acted in the most judicious manner. It rests with the Board to censure or approve our conduct. We have been placed in situations trying and perplexing; and have been obliged to act in very great haste. These considerations, I believe, will be a satisfactory apology for mistakes which we may have committed. The hand of God may very evidently be seen in all that has befallen us. We are persuaded that he has sent us to this land; and that he will ultimately bless our mission with his blessing and the seals of our ministry among the people.

Respectfully and dear Sir,
Ever your servant for Jesus' sake,

SAMUEL NEWELL.

April 7, 1814.

On the 9th of Feb. 1812, the Caravan departed from Salem; and after a safe and pleasant voyage of four months, she arrived at Calcutta, June 17th.

Judson and I were called to appear before the Directors, as all strangers are on arrival in India, and questioned as to our intention in coming to the country. We had permission from the Directors to reside in India; and the country we came, &c. &c. We replied;—that we were called to come to India for the purpose of preaching the Gospel to the people; and that we had no permission from the Directors: when we stated that it was our prevailing expectation

that we should not settle in the Company's dominions, but that we should go to some part of the Burman empire; but, that information obtained on our arrival in Calcutta led us to doubt whether we should now proceed to Burmah.

"The clerk gave us the usual certificate that we had appeared at the Police office on such a day, and made our report according to the regulations of government.

"Through the negligence of the clerk, this examination was not seasonably laid before the chief magistrate of Police, and our names appeared in the Calcutta papers, as missionaries and passengers on the Caravan, before the Government had been notified of our arrival. In consequence of this the Captain of the Caravan was censured by Mr. Martyn, the chief Police officer, for bringing missionaries into the country, and landing them without the knowledge of government. When the mistake was discovered, however, the blame fell on the clerk, who took our report and who only was in fault.

"Friday 19th. Having received an invitation from our friends, the Baptist missionaries, to spend some time with them, we set out this evening in a boat to go up the river from Calcutta to Serampore; we arrived late in the evening, and having exchanged the most cordial salutations with the brethren and sisters of the mission family we sung,

*"Kindred in Christ for his dear sake,
A hearty welcome here receive," &c.*

in the tune of *Oh! Hundred*, and then united in prayer. We had apartments assigned us in the mission house, where I continued until my departure from Bengal.

"The premises belonging to the mission are very extensive. There are three large and commodious dwelling houses for the three senior missionaries, and a public building, containing a library and museum, a chapel, a dining hall, and several private rooms; there is also a building for the school and another for the printing office. All those buildings stand on a beautiful green on the banks of the Hoogly river, directly opposite to Barrukpore, the country residence of the Governor General, 15 miles above Calcutta. Back of the buildings there is a large garden, containing most of the natural productions of the country and many exotic plants. Dr. Carey is particularly fond of botany and natural history; and has cultivated these studies among his other numerous pursuits, to a very great extent. He has begun to translate Dr. Barton's Botany into Sungskrit, and thinks of writing himself on the subject of natural history at large.

before our arrival in India, the mission had sustained an irreparable loss in the destruction of the printing press and a large number of valuable books by fire. They had just set up presses again and got them to printing of the Scriptures was five different languages.

21st June. I preached this morning in the mission chapel. The persons attached to the mission, including scholars, is about 100. These, most of the people in the place, who understand English, and worship on the Sabbath.

Afternoon Mr. Ward preached to the native Christians. It was a most interesting scene to us, to hear the praises of Jesus devoutly sung by the sons of India, who had been rescued from the worship of idols.

Having learnt who we were, they came to us after worship and gave us a most interesting account of their life, and though they could not speak English, their looks seemed to testify that you have come to show our countrymen the way of life."

Evening brother Judson

Missionaries have three services each day; one at 11 A. M. in English, one in the afternoon in Bengalee, and one again in the evening.

Today is an annual holiday of the natives, in which the old festival

some more from the same book." He then read to them the first and second commandment and then charged them plainly with having violated those commands that day by the worship of Juggernaut; to which they replied, "it was the custom of the country." Dr. M. told them this was no excuse, but that all idolaters would be cast into hell. "Hell," says one, "what is hell?" Look at those coolies, carrying that palanquin; are they not in hell? and is it not for their wickedness in a former state that they are doomed to such drudgery in this life? and look at that man in the palanquin; is not he in heaven? and is it not on account of his holiness in a former state of being, that he is thus rewarded with ease in the present state?" This is a specimen of their reasonings on sin and holiness, reward and punishment, and of their notions of Heaven and Hell. On our return we passed by a woman with a rope round her neck and looking like a cow. We inquired the cause, and found that her cow had been strangled by the rope with which she was tied, and that the Brahman's had enjoined it upon the woman as a penance, to refrain from speaking and to go with a rope about her neck for one year.

"July 1st. Brother Judson and I were summoned to appear again before the Police in consequence of an order from government concerning us. This we had done on the 10th inst. We

and that we and our associates among the natives, might then be allowed to go to the east of Bengal, in returning home.

5th. We were again called before the Council, and received the following

order that we could not be allowed to establish ourselves in any part of the British dominions or in the territories of their allies, that this order would be equally applicable to *Java and the other islands*, in common with all their possessions in the east: but if it was necessary to go without loss of time to beyond the limits of the British dominions and the territories of their allies,

we must furnish satisfactory assurance that it was our intention, His Lordship, nor General in Council would consider the expediency of rescinding the first order as related to America in the Car-

ibbean. The order amounted to a total exclusion from every part of the east; as every part of Asia, which appeared to us at present accessible to missionaries, was under the actual dominion or powerful influence of the British government. Their dominions on the continent extend from Bengal and the Burrumpooter to the Arabian sea and the Persian Gulf; to the west; from Cape Comorin to the north; to Tartary and Thibet on the north; and their insular empire embraces almost all the islands of the Indian

Ocean was inaccessible. No foreigner was allowed to settle there. Any attempt to introduce christianity in that country was considered a crime. Mr. Morrison the Baptist missionary at Macao, is employed as an interpreter to the India Company. He is known only in that capacity. At present the only door to the East is closed; no person is allowed to settle there, unless he holds some official

character. The Burman empire had been abandoned by the missionaries both of the London and Foreign Societies. Messrs. J. F. Carey had made an establishment at Rangoon, had spent four years in the country, learnt the language, expended many thousands of rupees in his mission, and after all Mr. Chater had taken it up and gone to the island of

Ceylon. Mr. Pritchett and Brain from the Baptist Society had also spent much time in the country, and made some progress in the acquisition of the language of the country. Their object to proceed up the river Irrawaddy to Ummerepoora, the capital of the Burman empire, and the residence of the

emperor. But they soon found this to be impracticable. The missionaries in Rangoon were considered merely in the light of priests to the European residents there; and as there were no Europeans at Ummerepoora, the government could see no reason why European priests should go there. Mr. Chater informed me that the viceroy of Rangoon had no idea that the missionaries came there to convert the Burmans to the Christian religion.

"Mr. Brain died in Rangoon, and his colleague Mr. Pritchett, left the country and went to join the mission at Vizagapatam.

"Mr. Carey, who had gained the favor of the viceroy, and had married a woman, born in the country, still continued, though with much reluctance.

"All these things appeared very discouraging to us.

"On further inquiry we found that the Burman country was in a state of anarchy and confusion, in consequence of the long continued wars with the countries of Siam and Pegu, and the pressure of the exactions which were made by the emperor, and the subordinate governors.

"The missionaries at Rangoon were in continual alarm from the state of the country, and the reports they daily heard of large armies of insurgents, that were coming down the river to invest and destroy the town. At one time in 1812, Mr. Carey himself was obliged to flee in a time of popular commotion and to take refuge in one of his Majesty's ships of war then lying in the harbor. The viceroy demanded him back; but the Captain refused to deliver him up, until the viceroy's anger was abated, and he had signed a paper, by which the safety of Mr. Carey and his family was secured.

"Rangoon seems to be the only place in Burmah, where a mission could at present be established; and as the Baptist brethren have already occupied that place, it appeared inexpedient to us to attempt to settle there; especially when all the above mentioned circumstances were taken into consideration.

"An attempt had been made by Mr. Robinson of the Baptist mission to penetrate into Bootan on the north of Bengal, and establish a mission there; but he had been repulsed with the loss of every thing but life.

"Such was the situation of all the countries to the east and north of the British dominions in India; and from the whole of Hindoostan and all the islands of the Indian ocean, we were excluded by the order of government above mentioned.

"The countries of western Asia, viz. Arabia, Turkey, and Persia, were generally represented to us as inaccessible to

Christian missionaries, on account of the peculiar intolerance of the Mahometan superstitious; of which there had been some recent and striking instances.

"In short all the great missionary fields in the east lie within the limits of the British dominions, as that empire embraces by far the greatest part of the population of India, and is the only part of the east, where an attempt can be made to propagate Christianity, with any considerable degree of personal safety to the missionaries: but from the whole of this extensive and interesting field, we had been positively excluded by an act of the supreme government of India.

"What then could we do? By a number of persons, who were perfectly friendly to our object, and well informed on subjects of this nature, we were advised to yield to necessity and follow what seemed to be the intimation of providence; to return to America and prosecute the missionary work on the western continent. But we were unwilling to give up our mission in the east, until we had tried every method to avoid the necessity of returning home.

"We, therefore, as our last resort, presented another petition to government for leave to go to the Isle of France. This place is so remote from the Company's dominions that we were induced to hope that this request would be granted.

"Accordingly on the 27th of July, we received an order of government granting us leave to go to the Isle of France; but stating at the same time that it would rest with the local government of that place to determine whether we should be permitted to stay there or not.

"July 29th. Brother Judson returned from Calcutta to Serampore, and informed me that one of us could have passage in the ship *Col Gillespie*, then about to sail for the Isle of France. As only one family could be accommodated in the *Gillespie*, it was mutually agreed upon between me and brother Judson, that I should go by this opportunity, on account of the peculiar situation of my family, which rendered it necessary for me to go immediately, or to remain in Calcutta a longer time, than I could expect to be permitted by government to continue there.

"Accordingly, on the 31st of August I embarked with Mrs. Newell on the *Gillespie* for the Isle of France, leaving brother and sister Judson to follow by the next opportunity. It was the expectation of brother J. and myself, that our brethren on the *Harmony*, when they arrived would be obliged to follow the same course.

"The only definite object which I had in going to the Isle of France, was to avoid the necessity of an immediate return to America, to gain time for further consideration and enquiry, and to come to an understanding with my brethren on the *Harmony*, before I adopted an important and decisive a step as that of giving up the mission and returning home. I had indeed a view to the island of Madagascar; but my information respecting it was too general to admit of my coming to any resolution on this subject.

"Sabbath the 9th of August. With the *Gillespie* lay at anchor in the Bay, a little above Bengor, the *Harmony* passed up the river. I knew it to be the *Harmony*; but she passed at too great a distance to admit of my communicating with the missionaries on board. This was a great trial to me.

"Aug. 20th. After having been detained and driven about a whole month by contrary winds in the bay of Bengor, the *Gillespie* sprung a leak, and we obliged to put about and run into the nearest port, which was Coringa, on the Coromandel coast, a little above Madras.

"This alarming circumstance was indeed a kind providence to us. About the same time Mrs. Newell had been seized with a violent neural complaint, which threatened her with a speedy death, when she could obtain rest and quietness on board.

"Sept. 5th. The *Gillespie* arrived in Coringa. Mrs. Newell was carried ashore, and in the course of a fortnight, while the ship was repairing, she recovered her usual health, though she still continued in a state of great debility.

"It was a question with us whether, in consequence of Mrs. N.'s late illness, we should remain awhile in this place, or prosecute our voyage on the *Gillespie*. But after mature deliberation, on all the circumstances of the case, we concluded to proceed. Coringa was an unhealthy place, and this was the most unhealthy season of the year, and as Mrs. N. had recovered her health, we hoped that the fresh sea-breezes would contribute to the restoration of her strength, better than a continuance in that unwholesome climate. Besides we might have been involved in new difficulties with government by an attempt to stop here, even for a short time.

"Sept. 19. We sailed from Coringa for the Isle of France.

"About a fortnight after our departure from this place, Mrs. N. was delivered of a daughter, on the 24th of October. Both Mrs. N. and the babe appeared to be doing very well for the two first days; but on the third day there came a violent

wind and rain, which lasted two consequence of which both Mrs. and child took a dangerous cold.

immediately became ill and on the fifth day after its birth. Mrs. Newell began to exhibit symptoms of consumption. But as we were at the end of our voyage, I entertained hope that the salubrious climate of Mauritius would arrest her complaint and restore her health.

1st. The Gillespie arrived in Mauritius. Mrs. Newell was taken to lodgings procured in a healthy part of the town; and Dr. Burke, the medical gentleman in the place, was called in to attend her.

2d. The Britannia arrived from America and brought letters from the friends by which we were refreshed and encouraged. I learnt that the ship arrived on the 10th of August, that Mr. Newell, who went on her, had been in America, and had obtained permission to go to the Isle of France, and was expected to be with me shortly. After my arrival in the Isle of France, it became evident that Mrs. N.'s

was a settled consumption, and that there was no hope of her recovery. Indeed Mrs. Newell herself, from the first appearance of her disease, had symptoms, that she should die; but I did not give up my hope until several days after our arrival in Mauritius. When I told her I feared I should find a grave in the Isle of France, it seemed to be a relief to her, and she now felt at liberty to speak of her death, which she had concealed as much as possible, out of regard to my feelings. For four weeks time, I constantly watched the progress of her disease in daily expectation of her death. We conversed with her at freedom about her approaching end. To her it was the hour of death; to me the hour of grief. She expressed the most earnest desire, that some of the brethren from Calcutta might be present at her death, that she might be comforted by their presence, that my heart might be relieved, and that we might surround the table of the Lord to commemorate his death together at her departure. But she was to see them again in this world; merciful providence saw fit that I should be afflicted alone.

In the evening, the 29th of November, Mrs. N. had expressed a desire to have the Lord's supper before her death. This evening administered the sacrament to her. We had enjoyed no communion of any kind since we left America.

XI.

"I supposed this night would be her last; and as she was now in the perfect possession of her reason and recollection, I wished to take my leave of her, while she continued in this state. I told her, as I stood by her bedside, I feared she would not live till morning, and wished to bid her a last farewell. She raised her eyes to look at me, gave me her hand already chilled with death, and said; "Farewell.— We shall soon meet again. Look to Christ and he will support you."

"As I write these words, the sorrows of that parting scene, are fresh in my mind, and I am constrained to exclaim, *O God, thou hast afflicted me with all thy waxes! Lover and friend hast thou put far from me, and mine acquaintance into darkness.*

"Mrs. N. continued through the night, and spoke to me several times after this. At one time in the night she desired me to retire and pray for her. I asked what thing in particular, she wished me to pray for: "She replied, "that I may wait patiently God's time." At another time the same night, I asked her if she had any remaining doubts respecting her interest in Christ? She said, she had none. In the morning she revived a little, joined with me in prayer, and was able to converse a little more. She continually looked forward to the last moment with longing desires, and when her sight failed her, which was sometime in the afternoon, she exclaimed with joy, "O this is death." When I asked her how death appeared to her, she answered, "O glorious, glorious!" Her pains increased, and she seemed to be in great distress for some time; during which time she uttered these, which were, I believe her last words, "O the pains, the groans, the dying strife!" Her pains abated, and she expired with apparent ease about half past four, P. M. on Monday the 30th of November, 1812, in the 29th year of her age, leaving me a solitary mourner in this land of strangers.

"On the first of December, her remains were conveyed to the burying ground in Port Louis, and interred beneath the shade of an ever green, in a retired spot, which I often visited with mournful pleasure during my residence in the Isle of France.

"It is impossible for me to express in words the sufferings of my mind during this season of affliction. I had buried my child in the ocean, had followed my wife to the grave, was separated from all my brethren, and knew not what had become of them, as they should have arrived a month before. I was often ready to sink under the weight of my grief, and to think that the "mercies of God were clean gone, and that he would be favourable no more." But I know that I committed sin.

in all this. My punishment was infinitely lighter than my sins deserved, and therefore I had no reason to complain.

After Mrs. Newell's death, I employed my time in making inquiries respecting the island of Madagascar, and those of Bourbon, and the Mauritius, with a view to the establishment of the mission somewhere in those regions. I also once or twice a week visited the foreign hospital at Grand river, a few miles out of town and conversed, read and prayed, with the sick and the dying; and I had some reason to hope that my instructions were blessed to one or two persons.

The following is the result of my inquiries respecting Madagascar, Bourbon, and the Mauritius.

"The population of Bourbon and the Mauritius is probably about one hundred and fifty thousand. The people are mostly negro slaves from Madagascar and Mozambique. They are either heathens, or nominal Christians of the Roman Catholic persuasion. Besides these there is, as in the West Indies, a mixed race, called Creoles, a few French, and five or six thousand English, mostly of the army and civil service.

"There is at Port Louis a military chaplain, and also a Bible Society.

"The Catholic religion has fallen into great contempt, and there are but few priests on these islands.

"The present Governor of the Isle of France and its dependencies, would be friendly to the instruction of the slaves; but the slave owners would have it in their power to counteract his exertions, as they could forbid a missionary's coming upon their plantation, and prohibit their slaves from attending any place of religious instruction. They are in general very cruel to their slaves, and as far as I could learn, they would not countenance any attempt to convert them to Christianity.

"Living in the Isle of France is very expensive, and there is no way by which missionaries could contribute to their own support.

"The population of Madagascar is rated at a million and a half; whether this estimate be correct or not, I was not able to ascertain. I conversed with a gentleman, who had resided some time on the island; and with another who had been cast away there, and had seen different parts of it, and with several, who had touched at different places on the coast. From the information of these persons I collected the following particulars, in which they all agreed.

"The people are divided into a great many separate and independent tribes, which are subject to their respective chiefs; there is no union among them, no

common chief; they are genea with each other, and the prisoners taken in battle are either slavery, or put to death. Slavery of the slave trade, they are put to death; five hundred known to be executed at once.

"There is no such thing as justice among these people. The bears rule. It is a common thing prisoners of all white men who them. Several instances of recently occurred.

"The Madagascars are evident negro race. They are not quite as the negroes in America, nearly the same features and they are covered with wool instead of hair. I have seen them frequently in France.

"There is no written language in Madagascar, and no language that is common to different tribes. There is a variety of dialects here, as in many countries.

"The climate, in all parts of that have been visited by Europeans, is extremely unwholesome. Of three hundred English officers and soldiers were sent to Fort Dauphin, in the eastern extremity of the island, in 1805, after the capture of the Isle de France, not more than three or four were left at the end of a year. The interior of the island is said to be healthy, but the coast is almost fatal to Europeans.

"From these accounts it appears that on the island of Madagascar, no man could have no security for the property; and that even could secure from violence, the peculiar healthiness of the climate would be a serious objection to the establishment of a mission there, at least while other more eligible fields remained uncultivated.

"As there is no common language, and no written character, the means of preaching the Gospel here would be almost impossible; the number of missionaries who could be thus instructed would of course be comparatively small.

"Port Louis, December 24th 1805. I now waited in anxious and daily expectation of the arrival of the brethren, who had been absent most two months, when at last they arrived from Calcutta; but to my disappointment she brought no friends nor any intelligence from home. I knew not how to account for this, and gave up the idea of ever seeing the Isle of France. I gave up the house which I had rented before the departure of Mrs. N. and which I had retained in the expectation of hourly expecting brethren would arrive, when it

to take a house; and I now
lived with a family, with which
I was acquainted in this place.
I was respecting the brethren
and sisters. Sometimes I thought they
had gone back to America, some-
times they had gone to Burmah; but
in confusion I could not account for
anything to inform me what was
their plan, and what their plans, by
which they were constantly coming
to us.

In 1813. Having waited in sus-
pense another month, the Creole,
arrived from Calcutta, bringing
with her brother and sister Judson,
and from the other brethren.

Creole, Mr. Newell received
from the brethren Nott and
left him in doubt whether
he was sent to England, or had pro-
ceeded to Ceylon or Bombay. Thinking
however, that they had gone
before he left the Isle of France,
in January, taking passage on the
ship of the Almeida, for Point de
Gaulle. At this period, the ex-
change already made, commenced.]

OF GRATITUDE FROM THE *ROS-
LE SOCIETY FOR MISSIONARY

o God thanksgiving; and pay
to the Most High, Ps. 1, 14.
be the cup of salvation, and
the name of the Lord, Ps.

ers of this Institution, feeling
affected with the low state of re-
ligion, the rapid progress of immoral-
doctrines, and believing in the
power and the obligations which
of the Cross were under to
the help of the Lord against
ventured, in a circular letter
March 1812, to call on the
daughters of Zion to unite in a con-
ference on the first Monday after-
every month. They also pro-
ceeded by letter with so-
similar nature with their own.
management they received, and

society was constituted in Oct.
is believed to be the first
missionary institution formed in
one of its members look back
when (it is presumed) but
males in this country were
engaged in the promotion of mis-
sion, how many thousands are
in this widely extended field!
God wrought!

the growing calamities of the country,
suggested the propriety of acknowledging
the goodness of God and repeating their
solicitations; which they did in a second
letter published March, 1813. They did
not at first anticipate an extensive corres-
pondence; the union of a few societies was
all they promised themselves, they knew
not but they should be disappointed even
in this. But, (with gratitude and humil-
ity be it recorded,) the Lord has graciously
smiled on their endeavors, and their most
 sanguine expectations have been more
than realized. They have had the privi-
lege of an epistolary correspondence with
near sixty societies,* besides some solitary
individuals who are secretly sighing for
the abominations of the land; and have
had verbal information from other socie-
ties, who also set apart the time above
mentioned for special prayer. By this
means they have had an opportunity (of
which they must otherwise have been de-
prived) during a period in which our po-
litical horizon has been darkened by thick
clouds of adversity, and the church has, in
many places, experienced a wintry sea-
son, of knowing that numbers of the female
followers of Jesus, have not been regard-
less of the works of God, nor the opera-
tion of his hands; but have felt deeply in-
terested in the welfare of their country
and the upbuilding of the Redeemer's
kingdom. They have unitedly called up-
on the Lord in the day of trouble, and can
confidently testify with the psalmist; *Ver-
ily there is a reward for the righteous,
verily he is a God that judgeth in the
earth.*

At this happy era, the members of this
institution again feel themselves under
sacred obligations to magnify the Lord,
and are constrained to render a tribute of
praise and thanksgiving to his holy name.
They would also embrace the present as a
favorable moment to urge their dear sis-
ters forward in aid of the great cause of
missions. Has the silver trumpet of PEACE
once more been sounded? Does the ocean
already begin to whiten with canvass, and
the peaceful flag to wave over the great
highway of nations? Does the mariner
spread his sails to stretch to the distant
poles in pursuit of gain—Is the faithful
Missionary waiting, impatiently waiting
to set his foot on the benighted shores of
Asia, to unfurl the banner of the Prince of
Peace, and proclaim salvation by grace?
Then, dear sisters, let us arise, and with
redoubled activity pursue the important
work of sending abroad the glad tidings of
peace and pardon through the blood of the

* A number of those have been formed
since the publication of the above mention-
ed letters.

Lamb. Let us voluntarily come up before the Lord with a *peace-offering*, and study how we shall best appropriate the means he has put in our power, to advance his declarative glory and ameliorate the condition of our fellow creatures.* Various are the plans in operation for prosecuting this vast design; the great spiritual building is going up, and where is the Christian female who would not rejoice to lay, though but one stone? It is no longer a query whether it be *proper* for females to serve the church; God has too manifestly owned their labors; and since Miriam (Micah vi, 4, and Deborah, Priscilla and Phoebe have led the way, it cannot be dangerous for succeeding professors to follow them, and do all that is possible for them to do, to facilitate the arduous work of the Gospel minister.

Particularly when we glance our thoughts to those heathenish climes never yet irradiated by the Sun of Righteousness, and see multitudes of our own sex degraded to the most abject state of servitude and contempt, and exposed to sufferings the most exquisite; do not our bosoms swell with mingled emotions of sympathy toward them, and indignation toward those who hold them in subjection? And do we not at times even long to cross the foaming Atlantic, and submit to all the dangers and trials of a missionary life, to rescue them from the tyrannic shackles of superstition and ignorance? But, these are less, dear sisters, far less sacrifices that we are called to make. We may yet tread our native soil and breathe the free air of American and Christian liberty. We may yet enjoy all the endearing connexions of social, and the conveniences of civilized life. Our prayers and our exertions, our silver and our gold, are *all* that are demanded; these are already the Lord's, and we must not withhold what is his own. We live in an age when God is doing wonders, and in which all the influence and energies of his people are called for; it becomes us therefore to inquire *what part we are to perform?*

Our advantages have, in many respects, been circumscribed during the late unhappy war; but the way is now opened, and whoever has a disposition is at liberty to indulge in the privilege of conveying to their dying fellow sinners the most invaluable blessings. The pious, the faithful,

* Among other female institutions, a Bible Society has recently been formed in this town; and two societies to assist the education of young men designing to engage in the work of the ministry, are about to be established. We would encourage our sisters in other places to go and do likewise.

the indefatigable missionary stands at our threshold, anxious to repair to the destitute parts of our own country, or to the regions beyond them, that he may impart some spiritual gift. But alas! he wants the means to convey him thither, and to support his frail tabernacle while he holds up a crucified Savior. And do we not hear the grateful declaration: *Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me?* Then let us not suffer those noble, those ingenuous dispositions of soul to remain ungratified for want of pecuniary assistance. What though we deny ourselves some little conveniences to enable us to afford the necessary aid, will not the satisfaction of imitating him who went about doing good more than compensate us? Let us pray fervently, and cheerfully labor working with our hands, that we may have to give to him that needeth. Fear not the approach of want in consequence of liberality, for we have the promise that *the liberal soul shall be made fat, and he that watereth shall be watered himself. Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*

Our design is not to sound a trumpet and ostentatiously proclaim, that we pray and give alms; but believing the time will come, when we shall all wish to be recognized as the friends of our final Judge, we feel it our duty in the present life to take a decided stand *on the Lord's side*. May the great Head of the Church, who hath hitherto helped us, make this, and the dear associations with which we are connected, increasingly useful.

In behalf of the Boston Female Society for Missionary purposes.

MARY WREN, Sec'y.

Boston, March 6th, 1815.

P. S. Letters to be directed to Miss W. to the care of Messrs. Lincoln and Edmands, (No. 53, Cornhill,) to whom the Society gratefully acknowledge their obligations.

The following is an extract of a letter received from a sister society.

"AGREEABLY to your request, we have formed ourselves into a society to meet in conjunction with yours; to 'pray for the out-pouring of the Holy Spirit, a general revival of pure and undefiled religion, and the universal propagation of the Gospel.'

"Viewing that glorious time as now at hand when the spiritual Temple is to be built up, and believing that there is a special call on all the friends of Zion to come

the help of the Lord against the
we have thought the example of
women of Israel, highly worthy
and. We have accordingly con-
our golden ornaments, to aid in
g the glorious Gospel; and we ear-
treat the daughters of Zion—and
y our Sister Societies, to take the
into serious consideration. We
umbly ask, if it is consistent with
a benevolence to wear these useless
rings, while millions of our fellow crea-
tures are perishing for the Word of Life?
are raised to heaven in our privi-
lege, let us remember that a strict
of our stewardship will be required
of us. May we not hope that this
at, now *hid in the earth*, would, if
appropriated, yield to its possessors a
reward?

For Sisters, can our hands hang down
while hearts faint; while we witness the
the Prince of Peace, and read the
promise, which from the signs of
as we have reason to believe is
to be fulfilled, that his kingdom shall
from sea to sea, and from the rising
of the setting sun.

On behalf of the Society.

M. R. Sec'y.

29th, 1814."

FROM THE SECRETARY OF THE
CHURCH MISSIONARY SOCIETY, LONDON,
TO REV. DR. MORSE.

Church Missionary House, Salisbury
Square, London, March 31, 1815.

And dear Sir,
The Committee of the Church Mission-
ary Society avail themselves of the oppor-
tunity furnished by the happy return of
you to open an intercourse with the
American Commissioners for Foreign Mis-

sions, by the kindness of Josiah
Harington, Esq. forward twenty sets of their
Report, and of the Missionary Reg-
ister of which are addressed, respec-
tively, to the officers of the Board,
and to yourself. The remaining
copies the Committee beg to place at
the disposal of the Board. They will
avail themselves of the renewed inter-
course between the two countries, to
the opportunities may offer, twenty
copies of each future Report, and of each
of the Register, and will aug-
ment the quantity if the Board shall think
it a great cause in which we are all
interested may be promoted thereby.

On the present opportunity of re-
ceiving you my sincere thanks for a very
interesting communication made to me long
ago through Mr. C. Taylor. The work

on Missions which I had at that time in
view has, for the present, given way to
my active and almost incessant occupa-
tion in the business of this House.

May He whom we serve unite us more
closely in bonds of Christian love, and in
efforts of Christian zeal! In these event-
ful and pregnant times, happy only are
they who willingly subserve the hastening
Kingdom of their Lord.

I remain, dear Sir, in Christian re-
gard, most truly yours,

JOSIAH PRATT, Secretary.

Rev. Dr. Morse.

LETTER FROM MR. HARRINGTON.

The following paragraphs are extract-
ed from a letter written by the Hon. J. H.
Harington, Esq. of Calcutta, to Junius
Smith, Esq. of London. The letter ac-
knowledges the receipt of the first remit-
tance from the American Board of Com-
missioners for Foreign Missions, to aid in
the Eastern Translations of the Scrip-
tures. There had been some delay in con-
sequence of the death of the Rev. Mr.
Brown, to whom the first letters were di-
rected. After the necessary detail of
business, Mr. H. adds:

"The American Board may be assured
of a faithful appropriation of the sum, re-
mitted through you, for the purpose in-
tended. In the meantime I beg you to
forward the accompanying Report of the
Committee of the Calcutta Auxiliary Bi-
ble Society,* for their information of the
manner in which the thousand dollars
mentioned in Mr. Evarts's Letter of 13th
Nov. 1812, (and advanced by me as above
noticed) have been appropriated.

I fully intended to have written to Mr.
Evarts, and to Mr. Worcester, in answer
to their letters of Nov. 1812; but I am so
overwhelmed with public business that it
really has not been in my power. I hope
the communications made, and the Re-
ports sent, through you and Mr. Williams,
will answer the same purpose. Dr. Carey
has distributed the remittance of \$ 8.
5096 (made by Mr. Williams, and ac-
knowledgeed in my letter of 6th March,
1814) to Messrs. Newell, Nott, and Hall,
at Bombay, and will continue to appropri-
ate any further sums remitted to him for

* The third Report of the Calcutta
Auxiliary Bible Society, to which Mr.
Harington here alludes, has been receiv-
ed through the favour of Junius Smith,
Esq. by the Treasurer of the American
Board, from which we intend to give our
readers some interesting extracts in a
future number.

the same purpose. I shall also be happy to receive and appropriate, at all times, any sums which the Board of Commissioners may wish to consign to me for the translation and circulation of the Scriptures in the languages of India.

"The accompanying Report, and the Report which the Baptist Missionaries send to their own Society, with the Report of the Corresponding Committee, at Calcutta, of the British and Foreign Bible Society, (printed in the annual Reports of the latter,) will furnish the American Board of Commissioners with full information of the active measures taken, and taking, with a view to make the glad tidings of the Gospel universally known throughout the East. If the Spirit of God be with us, we shall succeed; and there really, if we do not deceive ourselves, seem to be clear signs, in Europe, Asia, Africa, and America, that the predicted times are approaching when *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. May we also speedily and permanently see the time, when, in every part of the globe, *they shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up sword against nation; neither shall they learn war any more*.

I am, Sir, your obedient servant,

J. H. HARRINGTON."

"P. S. You will oblige me by forwarding a copy of this letter, with the Report, to Mr. Worcester or Mr. Everts."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 25, 1815. From the Rev. John Turner, of Biddeford, to be considered as his annual subscription to the Foreign Mission Society, \$5 00

From pious females, 2 00

From the Rev. Jonathan Cogswell, of Saco, (\$5 of which to be considered as his annual subscription,) 50 00

26. From A. B. by the Rev. Dr. Lyman, for the translations, \$5 00

From a tythingman in Franklin County, fees received in the execution of his office, 3 00

From individuals in the East parish of Westminster, (Ver.) by the Rev. Mr. Sage, 9 00—17 00

Carried forward \$74 00

Brought forward \$

27. From the Foreign Mission Society of New Haven and the vicinity by Mr. T. Dwight, Jan 133 00

From the Ladies Cent Society of Norwalk, by the Rev. Mr. Swan, 23 00—

30. From a young lady, by Mr. Artemas Woodward, of Medfield,

From a Society of Young Ladies in Wrentham, by Miss Louisa Fisher, the Secretary,

From the First Society in Wrentham, part of a contribution, by the Rev. Mr. Fisk,

From Mr. Samuel Mann, of Wrentham, by the Rev. Mr. Fisk,

From the Rev. Mr. Storrs's Society in Braintree, a contribution,

From the Female Reading Society in the North Parish in Danvers, by Mr. John Jenks, Treasurer of Salem F. M. S.

From a Society of young men in Townsend, by Mr. Wilder,

From individuals in Townsend by Mr. Wilder,

31. Part of a contribution in the Rev. Dr. Emmons's Society in Franklin, appropriated to the distribution of the Scriptures among the heathen, by the Rev. Dr. Emmons,

From a lady in the North Parish of Wrentham, by the Rev. Otis Thompson, for the translations,

From a female friend to Missions in Sterling, by the Rev. Samuel Parker,

From three ladies, by the Rev. Mr. Ide, for the translations,

From A. B. for the translation of the Scriptures, by Mr. S. T. Armstrong,

From Martha Walker Turner, daughter of Rev. John Turner, of Biddeford,

From a lady in Ashby, by the Rev. Cornelius Waters,

From friends of missions and translations in Sandwich, by the Rev. Jonathan Burr,

From an unknown friend, "as a trifling aid to the Foreign Mission Society," by the Rev. Mr. Burr,

From females in Fair Haven, being a branch of a Society cal-

Carried forward \$45

Donations to Foreign Missions.

327

Brought forward \$453 48
 Heathen's Friend, by
 china, \$8 40
 From Sumner Davis,
 T. Armstrong, 1 00
 Society of females in
 Auxiliary to the Am.
 Com. for For. Miss. by
 by Ellen, Treasurer, 68 00
 Mr. Solomon Goodell
 (Ver.) for the distri-
 bute Scriptures, 207 00
 Friend to Missions in
 bill of exchange,
 6 per cent below par,
 in the Female Cent So-
 West Boylston, by the
 Austin, 12 12
 the late Mrs. Green,
 Capt. Noah Green, of
 (Mass.) for the trans-
 5 00
 number of young men
 er, by the Rev. Gordon
 32 25
 a friends of missions in
 (N. H.) a peace offer-
 e Rev. John Woods; viz.
 linton, \$1 00
 Morrell, 1 00
 old Heath, 1 00
 Merrill, 1 00
 dan Woods, 2 00
 Carrier, 1 00
 known person, 1 00
 la. do. 8 00
 runs from others,
 shown, 5 27--16 47
 the Female Religious
 of Augusta, by John
 Esq. the Treasurer of
 39 00
 the Foreign Mission So-
 Ellsworth, Augusta, and
 ly, by John Sewall,
 Treasurer, 120 90
 Mr. Anna Primel,
 (Mass.) by Mr. Cyrus
 5 00
 Mrs. Mary Hartwell, of
 which, (N. H.) by the
 y Dickinson, 2 00
 of a contribution in the
 City of Plymouth, by
 S. Stetson, 2 61
 the Foreign Mission
 the county of Wind-
 Mr. Jonathan Jennings,
 80 00
 the Female Heathen's
 New Bedford, half to
 and half to translations,
 on Robert Ralston, Esq.
 40 00
 50 60

Carried forward \$1,183 80

Brought forward \$1,183 80
 From a gentleman who wished
 his name not to be mentioned, 100 00
 16. From the Assisting For-
 eign and Domestic Missionary
 Society of Marlborough and
 Framingham, and the Vicinity,
 by Mr. Samuel Whit, jun. the
 Treasurer; viz. appropriated to
 Foreign Missions, 38 00
 To missions to the Heath-
 en on our own Continent, 16 00
 Left to the discretion of
 the Board, 68 00--50 00
 14. From A. J. of Westbor-
 ough, by Mr. S. T. Armstrong, 5 00
 From the Foreign Mission
 Society of Brunswick and Top-
 sham, by the Hon. Jacob Abbot,
 Treasurer, 7 00
 15. From the Female Cent
 Society in Somers, (Conn.) by
 Mrs. Strong, the Treasurer, 15 00
 From a friend of Foreign Mis-
 sions in Tolland County, 5 00
 From the Female Cent Society
 in Westborough, (Mass.) by
 Rodolphus Miller, 32 52
 From Mr. Solomon Goodell,
 of Jamaica, (Ver.) remitted by
 Mr. Robinson, 92 00
 From the Female Cent Socie-
 ty in Dracut and Chelmsford, by
 Mr. Mason, 29 00
 From individuals in Vernon,
 (Con.) by Mr. Kellogg, 27 42
 19. From the Rev. Robert
 Finley, Basking Ridge, (N. J.)
 by the Rev. Samuel Merwin, 5 00
 20. From young ladies, princi-
 pally in Charlestown, the fruit
 of their industry one afternoon
 in the week, 7 00
 From a widow in the second re-
 ligious society in Biddeford,
 (Maine,) by the Rev. John
 Turner, 5 00
 22. From Mrs. Jerusha Thure-
 ton, by the Rev. Dr. Spring, 1 00
 From Mrs. Coombs of New-
 bury, by Mr. Thomas Lancaster, 13 00
 From Mrs. Mills, of Newbury-
 port, by Mr. Lancaster, 1 00
 From the congregation in
 Windham, (Maine,) of which
 the Rev. Gardiner Kellogg is
 pastor, 14 60
 From Dea. Job Wilson, of
 Salisbury, (N. H.) by the Rev.
 Dr. Dana, 1 00
 23. From Mrs. Deborah Froth-
 ingham, of Danvers, by the Rev.
 Dr. Morse, 3 00
 From Miss Mary Coburn, of

Carried forward \$1,522 34

Donations to Foreign Missions.

JULY.

Brought forward	\$1,588 34	Brought forward	\$1,658 22
From a female friend of	3 00	From a Female Cent Society	
Cornish, (N. H.)	3 00	in Worcester, (Mass.) by Mrs.	
Friend to Missions in		Lydia Taylor, forwarded by the	
Ver., (Ver.)	2 00	Rev. Dr. Austin,	30 36
Samuel Thompson,		From a Society in Cummington,	
ington, (Ver.)	2 60	appropriated to the translations,	61 00
James Ripley, Esq. of		From the Female Society in	
N. H.) for the mission	10 00	Cummington, formed to aid in	
Friend to Foreign Mis-	50	the translations, by Mrs. Lois	
religious society of		Porter, Treasurer,	34 55
Uxbridge, by Mrs.	10 50	The following sums have been	
From a Cent Society in		received by Mr. Samuel Tenney	
Parish in Ipswich, by		of Newburyport.	
ell, the Treasurer,	18 28	Contribution after the Or-	
in a mechanic in	5 00	gination at Newburyport, includ-	
County, by mail,*		ing a small addition from several	
Two female friends to		individuals,	\$380 00
missions, in the North		From a friend to the	
Andover, by Miss	6 00	Missionary cause, a thank-	
each,		giving offering put into the	
Female friend of mis-		contribution box at New-	
aton, by the Rev. Dr.	4 00	buryport, half to Foreign	
Carried forward	\$1,653 22	Missions, and half to the	
Donation was enclosed in a letter		Massachusetts Bible Soci-	
we make the following ex-		ety, \$5	2 50
h the infinite goodness of God		From the Hampstead Fe-	
		male charitable Society, by	
		Abigail Kelly, President,	5 00
		From a Cent Society in	
		Dorset, (Ver.) by Mrs.	
		Jackson, President; for the	
		spread of the Gospel among	
		the Indians, remitted by	

Donations to the Massachusetts Missionary Society. 329

appropriated to the translation to the support of foreign

Treasurer expects to be absent on a journey for his health, the Committee have appointed Daniel T. Armstrong, No. 50, Boston, an agent to receive in the mean time.

TO THE MASSACHUSETTS MISSIONARY SOCIETY.

1814, &c. received between June 4, and June 29, 1815. This is given for the sake of comparing the late donations, which concluded in the annual accounts, are principally received at the meeting.

1814. From friends to Attleborough, by Mr.

From Deacon Bum-

1815. From a female Townsend, by the Rev. mer,

1. The avails of ten d by Dr. John Crosby, lier, (Ver.)

From individuals in ngh, (Mass.) by Mr. Miller,

in a Cent Society in ston, by Mrs. Susan

mite from ladies in (Mass.)

sh received as interest ie of stock during the

ation from Capt. John beside his annual pay-

n from Mr. Pearly Ten- de his annual subscrip-

n from Mr. Thomas side his annual pay-

tribution in the Rev. born's Society, Read-

Miss Sukey Parker, of the Cent Society, by the Rev. Mr. Sau-

liss Martha Wakefield, by the Rev. Mr. San-

Carried forward, \$308 50
XI.

Brought forward, \$308 50

From the children of Miss Wakefield's school, Reading, 1 78

From the children of Miss Susanna Wakefield's school, Reading, 1 61

From the children of Miss Nancy Parker's school, Reading, 1 05

From ladies in Carlisle, by the Rev. Paul Litchfield, 4 50

From Associated Females in the Rev. Brown Emerson's Society, Salem, 44 52

Contribution in the Rev. Mr. Emerson's Society, Salem, by Mr. John Jenks, 73 61

From Mrs. Palmer, Treasurer of the Female Cent Society in Townsend, by Mr. Cushing Wilder, 12 53

From ladies in Townsend, by Mr. C. Wilder, 1 78

Contribution in the Rev. Reuben Emerson's Society, South Reading, 28 80

From the Cent Society in South Reading, 33 23

Contribution in the third Congregational Society in Beverly, by the Rev. Joseph Emerson, 15 25

Contribution in the Society in Rehoboth, by the Rev. Otis Thompson, 10 63

From a lady in Wrentham, by the Rev. Otis Thompson, 2 00

From three ladies in the first precinct in Scituate, by Mr. James Jenkins, 1 27

Contribution in the Rev. Daniel Thomas's Society, by the Rev. Samuel W. Coleburn, 20 52

From ladies in the Rev. D. Thomas's Society and the Vicinity, by the Rev. S. W. Coleburn, 21 22

From the Cent Society in Danvers, by Mrs. Sophia Walker, 18 00

June 1. From the second Society in Plymouth, contributed on the day of National Thanksgiving, by the Rev. S. Stetson, 2 69

From the Rev. J. W. Tucker's Society in Rowley, a contribution, 19 50

From Mrs. Norris, by the Rev. Mr. Tucker, 5 00

From three children of Mr. Daniel Gregg, saved by refraining from the use of sugar, 50 cents each, 1 50

Contribution, in the Rev. Dr. Spring's Society, Newburyport, 52 65

Collection in the South Society in Danvers, by the Rev. Mr. Walker, 64 42

Carried forward, \$436 97
42

Brought forward,	\$435 97
Collection in Franklin, by the Rev. Dr. Emmons,	58 08
From the Cent Society in Franklin, by Mrs. Emmons,	13 11
From the Cent Society in Wilmington, by the Rev. Mr. Reynolds,	14 62
From ladies of the Cent Society in Wrentham, by the Rev. Mr. Fisk,	4 00
Interest of a legacy bequeathed by a young lady, by the Rev. Dr. Emmons,	6 00
From a lady in Milford, by the Rev. Mr. Long,	1 00
From a Subscriber to the Cent Society in Milford, by the Rev. Mr. Long,	52
From the Cent Society in Hopkinton, by the Rev. Nathaniel Howe,	3 68
From the Cent Society in Byfield, by the Rev. Dr. Parish,	13 11
Contribution in Dr. Parish's Society, Byfield,	40 96
From the Rev. Otis Thompson,	3 40
From a lady in Wilmington, by the Rev. Mr. Reynolds,	3 00
From several boys in the west parish in Medway, by the Rev. Mr. Ide,	4 50
From the Cent Society in Billerica, by Mrs. Martha Bowers,	50 00
From the Female Tabernacle Society in Salem, by the Rev. Dr. Worcester,	57 00
Contribution in the Tabernacle Society in Salem, by the Rev. Dr. Worcester,	74 00
Contribution at the Old South Church, Boston, after the annual sermon, May 30,	100 01
From the Cent Society in the West parish in Medway, by the Rev. Jacob Ide,	50 55
Contribution in the East parish of Amesbury, by Mr. Jonathan Ireland,	19 75
Contribution in the Rev. Mr. Barker's Society in Middleborough, by the Hon. Mr. Weston,	18 15
From the Cent Society in the East parish in Marlborough, by the Rev. Sylvester F. Buckland,	13 50
From the Cent Society in Newburyport, by the Rev. Dr. Spring, viz.	
Collected by Mrs. Emerson,	\$19 65
Mrs. Thompson,	13 38
Mrs. Farnham,	6 58—39 61
Carried forward,	\$1,024 12

Brought forward,	\$1,024 12
7. From two single ladies in Hingham, by Mr. S. T. Armstrong,	2 25
12. From the Cent Society in Winchendon, by Mrs. Sarah Pillsbury,	31 25
24. From the Cent Society in Middleborough,	9 00
26. From the Cent Society in the second parish in Ipswich, by Mrs. Crowell, the Treasurer,	9 25
27. From subscribers to the Cent Society in Falmouth, Contribution in the Rev. Dr. Austin's Society in Worcester,	27 50
28. From an unknown person, by Mr. Samuel T. Armstrong,	1 00
From 103 members, their annual payment of \$2 each, \$206	
From 4, their payments for 2 years,	16
From 2, their payments for 5 years,	20
From 1, his payment for 7 years,	14
From 2, their payments for 8 years,	32—288 00
	<hr/> \$1,716 46

N. B. The publication of the expenditures of the Massachusetts Missionary Society is necessarily deferred on account of the absence of the Treasurer.

The Panoplist for July 1814, p. 33, contained a letter from an unknown person to the Rev. Dr. Morse, which enclosed a donation to the Middlesex Bible Society. A similar letter containing a similar donation has been recently received from the same unknown person.

REVIVALS OF RELIGION.

By the favor of a Correspondent and the Report of the General Association of Connecticut, we are able to name the following places, as having been recently, or being at present, the scenes of reformation more or less powerful.

N. Stamford, (Con.) Bridgeport, Stamford, Somers, Woodstock, Bolton, Meriden, Fairfield, Greenfield, Northford, Bethel, Stratford, Northfield, Enfield, Wethersfield, Warren, Schenectady, (N. Y.) Poughkeepsie.

Our correspondent states that nineteen Jews in the city of New York, late of late been hopefully converted, one of the age of 60 or 70; and three or four in Philadelphia.

ence received from various parts of England, convinces us that this is a season in which the power of God are strikingly displayed among sinners. At such a period, to love the interests of Zion now weary in praying and acting relate.

Intensive work of grace already in three of our Literary Institutions now if we are rightly informing itself to two others,† while it displays the sovereignty of selecting whom he will for his kingdom, and gives the church intimations of the blessings here in reserve for the generation to come, in language more impressive we can utter, the efficacy of united, persevering prayer. Soon after the commencement of the reformation, Christians were invited, and complied with the invitation, in concert with special reference to the leges. To their united and persevering prayers we would trace, as a decree established by Divine wisdom, the powers of mercy that have re-animating hearts. God will not exalt himself, but He *will* exalt his holy name. He will have respect unto his servant. He will honor the institution of his own appointment. He will show that his *foolishness is wiser* than the wisdom of men. And when we stand in our churches and stand forth, committing their cause with confidence to Jehovah, undauntedly relying on Him, He will *let it be known that He is Israel*, the fire of Divine grace on our altars, at once humbling and exalting in the dust, as inefficient and flashing conviction on all the hosts of Babel. *The lightness of all be bowed down, and the heaviness of men shall be made low; and LORD ALONE shall be exalted in*

ORDINATIONS.

At North Woodstock, (Conn.) 9th of January last, the Rev. BACKUS. Introductory prayer by the Rev. Abiel Williams, of Dudley; by the Rev. Erastus Leonard, of Fry, from 1 Cor. iv, 2; consecrating prayer by the Rev. Israel Day, of Killingly; by the Rev. Eliphalet Lyman, of West; right hand of fellowship by Alvan Underwood, of West; charge to the people by the

au-Hall, Yale and Dartmouth. and Williams.

Rev. Daniel Dow, of Thompson. The performances were solemn and appropriate, and the audience numerous, respectable and attentive.

At Keene, (N. H.) on the 24th May last, the Rev. DAVID OLIPHANT. Introductory prayer by the Rev. Mr. Dickinson, of Walpole; sermon by the Rev. Mr. Hall, of New Ipswich; consecrating prayer by the Rev. Mr. Pratt, of Westmoreland; charge by the Rev. Mr. Ainsworth of Jaffrey; right hand of fellowship by the Rev. Mr. Burge, of Brattleborough; concluding prayer by the Rev. Mr. Edwards, of Andover.

At Naples, (Ontario county, N. Y.) on the 21st May last, by the Geneva Presbytery, the Rev. LYMAN BARNITT, as pastor of the Presbyterian church and society in that town. The Rev. Mr. Tuller, of Bloomfield, made the introductory prayer; the Rev. Mr. Merrill, of Gorham, preached the sermon from this text; *Preach the word*; the Rev. Mr. Higgins, of Bath, (Steuben County,) made the consecrating prayer; the Rev. Beriah Hotchkiss, (Green County,) gave the charge to the pastor; the Rev. Mr. Clarke, of Ovid, gave the charge to the people; and the Rev. Dr. Fitch, late President of Williamstown College, made the concluding prayer. The friends of religion have abundant reason to rejoice at this event; it being upwards of twenty years since the first settlement of that place, during the greatest part of which period the people have been destitute of the stated preaching of the Gospel, and the society in a very broken condition.

At Newburyport, (Mass.) on the 21st ult. the missionaries, the Rev. SAMUEL J. MILLS, JAMES RICHARDS, JUN. EDWARD WARREN, BENJAMIN C. MEIGS, HORATIO BARDWELL, and DANIEL POOR.

As the particulars of the ordination must be interesting to all the friends of missions, we are induced to make a minute statement.

The examination was attended at nine o'clock, in the vestry of Dr. Dana's church. At eleven o'clock, the council, with the missionaries, and those who attended the examination, removed to the church, where a numerous audience had assembled to witness the solemnities of the ordination.

The services were commenced with an appropriate anthem from the words; "Arise, shine, O Zion," &c. The introductory prayer was then made by the Rev. Dr. Morse, of Charlestown, and the direction and blessing of God implored in the solemn services of setting the missionaries apart to their benevolent work. After the performance of another piece of sacred music, the Rev. Dr. Worcester, of

Salem, preached the sermon, from Acts xvii, 18. *And while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.* He examined the opinions entertained by Paul respecting the morality of the Athenians, and the influence which the opinion of the apostle had on his ministerial conduct. The sermon, though very long, and though, on account of the immense concourse, heard with difficulty in some parts of the assembly, was listened to, throughout, with patient and earnest attention, and excited deep interest in the closing address to the missionaries. The consecrating prayer was made by the Rev. Dr. Spring of Newburyport. The charge to the missionaries was given by the Rev. Dr. Dana, of Newburyport. The right hand of fellowship was given by the Rev. Justin Edwards, of Andover. A liberal collection was then made for the benefit of the mission. The services were concluded by a fervent address to the throne of grace by the Rev. Edward Payson, of Portland.

After a recess of half an hour, the house of worship (the largest in the Commonwealth) was again filled. The communicants from different and distant churches, to the number of nearly seven hundred, who had assembled on this interesting occasion, were seated together in the body pews, and apparently with one heart and one soul celebrated the Lord's supper. The communion services were introduced with an address to the communicants by the Rev. Dr. Dana, of Newburyport. The first prayer was offered by the Rev. Dr. Pariah, of Hye-field, and the second by the Rev. Professor Stuart. During the distribution of the elements by ten deacons of different churches, who had been designated for the service, the aged and venerable Mr. Morrison, of Londonderry, N. H. addressed the communicants. The solemnities were closed with an address and prayer by the Rev. Dr. Payson of Rindge, N. H. and the following hymn of Watts, sung by a great number of the communicants;

*How sweet and awful is the place,
With Christ within the doors, &c.*

The scene was novel in this country, and was uncommonly solemn and affecting. To many, we trust, it was a season of sweet communion with their exalted Savior, and long to be remembered with gratitude. The view of so many communicants, assembled from various and distant churches, united in so solemn an act of fellowship, never to partake this feast together again on earth, brought impressively before the eyes of faith the scenes of a future and invisible

world; and to the humble believer, imparted some pleasing foretaste of the future fellowship of the redeemed around the throne of God and the Lamb.

LITERARY INTELLIGENCE.

A WORK IN PRESS.

SAMUEL T. ARMSTRONG has just put to press in a royal octavo form Scott's *FAMILY BIBLE*; to be completed in six bound volumes, printed on fine white paper, with entirely new types, the subscription price is three dollars a volume, with one copy gratis allowed to those who take five copies. The volume now in press is the fifth, commencing with the New Testament, and may be expected in October next.

NEW EDITION.

THE duty of the American churches in respect to Foreign Missions. A Sermon preached in the Tabernacle, Philadelphia, on Sabbath Morning, Feb. 16, 1819, and in the First Presbyterian Church, on the afternoon of the same day. By the Rev. Gordon Hall, now a missionary in the East. Delivered the day but one before he sailed for India. Second edition. Andover; Flagg & Gould. 1815. pp. 24.

NEW WORKS.

A Sermon delivered at Walscott, (Conn.) Sept. 21, 1814, at the installation of the Rev. John Keys, to the pastoral care of the church in that place. By Lyman Beecher, pastor of a church of Christ in Litchfield. Andover; Flagg & Gould. 1815. pp. 34.

A Discourse, occasioned by the Proclamation of Peace between Great Britain and the United States of America. Preached Lord's day, Feb. 26, 1815, and published by request. By Thomas Williams, minister of the Pacific Congregational Church and Society in Providence. Providence; H. Mann, & Co.

Life and Immortality brought to light through the Gospel: the substance of two discourses, delivered in the north Dutch church, Albany, one before the University Society, Sept. 1, 1813; the other before the Bible Society, Feb. 12, 1814. By Alexander Prousbitt, D. D. minister of the Gospel, Salem, (N. Y.) Dodd & Stevenson. 1815. pp. 41.

A Discourse, delivered Jan. 19, 1814, on the National Fast, at the annual meeting in Rowley. By James W. Tucker, A. M. Pastor of the first church in Rowley. Published by request. Newburyport; W. B. Allen. pp. 20.

A Sermon, delivered at the ordination of the Rev. Hiram B. Johnson, at New-

ch in Hopkinton, N. Y. Nov. By Daniel Haskell, pastor of a Burlington, (Ver.) Burlington; 815. pp. 28.

rise, delivered to the members of the Cent Society, in Bedford, July 18, 1814. By Walter Harris, pastor of the church in Dun-concord; George Hough. 1814.

ctrine of Divine Decrees, the encouragement to the use of Sermon preached at Reading, (Mass.) Lord's day, Nov. By Walter Harris, minister of in Dunbarton, (N. H.) Pub- request. Concord; George 14.

rise, delivered at Londonderry, at a meeting of magistrates, and citizens, convened for the devising measures to prevent ation of the Sabbath, Nov. 16, Walter Harris, A. M. minister ton: to which are added, the and Resolves adopted at said Concord; George Hough. 1814.

ment respecting the Bible So- he State of Rhode-Island and : Plantations; with an appen- sed to the public by the Board es. Providence; Miller, God- Mann. 1814. pp. 28

on preached 14th March, 1815, Wrentham Auxiliary Society suppression of Intemperance. Clarke Sanders, D. D. Ded- the Office. pp. 16. 8vo.

rise delivered at the funeral of John Cleaveland, A. M. pastor urch in the north parish in 2, who died Feb. 1, 1815, aged athaniel Emmons, D. D. pastor urch in Franklin. Dedham- Office, pp. 22. 8vo.

The Commission and the Objects of the Gospel Minister A Sermon preach- ed April 26, 1815, at the Ordination of the Rev. William Cogswell to a pastoral charge in the second parish in Dedham. By Samuel Worcester, D. D. pastor of the Tabernacle Church in Salem. Ded- ham-Gazette Office.

The First Annual Report of the Bap- tist Board of Foreign Missions for the United States. *Let the whole earth be filled with his glory.—Amen and Amen.* Philadelphia; printed by order of the Board. William Fry, printer. 1815. pp. 56.

An Address, delivered before the Mas- sachusetts Society for Suppressing In- temperance, at their Anniversary Meet- ing, June 2, 1815, on the Objects of their Institution. By Abiel Abbot, A. M. pastor of the First Church in Beverly. Cambridge; Hilliard and Metcalf. 1815. pp. 23.

An Oration, occasioned by the death of John Warren, M. D. past Grand Master. Delivered in the Grand Lodge of Massa- chusetts, at a quarterly Meeting, in Bos- ton, June 12, 1815. In presence of the Supreme Executive of the Common- wealth, the President of the Senate, the Speaker of the House of Representatives, the Judges, the Corporation and Instruc- tors of Harvard University; the Officers of the American Academy of Arts and Sciences; of the Massachusetts Medical Society; and of the Humane Society: the Clergy, Selectmen, &c. By Josiah Bart- lett, M. D. Past Grand Master. Boston; printed by C. Stebbins, for Russell, Cut- ler, & Co. 1815. pp. 24.

Eight Sermons upon the subjects of Episcopacy and Presbyterian Party. By Gamaliel S. Olds, A. M. one of the Pas- tors of the Congregational Church, Green- field, Mass. Denio & Phelps. 1815. pp. 26.

OBITUARY.

Salem, (Mass.) Mr. ENOCH the oldest man in that town,

don, Mrs. WEST, wife of the Benjamin West, Esq. Presi- e Royal Academy.

ly, at Farmington, (Ontario Y.) on the 16th ult. WILLIAM aged 30. His death was occa- the excessive use of ardent This man being at a tippling d having already drunk to ex- induced by his associates to drink me upwards of half a pint of

spirituous liquor; on account of their tel- ling him if he would swallow such a quan- tity, it should cost him nothing. His im- mediate dissolution was the consequence of this diabolical transaction. *We unto him that giveth his neighbor drink, that put- test thy bottle to him.*

Drowned in Canandaigua lake, on the 10th May last, FISHER METCAL, a sober and industrious inhabitant of Italy, (Onta- rio county, N. Y.) in attempting to reach the shore from a raft of boards in a leaky skiff.

At Hachettstown, (N. J.) in June last,

Mr. LEWIS EDWARDS DICKINSON, late of Northampton, aged 24. He was graduated at Williams College in 1811.

At Andover, (Mass.) on the 26th of May last, PHILANTHROS PERRY, a member of the Junior Class in the Theological Seminary. In the death of this excellent young man the Church has to deplore the loss of one who promised much future usefulness. Some further notice of his character will probably appear in a future number.

At Colrain, on the 14th of March last, Mrs. ELISABETH TAGGART, the beloved consort of the Rev. Samuel Taggart of that place, in the 60th year of her age.

In the death of Mrs. Taggart an afflicted husband has lost an amiable and virtuous companion, eleven children a tender and affectionate mother, and the social circle in which she moved one of its brightest ornaments. What added a pang to the severity of the parting stroke, as it respected the bereaved husband, was, that the event happened when he was on the way returning to his family, after an absence of more than five months. Instead of being greeted on his return with the usual welcome, by his wife and family, he found the lifeless remains of his beloved companion in a coffin, and a number of his children on a sick bed.

It is but a just tribute to the memory of Mrs. Taggart to say—that nature, or rather the God of nature, had endowed her with an understanding uncommonly strong and vigorous; which was considerably cultivated by reading and reflection. Although her life had been for the most part retired, and although she felt, particularly as she advanced in life, very little inclination to mingle with the world, yet whenever she did mix with society, she possessed a fund of intelligence, and a facility in conversation, which rendered her an agreeable companion in a social circle. As a wife, she was truly an helpmeet, both as a kind, intelligent companion, and one who looked well to her household; and as a mother, her affection and kindness, as well as her exemplary deportment in her family, will long be remembered. But what added a lustre to her other virtues was a life of serious, unaffected piety. It was her lot to be born of pious parents, and to be favored from her childhood with a religious education, as well as in her youth to enjoy the privilege of a powerful, evangelical ministry. She understood the Gospel plan of salvation well in theory, and we have every reason to believe embraced it in heart, and was an excellent judge of evangelical preaching. At the age of 23, not long before her marriage, she united in full communion with the Church of Christ, and

continued through life to adorn session with a suitable walk and conversation. Her religion was that of and the closet, rather than of and show: In religious retirement spent much time, particularly number of the last years of her life she experienced fewer interruptions than when surrounded by a large number of small children. The unremitting attention of The time which she usually retired, as being the most convenient, was in the evening the family retired to rest. Of the time of retirement, she never spoke on general terms, and to her many friends, that they were some of the most comfortable hours of her life. She experienced some trials, at various times, arising from her not being able to attend to particular time as the period of her affliction. From the uniformity of her life, it is probable, that the seeds of affliction were sown in early youth, and the influence of the word and Spirit, gradually to maturity, and issued in a life which during a number of the years of her life, met with as few interruptions as usually falls to the lot of Christians.

She was from her youth fond of reading; a propensity she indulged in as far as the necessary cares and avocations of a large family would permit. In her early life she was fond of variety in her reading; but for a number of years before her death, she appeared to have a taste for any other books than those of a religious nature; and Scott and Owen were her most favorite authors. She was a mourning for the low estate of the Church, particularly where she resided; and, we have no doubt, to believe put up many prayers for the revival of religion; which she did not live to see. She was a convert to the Panoplist ever since its publication; and but few read the Panoplist with more interest than she did. To sum up her character in a word, she exhibited evidence of being a sincere Christian during a number of the last years of her life; in particular, appeared to be growing in grace, to be a growing vessel to be ripening apace for the Lord.

Her last illness was short. It continued only four days. During the principal part of it, she was deprived of her reason, and was able to say but little. During the few hours which she enjoyed, whatever

high breathed calmness
The last connected sen-
tenced, in which she ap-
peared free use of her reason,
before her dissolution,
to a question put to her

by a by-stander, whether her faith held
out? To this she replied in a whisper that
her whole dependence was on the merits
of Christ, and there she rested secure.
*Precious in the sight of the Lord is the
death of his saints.*

SCHEDULE

OF THE PRESBYTERIES, &c. OF THE PRESBYTERIAN CHURCH, IN 1815.

Synods.	Ministers.			Licen- tiated.	Candi- dates.	Congregations.			
	With Charges.	Without.	Total.			Supplied.	Vacant.		
							Able.	Able un- der- taken.	Un- der- taken.
Geneva.	15	9	24	3	0	17	10	2	5
	10	1	11	0	0	10	4	0	4
	8	9	17	0	1	9	2	2	4
Albany.	12	1	13	2	3	12	5	0	2
	7	3	10	2	2	7	0	0	0
	10	3	13	3	0	8	3	0	0
Saratoga.	0	7	7	0	0	0	0	0	0
	14	6	20	0	2	11	0	0	6
	12	5	17	1	0	12	5	2	3
Schenectady.	11	2	13	0	0	11	2	2	1
	8	4	12	6	3	8	2	0	1
	17	6	23	5	0	17	3	2	4
New York.	17	8	25	8	7	17	6	0	4
	24	5	29	1	1	24	8	0	5
	22	3	25	3	1	22	0	3	9
Brooklyn.	17	3	20	1	2	23	4	0	2
	7	5	12	0	2	7	0	1	0
	7	1	8	0	0	14	1	6	4
Holland.	4	1	5	1	0	8	5	0	2
	18	1	19	0	0	22	1	0	12
	23	3	26	3	1	32	0	4	12
Hudson.	11	0	11	1	0	22	0	0	8
	9	0	9	0	0	13	0	0	12
	5	2	7	0	0	8	0	0	5
Westchester.	9	0	9	2	0	19	1	0	3
	15	1	16	2	1	16	0	0	6
	0	0	0	0	0	0	0	0	0
Livingston.	10	4	14	0	0	18	0	0	4
	9	1	10	1	0	20	2	0	1
	0	0	0	0	0	0	0	0	0
Ulster.	0	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0	0
	9	1	10	1	0	14	3	4	11
Delaware.	11	1	12	0	0	20	0	0	8
	8	1	9	1	1	12	0	0	9
	8	2	10	4	3	13	0	0	5
Maryland.	13	0	13	3	4	21	5	0	22
	10	0	10	0	1	26	0	0	0
	7	2	9	3	4	13	2	4	8
Virginia.	0	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0	0
Total.	403	101	504	57	57	532	69	11	187

This schedule is taken from a compendious view of Presbyterian reports made to the General Assembly by a Committee, May, 1815.

POETRY.

For the Panoplist.

HYMN.

GREAT GOD! should thine avenging doom
Recall my vital breath,
And send my body to the tomb,
My soul to endless death;

What angel friend would intercede
To save me from my woe,
When Justice must applaud the deed,
And join to inflict the blow.

The sun would shine upon that day
As radiant as before,
And earth and heaven would still be gay,
Though I should see no more.

The spirits of the just would sing
With all their sweetest skill,
And seraphs strike the golden string
To praise thy perfect will.

In vain might friendship heave a sigh,
Unable now to save,
Or drop a tear, at passing by,
To see my lonely grave.

For ah, not friendship's faithful tear
Could boast so sweet a spell,
To soothe the horror of despair,
And charm my soul in hell!

And then, to raise my languid eyes
From that untold distress,

And see blest spirits in the skies
Breathing their happiness;—

Perhaps to hear the whispering wings
Of angels hovering near,
Or voices singing heavenly things
Steal sadly on my ear;—

O, blessed Savior, hear my vow
And save me from this end!
To thee I fly! O, save me now,
Lost Nature's only Friend!

CARR.

TO-MORROW.

*The following beautiful lines have lately
appeared in the newspapers.*

SEE when the falling day
In silence melts away,
Behind the western hills withdrawn;
Her fires are quenched, her beauty fled,
With blushes all her face o'erspread,
As conscious she had ill fulfill'd
The promise of the dawn.

Another morning soon shall rise,
Another day salute our eyes,
As smiling and as fair as she,
And make as many promises;
But do not thou
The tale believe.
They're sisters all
And all deceive.

TO CORRESPONDENTS.

THE communication of T. O is received.

The poetry of A. will be considered.

The paper of SENECA is left at the publisher's, and will be delivered to any person who is authorized to call for it. With great respect and deference for our venerable correspondent, we think the insertion of this piece in our work not advisable.

We have received several obituary notices from anonymous correspondents. We must continue to repeat, that such notices will not be attended to, unless we are satisfied, in some way or other, that they are correct.

Some hints have been suggested to me, relative to several passages in the piece on *Christian Liberty*, which seem to require an explanation. These hints may be attended to, as leisure and opportunity shall permit.

NOTICE.

THE Editor of the Panoplist, expecting to be absent a considerable time for the benefit of his health, has confided the work to the care of a gentleman, under whose superintendence the numbers will be regularly published. Communications may be addressed precisely as heretofore.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

8. AUGUST, 1815. VOL. XI.

BIOGRAPHY.

**MEMOIR OF MR. PHILANTHROPOS
PERRY, LATELY A MEMBER OF
THEOLOGICAL SEMINARY
ANDOVER, WHO DECEASED
MAY, 1815.**

subject of this Memoir was
in Buffalo, (N. Y.) in the
1793. His parents, though
rich, were in comfortable
circumstances, and were respect-
ful of all their acquaintance.
He remarked in their son, at
an early period, a peculiar sweet-
ness of temper, and a degree of
gravity and reflection which is
 seldom found in little children.
He was fond of engaging with ardor
in the sports of childish years,
but manifested a disposition to
devote himself to reading, or
to some sober pursuit. These
qualities, joined with those of an
ancient and affectionate temper,
led them to anticipate
much from his future life.
At the age of thirteen, young
Perry was sent to New Haven,
Connecticut, to live with an uncle, un-
der whose care his education
was to be continued. At this
time, his mother spent a year
with him, and at this tender age,
she inculcated upon him the
principles of piety. Not long
after this, he was sent to the
Common School, at Middlebury,
Vermont, in order to prepare for
COL. XI.

entrance into the College in that
place.

It was in one of those seasons
of refreshing from the presence
of the Lord, with which Middle-
bury has been pre-eminently
blessed, that the heart of young
Perry was touched and melted.
His external conduct had before
this been so strictly regulated,
that an alteration in this respect
was not particularly remarkable;
but the change of temper, of
views and motives, was, accord-
ing to his own account, very
great. Amiable as he had hith-
erto appeared in the eyes of all
his acquaintance, when he came
to see the true character of his
heart by the light of divine truth,
he regarded himself as exceed-
ingly sinful, and as deserving
the penalty of the divine law.
To an intimate friend he declar-
ed, that he was the slave of sin
and self, opposed to God and ho-
liness; and continually prone to
set his affections on the creature
more than on the Creator.
Viewing himself as depraved,
guilty, justly condemned by the
law of God, and unable to make
atonement for his offences, or to
merit the forgiveness and favor
of God, he was gradually led to
see his need of a Savior, and to
cast himself upon his mercy.
When the all-sufficiency and

ness of the Savior were at
cerned, and the way of
n through him heartily
ed, his soul was filled with
, which he never before
, and which language is
ute to describe. For a
is heaven of joy was un-
; but afterwards, as in
ases of the like nature,
asionally obscured. His
of darkness seem to have
ed him from making a
on of his faith in Christ,
e time after he began to
a hope of having been
i.

ne age of seventeen, he
a member of Middle-
college. Here he was dis-
ed by his amiable man-
s discretion, and his at-
to his studies. He pos-
in a peculiar degree the
and confidence of his
ors and his fellow stu-
His diligence and his

time, since he first cherished a
hope of being renewed, without
publicly consecrating himself to
God. After mature delibera-
tion and repeated examination,
he resolved to defer this duty no
longer. He united with the
church in Middlebury, in the
former part of the year 1814.

From this period his hopes
brightened. He fixed upon the
ministry as his object in life, and
on this darling object much of
his attention and affections were
bestowed. He was graduated in
August 1814, and joined the
Seminary at Andover, in Novem-
ber of the same year, in order
to pursue his studies preparatory
for the sacred office.

At this Seminary, a develop-
ment of character, in some meas-
ure new, took place. He had
always been remarkably modest
and reserved. This reserve, in
a considerable degree character-
ized even his religious inter-

ture usefulness to the
They can now look
see, that he was ripen-
ory.

gh the past winter, the
l warmth of piety con-
glow in him. Though
ed to be wholly uncon-
any special zeal in the
eligion, yet it was most
the little praying cir-
met in secret, to ad-
mercy seat, that he en-
eculiar nearness of ac-
e throne of grace, and
a heavenly frame of
is daily walk was cir-
to an uncommon de-

s one of those happy
ridle the tongue. No
l from his lips a re-
a censorious word.
deportment as a man
istian, won the confi-
l affection of all who
l.

advanced in his studies
more and more inter-
em. More time was
em than was consist-
his health. In the
ement of winter he ex-
a temporary indisposi-
ioned by a slight cold,
application. On the
f the spring his com-
re renewed. He was

leave the Seminary,
to his health. It soon
ident, by the paleness
tenance, the difficulty
piration, and the uni-
ility of his frame, that
ption was fixed upon
; though he himself
t not apprehensive of
. His friends and in-
perceiving his rapid
ought it their duty to

advise him to resort to the medi-
cal aid of a physician in Boston,
who deservedly stands very high
in the public opinion, on account
of his extensive and scientific
acquaintance with the principles
of his profession. He staid at
Boston, little more than a week,
where he was treated with the
utmost attention, by the kind and
hospitable families, who invited
him to lodge with them; and
was attended with the most ten-
der assiduity by his physician.
It deserves remark, that in a
very low and feeble state, when
most men are occupied by re-
flections upon their own misery
and danger, he was cheerful, and
exhibited such a deportment to-
wards the strangers where he
lodged, and who visited him, as
to excite a peculiar interest for
him.

After several experiments,
and peculiar attention to his case,
his physician became satisfied,
that further medical aid would
be unavailing. He immediately
returned to Andover, and was
received into the house of
Samuel Farrar, Esq. where he
met with not only the most kind
and hospitable reception, but
with every attention, that parents
or relatives could have bestow-
ed. Hithert, he had, from ig-
norance o. his real situation,
cherished hopes of recovering
from his sickness. It was judg-
ed, now, by all his friends, to be
a duty to communicate fully to
him, their apprehensions re-
specting his case. This delicate
and mournful duty was assign-
ed unanimously to Mrs. F.,
whom, on account of her tender
and assiduous care, he used to
call, after he came to reside in
the house of Mr. F. his second

mother. He received the intelligence respecting his state, as became a Christian, with humility and with submission. Mrs. F. endeavored to communicate the opinion of his physicians and friends respecting his condition, in a gradual way. "If your friends regard you as in danger, how ought they to act?" He replied, "they ought to tell me their fears." "I am afraid," continued Mrs. F., "that you will never recover again; but we must leave all with God." He replied; "It is sweet to leave all with God; what could we do, if it were not for the comforts of religion?" After some interval, Mrs. F. said, "Your friends do not expect you will recover; and your physicians are of the same opinion." He looked very solemn, but not agitated. After a short silence he said; "I am willing to leave it with God to direct as he sees fit. Since my health has failed, I have sometimes thought, that if it were left to me, I should not know which to choose, to live or to die. I indulge the hope, that, since my sickness, I have felt more penitence for sin than I ever have before. I think I desire to recover, only to do good in the service of God. I am not afraid to die. I look back with regret to see how little I have done for God. I lament that I have lived so long in sin."

The third day after his arrival, he was carried to his chamber, and was unable afterwards to return below. The next day after this, his hopes appeared to be somewhat clouded. When the last part of the eight chapter of Romans was repeated to him by a friend, he expressed his inability, at that time, to appropriate

to himself the language of triumph which it contains. He added; "When I was in London, I had some pleasing views of God; and I think that I was not excited by the fear of death for at that time I expected to recover." His friend replied; "he ought to be thankful for a small degree of hope, in the way of duty for me." His reply was; "small as my hope is, I would not take ten thousand worlds for it."

His mind often reverted to his imperfect service of God in his past life. To friends on different times he said; "I am sensible that I have so long lived in sin, grieves me that I have not served God no better—I am sensible that I have done no good for God. I deserve to be cast away forever. I desire to be in the dust before him. I am a poor, unworthy creature. When I look at myself, and think of the vile I have been, I tremble when I look at Christ—"

As he approached his dissolution his faith and hope increased. To a friend three days before he died he said; "I had some glorious visions in the morning. I have been contemplating the glory of God, and it seemed as if I could see him unfolding before me. I felt as if I were surrounded with God. I am ready to die. I appear to me through a glass darkly, but how glorious, if I get to see him." He was asked by a friend; "What came to pray with him?" He replied; "Yes, I thought of The Lord Jesus appearing to me glorious. I am sometimes afraid I shall dishonor him in the day of death."

other time he said; "I have great consolation, knowing that God will be with me, whatever may become of me. This sentiment he several times repeated, to different persons who visited him.

He felt on the plan of salvation revealed in the gospel, and felt a peculiar satisfaction. "What is his plan," said he to Mrs. Perry, "is full of beauty!" He was so full of what he now thought of the glory of the Savior; his words were, "I should have no other salvation, if I did not believe in the divine." On being asked by another friend, at another time, whether he could trust Jesus as a Savior, provided he were a mere man, he replied; "I can trust no man more than I could in Jesus."

It was evident to his friends, that much of his time was spent in prayer. The glory of the prosperity of the church, the universal triumph of the gospel, the salvation of his country, and all about him, (none but good,) were the objects which occupied his attention.

His prayers. He was filled with the idea, that the kingdom of God would become manifest.

He was sometimes much content, lest he might do something to dishonor God, at the end of his life. At the suggestion of a friend, the last chapter in George's Rise and Progress of Religion in the Soul, entitled; "Christian honoring God by his behavior," was read to him. This seemed to afford him satisfaction. It was as he approached his end, that his fears subsided, and his hopes increased.

His submission to the divine will, as to dying, gradually became a pleasing anticipation of death; and finally a strong desire to depart and be with Christ.

His last sickness happened during the Spring Vacation of the Theological Seminary at Andover; and most of the students were absent. To the few who remained he exhibited the most anxious desires for their growth in grace, and the most lively sense of their kind attentions to him. He was unwilling to die without an effort to promote the spiritual good of those who were absent. His delicacy restrained him from leaving a special message, for the classes who were advanced beyond his standing; but for his own classmates he dictated a short but expressive address. "Tell them," said he, "not to be so dull and wicked as I have been. Charge them to make it the business of their lives, the business of every day, to grow in grace, and to live near to God, to be very frequent in secret prayer. Tell them not to study for honor or applause, but for God. Tell them to be active in his service. Tell them that a brother, who is in eternity, sends this last advice of love to them."

All this was uttered with an earnestness and affection which were very visible; although the decay of dissolving nature occasioned frequent pauses, and struggles for breath. His classmates, who loved him most tenderly, will not forget, it is to be hoped, a message so affectionate, and impressive as this.

His solicitude for the spiritual welfare of all who came near him, was remarkable. He com-

braced every opportunity of impressing upon them the importance of being devoted to God. His heart seemed to overflow with benevolence towards all men.

As he now drew near to the confines of the eternal world, his faith and hope evidently became triumphant. Yet there was nothing in him, which were the most distant aspect of boasting and presumption. On the contrary, his humility and sense of ill desert were never more conspicuous. "How can it be," said he to a friend, "that God should admit me, without a contest to a crown of glory; me, who am so vile and unworthy, and at the very commencement of my race; while others labor and toil, and suffer for a long succession of years!" His guilt, he said, was so great; his heart so obdurate, that nothing less than boundless grace, and an Almighty Savior, were sufficient for him.

The day of his death was spent, as every child of God would wish to spend his last hours, in prayer, praise, and giving his last admonitions to those around him. After his body became so decayed, that he could no longer speak aloud, and it seemed as if every word would exhaust him, he continued his exhortation through the greatest part of the day. Being told that he would not probably live until the morrow, he replied; "Then it will be so much the more joy for me." To all, who witnessed his composure and serenity, it appeared evident that his soul enjoyed a peace—a blessed peace, which the world cannot give, and which it could not take away.

A short time before his friends who were united in singing a hymn, was one of Dr. Watts with the words, "Do not make our souls afraid," was evidently delighted and appeared to join fully in it. When it ended, a friend observed, "I trust you are soon to sing a nobler song than this." He replied, "I trust it is comforting."

The vital powers rapidly declining. In a few minutes he wished to be that he might sit down in an easy chair. This was readily done; but as soon as he lay down, he leaned his head back, and ceased to breathe. He immediately laid up his hands, and two friends grasped his hands, one of them saying, "You now say, Lord Jesus, give me thy Spirit?" To which he assented, and expired.

Thus lived, and thus died, a man who was very dear to his friends and acquaintance. It was a subject of deep regret to try himself, and his friends at Andover, that his widow and other relatives, at so great a distance, it was not possible to convey seasonable consolation to them of his situation, until they might see him. They will be consoled when they learn the joyful resignation to the will of that all-wise Father, which gave, and hath preserved.

Mr. P. often mentioned his mother and other relatives with the most tender solicitude during his sickness. He had seen them for seven

templated, during the when he died, a visit to d the enjoyment of much on in their society. e saw that the will of otherwise, he cheerfully his own wishes, and

himself to the divine with a full persuasion as his duty and his hap- be directed and disposed the divine pleasure.

death of Mr. P. took

Friday afternoon, May

the Sabbath following,

e usual services of the

e closed, his remains

uried to the church,

neral service was per-

after which, attended by

umbers of sympathizing

rs, the body was carried

osited in the grave by

of Mr. L. C. Congar, who

ember of the Seminary

ver, and died in A. D.

nd whose biography the

of the Panoplist will

recollect. It was pub-

Vol. vi, p. 153. Sept.

bject of the writer in pre-

the above sketch of Mr.

simply to pay the tribute

on to a departed friend

her. Nor is there, as he

ed, any variety of in-

the life of Mr. P. which

e worthy of detail, in it-

idered, in the pages of

gazine. His life was

etired, peaceful, private;

acter modest, unassum-

rved. His talents would,

have brought him, in

o special notice, had he

o be thus noticed. But

rs that he had formed

gn of devoting them to

ry labors among the In-

dians of our western wilds. He was removed by death before he had entered the sphere of duties in active life; and it is his Christian character alone, which will attract the special attention of the public.

The writer of this sketch has had opportunities of witnessing many death-bed scenes, but has seldom observed one so triumphant, and cheering to a Christian as this. Incredulity itself, if it could have witnessed the aspect and the whole deportment of Mr. P., in his last scenes, must have confessed that there is, in the hopes and peace which the gospel inspires, something more than human. Had Mr. P. been a weak or superstitious man, or had his reason been shattered by the attack of disease, his case would have stood on different grounds. Neither of these could be said of him. He was a fine scholar; quite remote from any thing which could be justly called superstition; and perfectly rational during his whole sickness. It has been already observed, that nothing could be more opposite to pride and boasting than the whole of his character and deportment. His humility though always striking, never appeared so conspicuous as on his death-bed. To see him, then, with such a character, and in such circumstances, not only look at an exchange of worlds without terror, but with a serene hope—with a joyful anticipation, is to witness a triumph of religion, which affords a most sensible demonstration of its power and value. Thousands are indeed prodigal of life. Inspired with the love of glory or the thirst of revenge, they push on

death with unconcern. Thousands, too, who perish by disease, die without concern, because they die without knowledge and without reflection. But to die, with a competent knowledge of our relation to God, and of our violated obligations—to die in a rational state, where opportunity is given for full reflection, and the anticipation of death; and to die peacefully and triumphantly in such circumstances, is a victory which few obtain. Mr. P. was one of those happy few. The whole scene of his death was remarkably calculated to inspire the Christian with confidence in a religion which could operate in such a manner—it was exhilarating. A skeptic must have been silent, overawed, and compelled to own, the presence and consolation of a power more than human.

The writer of this sketch was present, and made it an object to discover, if possible, what it was on which his dying friend leaned for support, and whence his comforts flowed. He ascertained to his full satisfaction, that it was not a confidence in his own character, or works, which inspired him with the hope of acceptance. No one could have a deeper sense than he of guilt and ill-desert. It was the theme of his conversation, his prayers, and his thoughts. The expression which has already been quoted, affords a fair specimen; "When I look at myself, I despair; but when I look at Christ"—His heart was too full to finish the sentence, but what reader cannot understand his meaning? It was through the merits and sufferings of Christ alone, that he ventured to entertain any hope

of acceptance. All was darkness—the moment he ceased to look at the Savior's glory. The only use, which he appeared to make of having been devoted to the service of God, in any measure, was, to gather from it evidence, that God had begun a work of grace upon his heart.

Let those who hope to die in peace, examine and see whether they possess such a religion as this. It has been the support of multitudes of dying saints, and nothing can be more congruous than the transition from such views and such a temper on a dying bed, to singing in the heavenly world, that exalted song, "Thou wast slain and hast redeemed us to God by thy blood."

It is not unworthy of remark, that the truths on which the deceased dwelt with peculiar satisfaction, or from which he derived comfort, were those fundamental truths in the gospel which are accessible to the lowest as well as the highest rank of men, to the ignorant as well as the learned. By this it is meant, that the ignorant can explain or defend them, as the learned may; but that they are such objects of faith as may be proposed intelligibly to them, and not speculations which, although truths, cannot be understood without an extensive acquaintance with the subtleties of metaphysical theology. Is it not one important method of ascertaining what truths of the Christian system are fundamental, to ascertain on what truths an intelligent, rational, dying Christian dwells, in order to find support and hope? And judging in any measure by this rule, may we not conclude, that there are

speculations, which, al-
rue, are not essential to
gion, the hope, and the
the Christian?

reader of this sketch
not forget, what poignant
Mr. P. exhibited on his
d, for his want of zeal
vity in the service of
et Mr. P.'s life, in this
be compared with that

professing Christians,
y will see much reason
for themselves. If then
e and felt thus, in view
iciencies, what shall be
of those, who are far

to him in every Chris-
ce and virtue? Can they
peace, if they retain the
their reason, when they
the verge of the eter-
d, and are speedily to ap-
he tribunal of God? Al-
the Gospel does not es-
our hopes of salvation, on
rit of our works, it does

Christians to hope for
y, who are not "careful to
good works." Faith
works is dead. In just
portion as a man neg-
ative piety, he prepares
for bitterness of heart,
ness and despondency,

he be at last accepted.
se, then, who mean to
eace, be diligent and fer-
the active duties of re-

Their whole lives ought
garded merely as conse-
to the service of Christ.
ns are *bought with a*
ey should therefore glo-
l with their bodies and
irits which are His.

young men who are
y themselves to the study
gy, whether friends or
es of Mr. P. or others,
XI.

may learn some instruction from
his admonitions and example.
Nothing can be more appropri-
ate or important than his exhor-
tation. "Make it the business
of your lives, of every day,—to
grow in grace, and to live near
to God;—to be very frequent in
secret prayer. Do not study
for honor, or applause; but for
God." Such is the advice of
one standing on the confines of
heaven, and viewing these sub-
jects, as it were, in the light of
eternity. Such are the feelings
which this situation inspires.
Are they not right views and
feelings? Our consciences must
approve them. They enter, too,
into the very basis of the minis-
terial character. Of what worth
to the church is a minister, who
does not live near to God, and
abound in secret prayer? Or
what else but a selfish, ambitious
man is he, who studies for hon-
or and applause.

The want of fervent piety, and
the indulgence of ambitious feel-
ings have occasioned most of the
mischief that the church has ev-
er suffered from her teachers.
In what points could their dying
brother have given more impor-
tant advice?

Those, who hope to die as he
did, must follow it. Happy the
churches of Christ, when her
ministers shall all live near to
God, and when the great object
of all their studies and efforts, is
to promote the cause of Christ.

The death of so promising a
youth as Mr. P. is apt to inspire
one with a kind of anxious, and
melancholy concern for the
church. What, we ask, will be-
come of the church, when such
burning and shining lights are
extinguished, almost as soon as

joyful hope. That purity and felicity in heaven which should produce the most ardent aspiration of soul after it. They are convinced that these various and glorious objects should occupy their most profound attention, and excite the most intense affections of their souls. When, therefore, they examine the real state of their spiritual affections, how disproportionate must they appear when compared either with the excellence of these objects, or their own capacities, for holiness? What proportion does their love to God bear either to his excellence or their capacity for this holy affection? How do their delight and joy in God's law correspond with the wisdom and equity and goodness of its holy precepts. How inadequate their repentance and humility to the exceeding sinfulness of sin, or the enormity of their guilt? How inert and feeble their faith, compared with the dignity and worthiness of its object, Christ Jesus? How fluctuating and comfortless their hope, compared with the stability of its basis, the rock of Christ? How barren their consolations, compared with the inexhaustible sources of them, disclosed in the Gospel? What is their gratitude compared with their mercies? What is their fruitfulness compared with their means and opportunities of improving themselves, or of serving God and their generation? Though strangers and pilgrims on the earth, how attached to things of time and sense? They would reach heaven, yet how feeble their exertions to obtain that better country! In every view how inferior and diminutive are their graces, compared with

the objects of their holy affections? and is it surprising, when they reflect upon their spiritual state and compare their faith, hope, and love, with the proper objects of them, that their course should appear to be retrograde rather than progressive, especially when their improvement is continually magnifying the objects and consequently diminishing in their own view, the relative strength of their gracious exercises?

3. The inadequacy of their attainments to their desires. Their apprehensions of the transcendent excellency of divine objects have affected all the sensibilities of their souls, and inspired them with ardent desires for more extended and impressive views of their glory and beauty. They would possess more distinct and extended conceptions of the incommunicable attributes of the Godhead, the Father, Son and Holy Ghost, the works and ways of God, the purity and excellence of his righteous law, the evil of sin, and their own guilty and miserable condition. They would apprehend the infinite glory of the divine Redeemer, and know the love of Christ which passeth knowledge. They would live by faith on the Son of God, and rejoice in hope. They would put off the old man with his corrupt and deceitful lusts, be transformed by the renewing of their mind, and be holy as God is holy. They would have all their sinful connexions with this earth dissolved, and their affections set on things above. They would penetrate the vail and see the glory of God and Jesus sitting at his right hand, and with the

d proclaim; *Worthy is he that was slain.* With a view to entering ultimately in a blessed state, have regulated all their views of life. For such a view they abandoned the profits and pleasures of the world, exposed themselves to any and contempt, endured painful conflicts with inward passions and the powers of the flesh. Such a state has increased their hopes and stimulated their exertions. For such a blessed state have they meditated and hoped, labored and labored and not it may be, *lo, these many* and yet even now how their views, how languish their affections, how common their state, how distant their objects. What are their attainments, their light and love, their hope and peace compared with the ultimate completion of their desires.

By a sense of their own sin and imperfection will be in saints as they improve in grace, yet generally, variably, the evidences of renewed and gracious love come more obvious and their spiritual peace more uniform and stable, and the peace of eternal life more bright and refreshing. This more increased consciousness of their views ultimately in God, that they uniformly respect his will, their sinful imperfections more painful, and confess that they are actuated, not by selfish principles and private interests, but by that disinterested affection which is peculiar to saints.

4. Not only is a more affecting sense of imperfection the result of progressive holiness in saints, but it is necessary for their improvement in grace.

In grace, as in nature, if appetites were satisfied they would cease to operate. The man distressed with hunger and parched with thirst, is anxious for food and refreshment; and exerts himself to obtain them. These obtained, his exertions terminate. For the same reasons, and in the same manner, if saints were satisfied with their attainments in grace, would their desires for additional improvements relax and terminate, and their condition be stationary or retrograde. But the economy of grace is so constituted, that their spiritual attainments should not satiate and stupify, but address new incentives to excite desires and stimulate exertions. These views of divine objects which occupy their minds suggest, that their conceptions may be vastly improved, and objects innumerable and glorious, not yet possessed, may yet be comprehended and produce solicitude to obtain distinct and extended conceptions of them. The more they see, the more they perceive there is to be seen, and the more they desire to see. The more they see, the more they love; and the more they love the more they desire to love. The more they taste and enjoy, the keener their relish; and the more anxious are they to enjoy in more copious degrees. Thus grace proceeds in an infinite circle. "The saint by thirsting receives, and by receiving thirsts for more." The object is continually magnifying and inspires them with more ar-

dent desires to attain it. But these elevated views, these ardent aspirations of soul after perfect light and love and joy, by reflection, disclose more impressively their remaining corruptions; and oppressed with a painful sense of criminal imperfections, their antecedent attainments recede from their view, and with the holy apostle, not counting themselves to have apprehended, and forgetting the things which are behind, they continually press forward, that they may apprehend the perfect holiness for which they are apprehended of Christ Jesus. For this end it is essentially necessary that they should habitually possess a painful sense of their criminal defects, as a mean of promoting vigilance, prayerfulness and circumspection in all manner of holy living. God therefore impresses their minds with an affecting sense of their odious imperfections, and thus prepares them for richer communications of his grace. He fills the hungry with good things and satisfies the poor with bread, but sends the rich empty away. Grace, the plant of His hand, delights in a humble soil and vegetates most rapidly in a valley.

These remarks, it is hoped, manifest the consistency of that sense of imperfection and fear of spiritual declension, which are habitual to saints, with their real improvement in grace; and the direct and happy influence of such feelings to promote their spiritual prosperity; and address stimulating considerations which should induce them to gird up the loins of their minds, be sober and hope to the

end for the grace which shall be brought unto them at the revelation of Jesus Christ; and instead of giving way to desponding conclusions respecting themselves, to abide firm in the animating persuasion that in due time they shall reap, if they faint not, and receive the end of their faith, even the salvation of their souls.

A. L.

For the Pastor.

ON MATTHEW xviii, 15—17.

THE rule in Matthew xviii, 15—17, being generally understood in our churches to point out the method of procedure in all cases of church discipline, a few remarks are here submitted concerning the nature and design of the rule.

It is certain that the present construction of this passage is quite different from that which was adopted by our churches formerly. In the Saybrook Platform, containing the principles of the churches of Connecticut, the rule is considered as relating not to public scandals, but to offences against individuals. In what manner the present construction of the passage was introduced in Connecticut, when it does not seem to have entered the thoughts of the framers of the Saybrook Platform, is truly inconceivable.*

* How extensively the opinion prevails that this passage asserts an invariable rule for all cases of discipline, we know not. The Cambridge Platform, chap. xiv, § 2, recognizes it as a rule applicable only to cases in which the offence is at first private. It does not however restrict the rule to cases of personal injury. A sin, in its nature private, becomes

icott, in his commentary passage, shews himself ignorant that this passage is ever understood to apply to public offences; and the thing is evident with respect to Fuller, from his use of this in his Remarks on the discipline of the primitive churches. In considering the passage, it is very evident that the words, "When thy brother sin against thee," clearly convey the idea of a private offence. And it must be observed that this is a very blind application to signify a case of scandal, which is prima-facie ended, if this is the great discipline in all cases.

It is questionable, at least, whether an offence committed against God alone, is a sin against our brother. An offence to our brother is a sin against God, but why? because it is a transgression of his law. The words of Paul to the Corinthians respecting the incestuous person, "To whom ye forgive anything I forgive also," clearly relate to the repeal of censure which Paul and the Corinthian church had pronounced against the offender. What they did, they doubtless forgave in the name of Christ, not in his own name; but it is imputed to them because their decision could be acknowledged by the head of the church. Otherwise the offender needed not on-ly the forgiveness of Paul and

the church, or heresy, a sin expressly admitted within this rule by the Cambridge divines, may be witnessed only by a single member. In such cases, evidently, no better rule than this in Matthew is applicable. The question, however, what is the force of the passage, we think, with all hands, that it has primary reference to private quarrel.

Ed.

L. XL.

the Corinthians, to restore him to the church, but also the forgiveness of all who heard or might hear of his sin.

But allowing that in a very indirect and remote sense, every one who is guilty of a public offence has injured his fellow Christians and needs their forgiveness, yet it is incredible that in giving a rule which contemplated public offences as its object, Christ should choose such an expression to signify his meaning, as, "When thy brother sinneth against thee."

The next words of Christ, "go and tell him his fault, between thee and him alone," afford further evidence that a private offence is the subject. The importance of this direction in a case of private offence is obvious, but if a public offence is intended, why this privacy? Besides, if this is a rule in a case of public offence, it requires every individual offended, that is, every member of the church, to go and converse privately with the offender; otherwise it requires no one of them to do it. It may be some one's duty, but it is the duty of no one in particular. Could a rule thus worded have come from the Head of the church? Must he not be offended if we insist on construing so plain a direction as this, "If thy brother sin against thee, go and tell him his fault between thee and him alone," as a perfect and invariable rule for cases of public offence.

When Christ ended his discourse, which was presently after he had given this rule. Peter came up to him and asked how many times he must forgive his brother. Christ answered that

he must forgive him not merely till seven times, but until seventy times seven. It is evident that he referred to private offences. Christ enforced this precept by the parable of the servant who was forgiven by his lord a debt of ten thousand talents, but would not remit to his fellow servant a debt of an hundred pence. It is plain that this conversation proceeded from what Christ had said in the verses under consideration.

In Luke xvii, 1—4, Christ discourses on the same subject as in Matthew xviii. He says in the 3d and 4th verses, "Take heed to yourselves: If thy brother trespass against thee, rebuke him, and if he repent forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." None will pretend that Christ here enjoins a church to remit public offences, seven times a day, upon the confession of the offender; nor is he laboring to make his people

lenient to persons guilty of public scandals; no one therefore will deny that he is here speaking of private offences. If so, then when Christ says, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him, he lays down a rule for private offences. But who does not see that the rule "If thy brother trespass against thee, rebuke him," is the same with the rule, "If thy brother sin against thee, go and tell him his fault between thee and him alone?"

But though the rule in question is manifestly intended for cases of private offence, all the advantages that attend private admonition are still due to every offender. It is the duty of individuals to strive to reclaim a fallen brother without waiting for the interposition of the church. It would be strange and unnatural indeed, if the church should take notice of the matter, and ascertain the offence, and in the mean time no one make any attempt to convert his brother from the error of his way.

H. S.

REVIEW.

LXXVII. *Lectures on the Sacred Poetry of the Hebrews; translated from the Latin of the Right Rev. Robert Lowth, D.D. Praelector of Poetry in the University of Oxford, and afterwards Lord Bishop of London. By G. Gregory, F.A.S. Author of Essays, Historical and Moral. To which are added the principal Notes of Professor Michaelis, and Notes by the translator and others.* Boston: Printed and published by

Joseph T. Buckingham, Winter Street, 1815. 8vo. pp. 216. *Isaiah. A New Translation; with a Preliminary Dissertation, and Notes Critical, Philological, and Explanatory.* By Robert Lowth, D.D. Lord Bishop of London. Boston: Printed and published by Joseph T. Buckingham, Winter Street, 1815. 8vo. pp. 422.

THE design of this article is not to exhibit a labored critique, on

two principal productions of a great man. The public long since decided, that it held a place among the first of criticism, of taste, and of exegesis, in our language. With respect to the subjects which they embrace; who are least acquainted with them, will not scruple, we think, to give them the highest

Sacred criticism, (we use the word in its greatest latitude,) and are deeply indebted for some important rules, to Bishop Lowth, than any other person in the English world. It is agreed on all hands, that he was a man of exquisite taste, and profound erudition; specially in the subjects of ancient and modern

His Lectures on Hebrew Poetry form such a body of observations and rules, as are not to be presumed, to be found in any other book. This work was originally written in Latin, and is now well translated by Dr. Lowth, and some additional observations of his own, of Michaelis, and others, added. The style of Bishop Lowth in his Lectures resembles very closely that of the most eloquent writers of the Augustan age. We may, whether modern times furnish any specimen equal to that point of purity and ele-

With the date of these Lectures, says the celebrated Eichhorn, "posterity will begin the era of an improved and more correct interpretation of the Hebrew Poets and Prophets."

On some important respects, the work is true. So far as we know, Bishop Lowth was the first man in modern times, who maintained that most of the prophetic books are poetry, and recog-

nized and explained the nature of parallelisms, as constituting the prominent feature of this species of composition among the Hebrews. A more important key than this, to unlock the treasures of the ancient Scriptures, cannot easily be pointed out. The excellent use which the Bishop himself has made of his own discovery, is every where evident to the attentive reader of his works.

Dr. Lowth has chosen the happy medium in the interpretation of Scripture, between a cabballistic and mystical way, on the one hand, and a skeptical and presumptuous one, on the other. His Translation of Isaiah, with the Notes, constitutes a practical illustration of the principles laid down in his Lectures. It is impossible for any man to study these works attentively, without an important gain. We are persuaded that they will be prized, in proportion to the knowledge which persons may possess of the importance of enlarged views and correct taste, in interpreting the figurative and poetical parts of the holy Scriptures.

It could not be expected that in two works of such magnitude, no errors should be found; specially when the path which the author struck out, had, in many parts of it, never been trodden before by any critic, whose works are now extant. If we may be permitted to specify a single error in each of the works before us; we should say that in the *first*, the attempt to reduce the poetry of the Hebrews to the classifications of Greece and Rome is unsuccessful. It is wholly unnecessary. The high reputation of the Greek and Roman classics in England, induced the

Bishop to recommend the Scriptures to his hearers as a *classical* production. Such indeed they are, in the best sense of that word. But they are neither Greek nor Roman. The poetry has no relic of measure, which can be discerned. Parallelism appears to be the essential constituent of its form. In this respect it is totally diverse from the Greek and Roman. Besides, the idiom, the objects, the figures, the very spirit of it is Oriental. Why then compare it with the Greek and Roman productions? The Epopæa, the Ode, the Idyll, may be found indeed, as to some of their constituent qualities; but the distinguishing forms, the regular disposition of them, can be found only by a heated imagination in the Bible. Who will spurn at this? Is there no excellence but that which comes from Greece and Rome? Are there no poets but in these countries? Common candor must revolt from the injustice of obliging us to scan every thing by their rules. Had Bishop Lowth been less concerned that the Scriptures would suffer by a comparison with them, he would have taken less pains to have distinguished the kinds of Hebrew poetry, and saved himself and readers the tedium of the dry discussion of technical rhetoric.

This is the principal error which we have remarked in the Lectures; and this is unimportant to the reader, if he be duly aware of it.

In the Translation of Isaiah there is much to admire. In some instances, where alterations from our common Version are made, we think that no *advantage* whatever is gained. In

others, and in most instances, the text is evidently rendered more perspicuous and intelligible. The translation of Bishop Lowth is too stately, indeed, for common use; but the biblical student may be greatly aided by it.

The error which we proposed to point out in this work, is an occasional alteration of the text, on bare conjecture. The fact occurs but seldom, and is generally not important. But the principle is what sound criticism must reject. In the hands of a less pious, and less skilful judge, it might thoroughly unsettle the very basis of religion.

The notes to this work are, in our opinion, one of the very best exhibitions of what a man of piety, taste, and learning can do, to interpret the Scriptures. No man can well study them without profit. They illustrate, in an admirable manner, the fundamental rules of prophetic exegesis. The study of them may serve, not merely to explain the prophecy of Isaiah, but as an introduction to all the poetic parts of the Bible, specially the prophetic.

We are much gratified with the appearance of a new impression of these standard works, in our country. It is a sign that the public taste is improving. It is auspicious to the cause of Sacred Literature. We hope that every expositor of the Scriptures will possess these treasures, and give them his most serious attention. We would earnestly recommend them especially to all, who read the Scriptures in the Original Hebrew, and make it an object to understand the nature of Oriental and Prophetic Idioms.

RELIGIOUS INTELLIGENCE.

FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS
HOLDEN AT ROYALSTON, ON THE FOURTH TUESDAY, VIZ. THE 27TH DAY
OF JULY, A.D. 1815, AND CONTINUED BY ADJOURNMENT TO THE 29TH OF THE
MONTH.

Rev. Joseph Lyman, D.D. was chosen Moderator, and the Rev. James
B. and the Rev. John Codman, were chosen Scribes.
Members next presented their credentials, from which it appeared that the
following persons were entitled to a seat in this body, viz.

From Berkshire Association.

Uziah Wheeler, and
Abner King.

Mountain Association.

James Briggs, and
Samuel M. Emerson.

Worcester Central Association.

Joseph Lyman, D.D. and
James Gates.

Franklin Association.

Uziah Spaulding, and
Nathan Grout.

Hampden Association.

Frederick Ely.

Brookfield Association.

John Fisk, and
John Nelson.

Worcester South Association.

Samuel Austin, D.D. and
James Murdock.

Westminster Association.

John Cushing, and
Joseph Estabrook.

Haverhill Association.

Rev. Samuel Mead.

Essex Middle Association.

Rev. Leonard Woods, D.D. and
Rev. Samuel Spring, D.D.

Salem and Vicinity.

Rev. Brown Emerson.

Union Association.

Rev. John Codman, and
Rev. Jedidiah Morse, D.D.

*General Assembly of the Presbyterian
Church.*

Rev. Daniel A. Clark.

General Association of Connecticut.

Rev. Saul Clark, and
Rev. Andrew Eliot.

General Association of New Hampshire.

Rev. Moses Sawyer.

General Convention of Vermont.

Rev. Jonathan Nye.

Rev. Enoch Hale, (*Of West Hampton,*)
standing Secretary of this General As-
*sociation.**

Rev. Israel Lee, *Minister of the place.*

standing rules of the Association were read.

Moderator led in an address to the throne of grace.

Resolved that the Rev. Joseph Emerson of Beverly, attending under the expectation
of being entitled to a seat as a Second from the Union Association, have leave to sit
with us as an honorary member.

Resolved that any representatives of this body to other similar bodies in our connexion
last year, who may be present, be invited to sit and act with us as honorary
members. The Rev. Evan Johns in consequence took his seat. The Rev. Messrs.
Austin, and Nye were chosen a Committee of arrangements. The Rev. Messrs.
Eliot and Brown Emerson were chosen a Committee to take minutes from the
proceedings on the state of religion, and prepare a general narrative for publication.

Committee of arrangements made report in part which was accepted.

Resolved that a Committee be chosen to prepare an address to the churches within our
jurisdiction with a view to excite the attention of ministers and Christians to faithful disci-
pline in the churches, the instruction of the rising generation in the principles of re-
ligion, the sanctification of the Sabbath, and other subjects relating to the general in-
terests of religion.

Resolved that Messrs. Austin, Woods and Johns, be the Committee with instructions
to report before the termination of the present sessions.

Resolved that to dispense during the present sessions with the rule of this body, which re-
quires reports of delegates from this Association to other bodies to be made in writing.

Rev. Evan Johns, delegate to the General Assembly of the Presbyterian
Church, made an oral report.

Resolved that the two Scribes be a Committee to distribute at their discretion the
Minutes of other bodies communicated to us by their delegates.

Resolved to adjourn till to-morrow morning at 7 o'clock. Closed with prayer.

* Through whom communications may be made.

Bishop to recommend the Scriptures to his hearers as a classical production. Such indeed they are, in the best sense of that word. But they are neither Greek nor Roman. The poetry has no relics of measure, which can be discerned. Parallelism appears to be the essential constituent of its form. In this respect it is totally diverse from

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was read.

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reading and farther discussion of the Report last meeting

up the same next year, was postponed till to-morrow

for the first business of the season.

all the close of the public services.

the Associational Sermon was delivered by the

from 1 Cor. xi, 2, "For I am determined not to know

Jesus Christ, and him crucified"

the several Associations represented in this body

reported the state of religion and

parts of the country

Mr Hale, from a Committee of nomination, reported that J. B.

S. Worcester, D.D. Jeremiah Everts and Samuel Farnsworth,

to promote among our churches and

against the transportation and opening of the mail on the

to accept this report.

The Berkshire Association gave official notice of the suspension of the

of himbury in Connecticut, to preach

the gospel ministry, until he shall give better satisfaction of his qual-

as a Candidate

Voted that this notice be printed with the extracts from the Minutes of the

The Rev Timothy M Conley and the Rev. Dr. Spring, were chosen

from this body to the General Assembly of the Presbyterian church to meet

delphia, on the third Thursday in May, A.D. 1816, and the Rev. John P.

Rev Samuel Mead, their substitutes. The Rev John Codman, and the

Rev Morse, D.D. were chosen delegates from this body to the General As-

Concilium, to meet on the third Thursday in June, A. D. 1816; and the

ter King, and the Rev. Brown Emerson, their substitutes. Rev Joseph

and the Rev Experience Porter, were chosen delegates from this body, to

al Association of New Hampshire, to meet at Keene, on the third Tuesday

her, A.D. 1815, and Rev John Cushing, and Rev Alfred Ely, their substitu-

James Murdock, and Rev John Nelson, were chosen delegates from this

General Convention of Vermont to meet at Benson, on the second Tues-

tember 1815. The Rev Enoch Hale was chosen Secretary of this Assoc-

three years next ensuing.

Voted to adjourn till to-morrow morning at 9 o'clock, to meet at the

house. Closed with prayer.

Thursday morning, June 29th, 9 A.M. met according to adjournment

prayer took up the business assigned to this hour.

Voted to go into a free discussion of the subject of the following

the Report of the Committee appointed to inquire into the history of

Document, &c. be printed, and copies sent to the several Associations in

ion, for the purpose of ascertaining the public sentiments respecting the

ecclesiastical order therein presented, and that the subject be called up at

meeting of the General Association." After the discussion, the motion

into a vote, and Messrs. Morse, Codman and Woods, appointed a Committee

holding the above mentioned Report, with instructions to print it in

the preceding vote.

REPORT TO GENERAL ASSOCIATION.

THE Committee of the General Association of Massachusetts Proper, appointed at their last annual meeting at Dorchester, "to enquire into the history of an original MS. document,* found among the papers of Rev. Dr. COTTON MATHER, containing an answer to the question, "What further steps are to be taken, that Councils may have their due constitution and efficacy in supporting, preserving, and well ordering, the interest of the Churches in the country." And "particularly to ascertain, whether the resolves it contains were carried into execution at the time, and to what extent; and to report at the next annual meeting of this Association, on the expediency of a recommendation of this body, of the plan of discipline there proposed, either entire, or with alterations and amendments, to the consideration of the Associations and churches in our connexion,"—have attended deliberately and prayerfully to the weighty and very important business committed to them, and respectfully submit the following

REPORT.

THE History of the Document above described, other than what is contained in the published Minutes of the last meeting of the General Association,† so far as your Committee have been able to ascertain it, is summarily as follows: Shortly after it had received the sanction of the Convention of Ministers in Massachusetts at their annual meeting in May, 1706, this Document was published by the Rev. JOHN WISE, of Ipswich, in a work entitled "*The Churches' Quarrel Espoused.*" The signatures, and the fact that the Proposals received the approbation of the Convention of Ministers, were omitted by Mr. WISE, in his publication, and appeared in print for the first time, in the Minutes of this Association.

The Proposals embraced under the *first* Division, recommending the formation of Associations, and suggesting their appropriate duties, it appears were so far regarded, as that twenty years after, "the country was full of Associations, formed by the pastors in their several vicinities, for the prosecution of evangelical purposes."‡ The Proposals under the *second* Division, recommending the Consociation of the pastors and Churches, and forming them into standing ecclesiastical Councils, for certain purposes therein stated, were (as Dr. C. Mather informs us, in his *Ratio Disciplinae*, published in 1726) substantially adopted, at the time, in Connecticut, and have ever since formed the basis of their ecclesiastical proceedings. In Massachusetts the same writer states, that "there were some very considerable persons among the ministers, as well as of the brethren, who thought the liberties of particular Churches to be in danger of being *limited* and *infringed* in them. In defence to these, (he adds) the proposals were never prosecuted beyond the bounds of mere proposals."§

* This Document may be found in the Panoplist for July 1814, p. 320.

† See Panoplist before quoted.

‡ *Ratio Disciplinae*, p. 181.

§ *ibid* p. 184.

Your Committee, in this place, take leave, in fulfilment of a part of the duty assigned them, to state, that the Proposals last alluded to are, in various respects such, that in their opinion congregational ministers cannot consistently recommend or approve them. They forbear to enlarge on this subject, and beg leave to refer to the plan submitted at the close of this report, as containing the deliberate views of the Committee.

Further light, your Committee conceive, may be thrown on the history of the Document in question, by a recurrence to its origin and design, which may be inferred from its introductory sentence—"To serve the great intentions of Religion, which is lamentably decaying in the country." Viewing, as it appears they did, with deep concern, a visible decline in the order, discipline, purity, and fruitfulness of the Churches, the body of the Clergy of that day, devised the means suggested in the Proposals in question, as the best remedy against existing evils. The principal cause, of this lamentable decay of religion, in the view of the framers of these Proposals, may be inferred from the remedies which they propose for their removal; and from a paper annexed to this report, published about the year 1700.* Among the most operative of these causes appear to have been laxness in discipline, and a growing defect in the fellowship, union and co-operation among the Churches and their pastors.† These radical evils, which generated many others, had been gradually increasing for about half a century after the Platform of the New England Churches had been adopted at Cambridge. Fifty years experience had taught discerning men, both of the laity and clergy, that some further measures were necessary to carry into full effect some of the salutary provisions of that Instrument; those particularly which were designed to regulate the fellowship and discipline of the Churches. Other provisions relating to the introduction, discipline, and dismission of ministers were found inexpedient in practice, and of course fell into disuse. In managing these important ecclesiastical concerns, so intimately connected with the general welfare of religion, the Churches were left, each to its own discretion, without any generally acknowledged uniform rule to govern them; and the Platform, thus disregarded in some of its essential provisions, gradually ceased to be a guide of discipline, and a bond of union in the Churches. That fellowship, mutual affection, and care; that agreement in the fundamental articles of the Christian faith, which, from the first planting of them

* See this Paper entitled "More particular prognostications upon the future state of New England," in the *Panoplist*, for July 1814, p. 344. It is referred to the reader's particular attention.

† One of the evils complained of, and which prompted the movers of the measures proposed in the document under consideration, is thus stated: "When Councils are called by *litigant parties* in churches, upon emergencies, it had been hitherto in the liberty of each party, to choose and call their own councils, where they pleased; which left room for much partiality to operate, and one Council to succeed and oppose another with an *endless confusion*, more proper for a *Babel* than a *city of God*." It was hence "thought that *prudence* called for a more effectual provision."

* *Basis Discipline*, p. 123.

riches had happily subsisted among them, cemented their union, and produced the best effects, after the lapse of a half a century, began visibly to decline. The wise and pious among the clergymen, perceiving these things, were justly alarmed at the inevitable consequences, and felt it to be an imperious duty to exert their best efforts to stay these evils, by strengthening the things which remained, and which were ready to die.

It was in this state of the churches, and on a deliberate view of the evils, that the Proposals in question, were devised, and on their consideration, adopted by the Convention of the clergy.

Your Committee have not sufficient facts in their possession definitely to state the various causes which operated to prevent the Proposals from going into effect. Their form was not the most unexceptionable, and hence was afforded advantage to opponents. The Consociation of Churches, though not precisely in the manner delineated in these Proposals, was not new to Christians in New England. They well knew, that the primitive churches in the three first centuries, were in fact, if not in form, consociated. The principles of Consociation were recognized, in the Platform, and in their deliberate judgment were supported by the word of God.

In 1716, Dr. Increase Mathew published his "Disquisition concerning Ecclesiastical Councils." It does not appear that he approved these proposals. Yet so far was he, from being "disaffected to the Consociation of Churches, in order to the preservation of faith and order of the Gospel" among them, that, he expressly declares, he considers such a measure "not only lawful, but *absolute-necessary* for the establishment of the churches"—that "light of natural reason, as well as scripture, teaches churches in common with other societies, to associate and combine for their common utility"—that, "this was practised in the primitive times of Christianity, and by most of the reformed churches, at that time existing in Europe"—and that "a due attendance to the communion and association of churches, will, by the blessing of the Lord Jesus Christ, be a good means to prevent degeneracy and to establish union in that holy faith and order of the Gospel which has been blessed and practised among them; and by which the religious people in New England have been distinguished."—He concludes recommending the Consociation of Churches, in the form submitted by your Committee, at the close of this Report, as his "distant farewell to the churches in New England. *So will New England remain New England.*"

The consequences of disregarding this sound advice, have been witnessed in the state of the churches in Massachusetts for a century past, and are apparent in their present state. No man can survey the Christian ministry and churches in this Commonwealth, without deep solicitude and grief. Comparing our religious state with the standard set before us in the word of God, or in the example of the early churches of New England, we can hardly refrain from exclaiming, "How is the gold become dim!" Doubters

the grand cause of the disordered state of the churches is, generally speaking, the want of growing personal holiness.

Your Committee consider it their special duty to call the attention of the General Association to *those evils in our ecclesiastical state, which affect churches and ministers in their public character and in their relation to each other.*

That churches and pastors of churches do in fact sustain an important relation to each other, and also what the nature of that relation is, must be clear to every man, who duly considers, that they are all members of one kingdom, and subject to the authority of one King; that they are all partakers of one Spirit, and enlisted into one and the same cause; and that they are frequently called, in discharge of their duty, to promote a common interest. The relation existing among churches and ministers was constituted by God himself, and cannot be set aside, without opposing divine wisdom, and taking away the very foundation of christian society.

The principle of *ministerial and church fellowship* must be considered as of prime consequence, and it is obviously from a growing disregard of this principle, that the various evils, of which we complain, have resulted—not that the principle of fellowship has been openly disavowed; for it is expressly recognized in our **PLATFOOM**, and would certainly have been more largely insisted upon and more clearly defined, had there been the same occasion for it, that there is now. This principle is also tacitly allowed in many of our ecclesiastical proceedings. But it is, to a great extent, *practically disregarded*. It is not generally understood what the fellowship of ministers and churches is, or what are the reciprocal rights and obligations implied in it. These rights and obligations are no where clearly explained, and by men seriously contemplated. Indeed, with the exception of a few things which occasionally occur, and which appear like remaining fragments of a system once in existence, the sacred principle of fellowship among the churches is overlooked and forgotten.

But there are several particular evils in the present state of our ecclesiastical affairs, which demand distinct consideration.

The *first* is, a *prevailing neglect of discipline towards offending members of churches, and the difficulty of going through a regular course of discipline, when attempted.*

The principal thing which we shall state, as having a tendency to increase and perpetuate this evil, is *the abandonment of the sacred principle of fellowship among the churches.* In maintaining faithful discipline over its members, every church needs the united support of other churches. Their relation to the individual church ought in this case to be perfectly visible, and their determination and influence in favor of strict discipline to be known and felt by all. Were it so, the offender, who might be disposed to be discontented and refractory, seeing that he could obtain no countenance from abroad, would find it necessary to submit; and thus, in a multitude of cases, difficulty would be prevented and church order established.

But in the present disjointed state of things, an offender, who grows impatient of restraint, and desirous to get rid of wholesome discipline, is able to obtain, from some quarter, the support he seeks, and thus entirely to elude the authority of the church, or to create endless difficulty and disorder.

The abandonment of the principle of fellowship among the churches has promoted the evil abovementioned, by preventing a general agreement in the mode of discipline. At present there is no uniform system of rules to govern the conduct of churches. The Cambridge Platform, though an able and useful treatise, is not adopted and used as a manual of discipline in our churches. Indeed, though we should be among the first to plead for the general soundness of the principles contained in the Platform, we doubt whether those principles are exhibited in so precise and particular a manner, as the present state of things would require. Let the churches then, in the exercise of their own rights, carefully survey their disordered and exposed condition. Let them deliberate; let them consult; and upon the scriptural principles laid down in our Platform, let them agree to adopt a uniform system of rules for the regulation of church discipline.

Such a course as we have taken the liberty to suggest has often been pursued in civil affairs. The growing experience of states and nations has showed the necessity of erecting upon the basis of the Constitution first adopted a more perfect scheme of government,—of stating more explicitly what was in any measure equivocal,—of correcting misconstructions,—of multiplying statutes suited to new exigencies,—and especially of pursuing measures, before unthought of, to carry into effect original provisions.

Whatever may be said in commendation of the Platform, it has long since ceased to be of general practical use. Its provisions are not carried into effect. By our churches at large, it is not regarded as of any consideration. It is then perfectly evident, that there is no agreement among our churches in a system of discipline.

The want of such agreement in a system of discipline has been the natural consequence of our abandoning the general principle of fellowship among the churches; and has contributed much to the prostration of christian order and government. Many members of churches, and some pastors of but little experience, are doubtful what to do. And if they venture to act, they are in danger of taking a course, which will give great advantage to delinquents, and impede the efficacy of the most faithful exertions.

Secondly. In the present state of things, *there is no regular and acknowledged method in which congregational churches can exercise a christian watch and care over each other.* A church, as well as an individual member, may apostatize from the common faith, and fall into disorders totally incompatible with the christian character. If such be the fact with any church, can other churches in fellowship be indifferent?—But what shall they do?—If, without seeing evidence of repentance, they continue their fellowship, they give countenance to disorder. On the other hand, if, before

and weak the principle of union, that churches in error may go to the greatest length of apostasy, without any, and without losing that indefinite fellowship with us, which we have enjoyed.

Is it said, that an apostate church does expose itself to censure, and ought to be treated accordingly? Granted. *What principle? and according to what acknowledged rule?* In the present posture of our ecclesiastical affairs, there can be no regular investigation of the case. Have we then a right to withhold fellowship from a church at our option, by a sovereign power, thus, perhaps without just cause, to wound its sensibilities, and to mar its reputation? What a baneful influence would such a principle have? What ecclesiastical despotism and anarchy would it introduce?

Nothing seems calculated to secure us against those evils, but an *explicit acknowledgment of mutual responsibility between churches*, and a *definite statement, in which all churches shall agree, of their reciprocal rights and obligations, and of the exact manner in which those rights shall be exercised and those obligations fulfilled.* But at present, there is no explicit acknowledgment of mutual responsibility, and no intelligible statement of reciprocal rights and duties, and no method of intercourse. Here, as in the case above mentioned, the Platform, which plainly exhibits the general duty of churches toward each other, is neither consulted nor acknowledged.

At the same time, the avowed sentiments of some, and the tacit sentiments of many are such, as to exempt churches from mutual inspection, and yet require us to have fellowship with churches, calling themselves Congregational, whatever their faith or conduct. And what is still more inconsiderable,

The churches must deliberate, and act. On the basis of the principles asserted in the Platform, let them jointly settle a plan shall be regular and practicable, of ascertaining the character of those churches with which we are to be connected, of avoiding those which are corrupt, and of counselling and admonishing sister churches as occasion may require.

Thirdly. There is one more evil in our ecclesiastical affairs, which we think it necessary distinctly to notice; that is, *the want of a settled and effectual method of calling ministers to account for immorality and error, and of protecting them against calumny and injustice.* There is no reason why a minister should not be as subject to inspection as a private christian. Nay, the publicity and importance of his office, furnish special reasons, why he should enjoy the advantage of the most vigilant and faithful inspection. The body of men, who are to exercise this inspection, should be well known, their rights and duties well defined, and every thing relative to the mode of proceeding be, by common agreement, fully determined. The venerable authors of the Platform provided, though the terms not sufficiently definite for present use, for calling ministers to account before an ecclesiastical Council; and various publications show, that they themselves and other men of like minds began soon after to feel the necessity of further and more effectual provisions, and proceeded distinctly to propose them. But the provisions of the Platform, and those afterwards proposed are regarded, and by most men forgotten.

The defects of the system which actually prevails relative to the discipline of ministers are too palpable to escape notice, or to need particular explanation. We have, in the first place, no effectual means of keeping corrupt or incompetent men from entering into the ministry and obtaining ordination. Suppose the friends of the ecclesiastical order are sometimes admitted to a place in ordaining councils. What influence can they have, when there is a majority of another number, determined to outvote them? The rights of conscience, which they think it their duty to exercise, are assaulted, and they are obliged to a truth, expected to take it for granted, as a self-evident position, that the candidate for the sacred office is well qualified to give their voice for his ordination, without being indulged with an opportunity even of seeking satisfaction as to his fitness for the work.

After a man is once ordained, by whomsoever and by what means soever it may have been done, we are all required to acknowledge and treat him as a minister of the gospel. If we are situated in his vicinity, we are exposed to special difficulty. For we are deprived of any influence in his settlement, and are wholly unable in any way to impeach his character, or bring him to account for any fault, however flagrant, we are, according to common expectation, to have fellowship with him more frequently and to a higher degree, than others. Things proceeding in this way, a corrupt church with an heretical minister, has opportunity to exert a corrupting influence upon the whole body of Congregational

churches. The great evil here complained of is at present protected, and suffered to spread, without any effort for its cure.

Heretofore it was the opinion of some in this Commonwealth, that a minister might be brought for trial before his own church. But it is very apparent, and is now almost universally conceded, that a single church is not a competent tribunal for the trial of a minister. This has become so extremely evident, that whatever opinions may have been entertained, no church does really claim and exercise the right of censuring a pastor. So that we do in fact find ourselves in this difficulty, that we have no regular, acknowledged and uniform method of trying a minister for any violation of the laws of Christ.

It is, then, of the highest moment, that a proper and effectual plan be adopted to regulate our conduct in this respect. At present, if ministers or churches refuse to hold fellowship with any one invested with the sacred office, however bad his character, they must do it on their own private responsibility, and generally to their own inconvenience. Now for this matter to be left entirely to the discretion of individuals is a great evil. For in such a case, they will be under the strongest temptations to swerve from the path of duty. And even if they are disposed to be faithful, it is probable that, by different judgments and different measures, they will embarrass each other, and increase the confusion of our ecclesiastical concerns.

It may be supposed, that the want of a regular tribunal for the trial of a minister may be supplied, and that most of the evils above insisted on may be cured, by the provision of mutual councils.

On this we remark, that no objection in our view can be against the *grand principle* of mutual councils. Of the justice and importance of that principle we are fully convinced. And we wish it to be remembered, that the observations we are about to make relate, not to the *propriety* of mutual councils, but merely to the present mode of constituting them. The result, to which an attentive observation of facts, and a careful inquiry into the nature of the subject have conducted us, is this; viz that *mutual councils, as they are now commonly constituted, are by no means an adequate provision against the evils which urgently call for a remedy.*

The general reasons of this result are the following.

1. *Mutual councils, in their present form, are not permanent bodies.* To-day they exist, and are by the churches invested with authority; tomorrow, both their authority and existence cease. Accordingly it is impossible for them to exercise any stated and continued inspection over either ministers or churches. Such occasional, transient bodies, however useful they may sometimes be in composing particular disturbances, can afford no regular and permanent support to the friends of religious order, or do any thing effectually to restrain offenders.

2. *Mutual councils, in present circumstances, may be evaded.* Offenders may refuse to join in the choice of them, or to submit to their decisions.

3. Mutual councils have in this Commonwealth no code of ecclesiastical rules to govern either their own proceedings, or the conduct of contending parties in managing their cause. Nor is it determined among our churches in what cases councils are to be called, nor what is the extent of their jurisdiction, or the authority of their results.

4. *Mutual councils, on the present plan, may be multiplied without limits.* Difficulties may be so managed, that there shall be no end of strife.

An *ex parte* council, resorted to as a substitute for a mutual council, is still more exceptionable. It will, from the very nature of the case, be regarded with suspicion, and can never have the power of terminating a contention. A second *ex parte* council may be called to contravene the decision of the first, and so on without end.

5. *Mutual councils, at present, are constituted in a manner extremely unfavorable to impartiality, justice, and unanimity; so that there is but little prospect of a decision which will give satisfaction to the parties.* Councils are chosen in a time of contention, when the minds of all concerned are liable to irritation, if not to bitterness. And what is more, they are chosen by the contending parties, and the offender, however exceptionable his character, and however flagrant his crimes, has an equal influence in constituting the tribunal with the other party. Doubtless he will make it his object to select men, who will be his particular friends and advocates, not those who will be judicious and impartial. Who can suppose that a council, so constituted, will be candid and thorough in their deliberations? Or how can it be expected that their decision will bear such marks of wisdom and integrity, as to prevent suspicion, and lead to an end of the controversy? As circumstances are, it is by no means strange, that a trial before a mutual council is frequently nothing but a scene of animosity and strife, in which the parties, aided by two divisions of the council, come forward to contend for victory.

The evil here complained of is like that which would be felt by civil society, if courts of justice, instead of being permanent bodies, organized in a manner wisely calculated to exclude all injustice and respect of persons, should depend for their existence and continuance, on the will of disagreeing parties, and so should in fact be the offspring of self-interest, dishonesty, and strife. In the establishment and form of courts of criminal jurisprudence, we should deem it totally inadmissible, that either the accused or the prosecutor should have any immediate agency. We adhere to the same equitable principle in the discipline which is exercised by a church over its own members. An offender must stand for trial before the church,—a body which has a permanent existence, and is wholly independent of his will. What mischief would be occasioned by giving him the right of choosing one half of those who should constitute a tribunal for his trial, even if he should be constrained to his choice to members of the church. But the door is at present open for all these evils and many more, when offending

ministers are to be tried, or difficulties arising between churches are to be brought before an ecclesiastical council.

The foregoing are the principal evils, which this committee deem it important to notice. Who does not lament their existence, and look with earnest desire for the time of their removal? Happy will it be for our churches, if, by a wise reflection on their own history from the beginning, and on the events which are constantly taking place, they shall be able, through divine assistance, to obtain a remedy for the disorders which have so long afflicted them, and rise to christian purity, love, and order.

It would be unreasonable to expect, that evils, so deep-rooted and numerous, can be removed at once. But we feel a persuasion that the time has arrived for important improvements. We indulge a pleasing hope, that measures may now be commenced, which will vindicate the rights of the churches, contribute at once to a sensible melioration of our state, and effect, gradually indeed, but surely, the cure of our various disorders.

With these views, and in pursuance of an object so momentous, your Committee beg leave to submit to the consideration of this General Association the following

PLAN OF ECCLESIASTICAL ORDER.

There is one Lord, one faith, one baptism; one God and Father of all: and believers in Christ are all of one family, one brotherhood, one glorious and holy fellowship. Though this general fellowship, by the appointment of the adorable Head, and for great and wise purposes, is divided into particular sections; yet this arrangement is not intended to sever the unity of the Spirit, or to abate the sentiment, or hinder the exercise of mutual and extensive charity and communion: but as the individual members of each particular church are united in one body; so the particular churches should all be united in one federative and well ordered community. The vital principle of ecclesiastical order, discipline, and government is the pure spirit of generous brotherly love. It is to a defect of this spirit, that the lamented disorders, which have long abounded in our churches, and brought reproach upon Congregationalism, are chiefly to be imputed. Let this spirit become duly prevalent, and the interior discipline of the particular churches will be easy and effective, and their exterior order, in relation one to another, will be unembarrassed and irreproachable; the faithful word of the gospel will be held forth in its native purity and effulgence; and our Zion will become "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

As however, the unity, order, peace and prosperity of a particular church is produced, preserved, and promoted, by means of an explicit covenant, formed on the principles of the gospel; so the unity, order, peace and prosperity of the great federative community of churches should in like manner, be procured, preserved and promoted, by an explicit agreement, or compact, formed on the same benign and holy principles. Something of this sort is scarcely less obviously suitable and requisite for the fellowship of the ser-

churches, one with another, than for the mutual fellowship of individual members in a particular church. Such an agreement or compact would constitute properly a Consociation of the churches. And such a Consociation the Platform of our churches fully favors; the principles for it were explicitly set forth, in the Propositions, adopted by the venerable Synod, composed of elders and messengers of the churches, and holden at Boston the year 1662. The Propositions, here referred to, are the following, which were given as a brief answer to this question, whether according to the word of God there ought to be a Consociation of churches, and what should be the manner of it?

Every church, or particular congregation of visible saints in good order, being furnished with a Presbytery, at least with a ruling elder, and walking together in truth and peace, hath received from the Lord Jesus full power and authority ecclesiastical to administer itself regularly to administer all the ordinances of Christ, not under any other ecclesiastical jurisdiction whatsoever. Every such a church Christ hath given the keys of the kingdom of heaven, that, what they bind or loose on earth shall be bound or loosed in heaven, Mat. xvi, 19, and xviii, 17, 18. Elders are ordained in every church, Acts xiv, 23; Tit. i, 5, and are therein authorized fully to administer in the word, prayer, sacraments and censures, Acts xviii, 19, 20; Acts vi, 4; 1 Cor. iv, 1, and v, 4, 12; Acts xx, 28; 1 Cor. v, 17, and iii, 5.—The reprovings of the church of Corinth and the Asian churches severally imports they had power each of them within themselves, to reform the abuses that were amongst them, 1 Cor. v; Rev. ii, 14, 20. Hence it follows that consociation of churches is not to hinder the exercise of this power, but by counsel from the word of God to direct and strengthen the same on all just occasions.

The churches of Christ do stand in a sisterly relation each to each, Cant. viii, 3; being united in the same faith and order, Eph. iv, 5; Col. ii, 5, to walk by the same rule, Phil. iii, 16, in the exercise of the same ordinances for the same ends. Eph. iv, 3; 1 Cor. xvi, 1, under one and the same political head, the Lord Jesus Christ, Eph. i, 22, 23; and iv, 5; Rev. ii, 1; which imports a communion suitable thereunto.

Communion of churches is the faithful improvement of the gifts of Christ bestowed upon them for his service and glory, and mutual good and edification, according to capacity and opportunity, 1 Peter iv, 10, 11; 1 Cor. xiv, 4, 7, and x, 24; 1 Cor. iii, 21, 22; 1 Cor. viii, 9; Rom. i, 15; Gal. vi, 10.

Acts of communion of churches are such as these:

1. Heartly care and prayer one for another, 2 Cor. xi, 28; Cant. i, 2; Rom. i, 9; Col. i, 9; Eph. vi, 18.

2. To afford relief by communication of their gifts in temporal or spiritual necessities, Rom. xv, 26, 27; Acts xi, 22, 29; 2 Cor. viii, 4.

3. To maintain unity and peace by giving account one to another of their public actions, when it is orderly desired, Acts xi, 2—4, L. XI.

18; Josh. xxii, 13, 21, 30; 1 Cor. x, 32; and to strengthen one another in their regular administrations; as in special by a concurrent testimony against persons justly censured, Acts xv, 41, and xvi, 4, 5; 2 Tim. iv, 15; 2 Thess. iii, 14.

4. To seek and to accept help from and give help unto each other.

1. In case of divisions and contentions whereby the peace of any church is disturbed, Acts xv, 2.

2. In matters of more than ordinary importance, Prov. xxiv, 16, and xv, 22, as ordination, translation, and deposition of elders and such like, 1 Tim. v, 22.

3. In doubtful and difficult questions and controversies, doctrinal or practical, that may arise, Acts xv, 2, 6.

4. For the rectifying mal-administrations, and healing of errors and scandals, that are unhealed among themselves, 3 John ver. 9, 10; 2 Cor. ii, 6, 11; 1 Cor. xv; Rev. ii, 14—16; 2 Cor. xii, 30, 31, and xiii, 2. Churches now have need of like help as well as churches then. Christ's care is still for whole churches as well as for particular persons; and Apostles being now ceased, there remains the duty of brotherly love, and mutual care and helpfulness incumbent on churches, especially elders for that end.

5. In love and faithfulness to take notice of the troubles and difficulties, errors and scandals of another church, and to administer help (when the case manifestly calls for it) though they should so neglect their own good and duty as not to seek it, Exod. xxiii, 4, 5; Prov. xxiv, 11, 12.

6. To admonish one another when there is need and cause for it, and after due means with patience used, to withdraw from a church or peccant party therein, obstinately persisting in error or scandal, as in the Platform of discipline (chap. 5, sect. 2, particular 3.) is more at large declared, Gal. ii, 11, 14; 2 Thess. iii, 6; Rom xvi, 17.

V. Consociation of churches is their mutual and solemn agreement to exercise communion in such acts, as aforesaid, amongst themselves, with special reference to those churches, which by providence are planted in a convenient vicinity, though with liberty reserved without offence, to make use of others, as the nature of the case, or the advantage of opportunity may lead thereunto.

VI. The churches of Christ in this country having so good opportunity for it, it is meet to be commended to them, as their duty thus to consociate. For 1. Communion of churches being commanded, and consociation being but an agreement to practice it, this must needs be a duty also, Psa. cxix, 106; Nehem. x, 28, 29.

2. Paul an Apostle sought with much labor the conference, concurrence and right hand of fellowship of other Apostles; and ordinary elders and churches have not less need each of other, to prevent their running in vain, Gal. ii, 2, 6, 9.

3. Those general scripture rules teaching the need and use of counsel and help in weighty cases, concern all societies and polities ecclesiastical as well as civil, Prov. xi, 14, xii, 1, and xxiv, 6; Eccl. iv, 9, 10, 12.

4. The pattern in Acts xv holds forth a warrant for councils, which may be greater or lesser as the matter shall require.

5. Concurrence and communion of churches in gospel times is not obscurely held forth in Isa. xix, 23—25; Zeph. iii, 9; 1 Cor. xi, 16, and xiv, 32, 36.

6. There hath constantly been in these churches a profession of communion in giving the right hand of fellowship at the gathering of churches, and ordination of elders: which importeth a consociation, and obligeth to the practice thereof. Without which we should also want an expedient and sufficient cure for emergent church difficulties and differences: with the want whereof our way is charged, but unjustly, if this part of the doctrine thereof were duly practised.

The principles of these Propositions are genuinely Congregational, and perfectly coincident, and for substance, identical with those of the Platform. The Propositions, indeed, were framed and adopted by those venerable Fathers of our churches, by whom, only fourteen years before, the Platform was formed and adopted, and for the very purpose of carrying the design of the Platform into more complete and salutary effect. They are therefore especially suitable to be adopted as the general basis of an actual Consociation, as a Consociation founded upon them, and consistent with them, can be no innovation; but a recurrence to first principles, a restoration of our churches to their primitive order, and a guarantee to them of their original rights, liberties, and privileges. To carry these principles into good effect, nothing more seems necessary, than for the churches explicitly to adopt, and duly to put in practice the following Articles of Agreement.

Art. 1. The Propositions of the Synod of 1662, recited in the foregoing preamble, are acknowledged as the general basis of Consociation; and as declaratory of the rights and privileges guaranteed to the churches; of the duties which they owe to each other, and of the purposes for which they are consociated. It will therefore be understood that it will not be competent to the Consociation "to hinder the exercise of the power" delegated by Christ to each particular church in regard to its own interior administrations and concerns, "but by counsel from the word of God to direct and strengthen the same upon all just occasions;" and especially to direct and strengthen that holy fellowship which the churches, as churches, are to maintain and exercise one towards another.

Art. 2. Particular Consociations shall be formed within such limits as may be deemed most convenient and expedient. But though it may be the duty of every church to join in Consociation, and to do what it can to promote the great design of general fellowship and order; yet no church can rightfully be considered or treated as belonging to a consociation without its own voluntary consent, or restrained from regularly withdrawing itself from a consociation whenever it shall see fit to withdraw.

Art. 3. Of the churches comprised in each particular Consociation, the pastors, and lay delegates, will meet annually, and oftener as shall be agreed upon, or as special occasion may require; at-

tend to any business which may regularly come before them, and upon such religious exercises as shall be judged expedient; and allow freedom of conference, in the spirit of charity and order, upon subjects relating to the welfare of the churches.

Art. 4. Each particular Consociation will have a Moderator and a Scribe chosen annually, and to continue in office until others are chosen; and such other officers as shall be deemed requisite.

Art. 5. Although in order to general union and harmony, this instrument is to be the constitution of all the Consociations to be comprised in the General body; yet it will be competent for each Consociation to adopt, for the regulation of its own proceedings, and for the direction and benefit of the churches in regard to their consociated state, such rules and precepts not repugnant to this constitution, as it shall judge advisable.

Art. 6. With a view to prevent the animosities, difficulties, and disorders, which have too often been experienced, in regard to councils, on occasions of dissensions and strife, and to preserve and promote that holy and pleasant fellowship, which is the primary object of consociation, and which should be sought with the most heedful attention, and the most tender care; the consociated churches with their pastors, agree to regard and use the Particular Consociation to which they belong, as the proper Council, made mutual by this agreement, as to all parties concerned, to be applied to by the churches and individuals in the connexion, in all cases, in which the advice and assistance of a council is requisite. Particularly do they agree to hold this as the proper body to hear and decide upon any complaint or allegation, touching ministerial character, against any minister belonging to it; to acquit, or to find guilty—to advise, sustain, or depose, as the case may require.—It is to be understood, however, that any Particular Consociation may provide, upon principles and for reasons distinctly to be made known by them for cases, in which it may not be expedient for all the members to be concerned, as also for cases in which it may be proper for others, not of its body, to be admitted to sit in the council.

Art. 7. Any regular application from a church, for the advice or assistance of the Consociation, shall receive kind and prompt attention. An application from an individual, or individuals, will also be kindly attended to, though not without the most guarded respect to the rights and privileges, the order and peace of the church or churches concerned.

Art. 8. A complaint against a minister may be regularly exhibited either by the church of which he is pastor, or by a brother minister of the Consociation: but no complaint or accusation shall be received, but “before two or three witnesses.”

Art. 9. In all cases, the judgment of the Consociation is to be regarded and treated with great respect by the churches; and if, in any case, a church after due time taken for consideration, see cause to dissent, the reasons for dissenting shall be clearly and in a Christian manner, stated in writing to the Consociation; and the Consociation, having deliberately, and in the spirit of meekness,

considered the reasons, will act as the case may require; either reversing the former judgment; or, if it be affirmed, yet with charity and forbearance, either allowing the church quietly to act agreeably to its own ultimate judgment,—or reviewing the case in union with one or two neighboring Consociations to be convened together, in person or by delegation; or dealing with the church in the way of fraternal admonition. But it is distinctly provided, that no consociated church shall be put out of communion, unless, after a first and second admonition duly administered, and after due time allowed for it to reform or to justify itself, it shall be solemnly and severally adjudged by the Consociation to have forfeited its rights as a sister church.

Art. 10. A church, or a minister, considering itself, or himself, as aggrieved, will have the right of an appeal from the Consociation, or two or three other Consociations, to be convened, as provided in the next preceding article. Private church members are included in this article; because the cases of private members cognizable by the Consociation, only in so far as the churches which they belong are implicated.

This Committee would farther suggest to the General Association the propriety of the following recommendation; viz. that when two or more Consociations are formed, measures be taken to promote such an understanding and consultation between them as will insure, as far as possible, a coincidence and uniformity with regard to the exercise and discipline, and all their modes of proceeding in their respective connexions.

Signed,

per order,

JEDIDIAH MORSE, *Chairman.*

Resolved to make an annual address to our churches, and that at each meeting of the Association, a Committee of three persons be chosen to prepare the address to be adopted at the next succeeding meeting. The Rev. Elijah Parish, D.D. the Rev. Joseph Emerson and Rev. Brown Emerson, were chosen a Committee to prepare the address to be adopted, at the next annual meeting of this body.

Rev. Messrs. Morse, Brown Emerson, and Colman, for publication, with liberty to make such verbal corrections as they may think proper.

REPORT

A Committee appointed to take Minutes of the narratives, given before the General Association of Massachusetts Proper, at their annual meeting in Royalston, on the 27th to 29th, 1815, concerning the state of religion within the limits of said Association, and those bodies in its connexion in other parts of the United States.

In going over this extensive field, to give a general view of those objects within its limits, which relate more immediately to our moral and religious interests, we shall follow the course marked out by those, from whose narratives this view is collected. Turning our eyes over that large extent of territory embraced by the Berkshire Association, we are met by facts, which cannot fail to excite emotions of gratitude and joy in the breast of every one, who delights in the prosperity of Zion. Though the general state of religion, in that county, is described to be rather low and discouraging; yet, with pleasure we find that God has not forsaken this portion of his chosen people.

General Association of Massachusetts Proper.

Aug.

Berkshire Society for suppressing irreligion, are attached seventeen auxiliary
these united exertions in the prosecution of their benevolent design, have
raised the tone of public morals.

is visiting several of the most respectable seminaries of learning in our
a remarkable effusions of his Spirit, he graciously remembers the College
town. Among the students of that rising institution, an uncommon seri-
solicitude are witnessed in regard to their salvation. Several of them, a
ve recently experienced a saving conversion to God. The pious students
meetings for the special purpose of praying for the revival of true reli-
and other similar institutions in our country. In this work of intercession
most earnestly engaged, and their importunity with Him, who is more ready to
Spirit to them that ask him, than earthly parents are to give good things
men, encourages the hope, that they will prevail.

of Lenox, in this county, has enjoyed, within the past year, a very pre-
"of refreshing from the presence of the Lord." The work of the Spirit
med on in demonstration of divine power. Many sinners have been con-
now before the majesty of truth and grace. Ninety-eight have been added
th

tain Association, in the counties of Hampshire and Berkshire, are
enes, all of which are supplied with pastors. Though no extensive re-
gon have recently taken place within the limits of this Association; yet
and moral aspect is very promising. In several towns a preached gu-
blessed to the awakening and conversion of considerable numbers. The
joy much peace, and divine institutions are generally respected and well
Moral Societies have been formed in most of the towns, and their per-
es to prevent the profanation of the Lord's day, have been so successful,
a travelling on that day is but seldom attempted.

mpshire Central Association are sixteen churches, all supplied with pas-
gh the friends of vital piety see cause to lament a too general coldness and
g the churches and people; yet, on the whole, the state of religion and
ts, in this section of the Commonwealth, affords a pleasing prospect
pa and religious conferences are maintained in almost every parish, and
found where the children are not statedly taught the Assembly's
ism, attended with other religious instruction. Moral and Tract Socie-

and a tract society was a late addition to the list of churches. Aug 2.

er towns and parishes no changes have taken place, relating to the general of religion, which require particular notice.

iddle Association contains eleven churches and ten ministers. Though been no signal revival of religion, the past year, within these limits, an increase in the people to hear the preached word is manifest; and an increasing among Christians in supplicating the throne of grace, induces the hope, that will soon revive his work in this part of the vineyard.

sociation of Salem and Vicinity embraces twenty churches, seventeen of e pastors. In this part of the Commonwealth we see but little cause for encouragement. Here the demoralizing effects of war are extensively and severely. A cold indifference to the welfare of Zion and the concerns of another world, in many places, to an alarming degree. The county of Essex, indeed, represents, a more affecting scene of desolation, than has been witnessed in wars. It contains eleven churches which are destitute of a settled ministry, and, from their present condition, give but little ground to expect that it will ever be better.

In places, however, the state of religion presents a fairer prospect. In Salem, among the people belonging to the charges of the Rev. Dr. Worcester, Mr. Emerson, there are religious impressions on many minds, which inductions of the Holy Spirit, and encourage a hope, that the Lord is about to visit Zion in this place. Several have been added to the churches specified, and many are anxiously inquiring what they shall do to be saved. A few have lately brought into the liberty of God's children, and are rejoicing in hope. Meetings are well attended, Christians are importunate for a revival of religion; conferences are full, and an unusual seriousness prevails. We notice with pleasure, the numerous Female Societies lately formed in this town for the relief of the poor, and for other charitable purposes, and their activity and success in their labors.

In lively gratitude to the great Head of the church, we mention the flourishing of the Theological Seminary in Andover. To His care and grace we devoutly commend this important institution, designed to prepare men to become scribes and rulers in the kingdom of God, and useful ministers of the New Testament. In rural towns in the county of Essex, exertions have been made, and are continuing to suppress the profanation of the Lord's day, and other flagrant crimes, which were in an alarming progress. These patriotic and benevolent effects have been attended with no small success.

It is pleasing to behold this spirit of reform diffused through almost every part of the Commonwealth, as well as through the neighboring states. We see the friends of religion, who have too long slept over the moral ruins of our country, aroused from their slumbers, and determined as with one consent, to arrest the progress of iniquity. Before their united and steady exertions the mountain, which had heartened the timid by its imposing brow, becomes a plain.

Every true patriot and philanthropist will regard these exertions, which, among others, distinguish the present day, as promising tokens of good to our land.

The Union Association, are eight churches and seven ministers. The church in West Boston, is vacant by the late dismissal and removal of Rev. Dr. Griffin. A remarkable change of a religious nature has taken place, within the past year, in this city. A Society of females in Boston, instituted for the benevolent purpose of promoting the education of pious and indigent young men for the gospel ministry, has been doing much usefulness to the cause of Zion. May the daughters of Jerusalem follow their example.

Travelling over the extensive portions of country in their connexion, the General Association perceive new motives for gratitude to the great Head of the church, and new reasons for confidence in his promises to his people. While much is found to cause a sorrowful heart to deplore, much also is found in which the same heart will rejoice.

The present is evidently a new era, both in Christian exertion and Christian hope. We are, brethren, who go about the walls of our Zion, and in whose eyes her very dust is precious, will see, at this day, sufficient matter to awaken their gratitude and fill their hearts with praise, to Him, who not only keeps, but is enlarging and beautifying the walls of our Zion. They cannot, for a moment, admit that these exertions will prove unavailing,—that these animated hopes and raised expectations will be permitted to die away in despair. No: He, who has called forth these exertions, and inspired these hopes, has "never said to the seed of Jacob, seek ye me in vain." Let the experience of every age strengthen the persuasion, that God intends a blessing proportionate to her efforts and prayers? Spiritual children have the fruit of her spiritual labors.

The indications of providence are too plain to be mistaken by the pious and discerning mind, that the day is approaching, and even now dawning, when the gospel shall run and be glorified through the earth. Yes, the Redeemer on a lost world seems evidently preparing the way for every people, tongue and nation to hear his gospel and partake of his salvation. 'Glorious day' let this light arise upon us, and thy beam cheer our eyes. Not only is the great Head of the church opening new ways, and providing new facilities, for the spread of the gospel, but he is raising up, and, as we trust, qualifying young men to become the heralds of salvation to those portions of the earth that are enveloped in pagan darkness.

The intelligence from the Presbyterian church of the United States, is of a nature to cheer our hearts and unite us in affection with that large, zealous and victorious portion of our fellow Christians. In surveying that part of the vineyard of our common Lord, we have the satisfaction to find many places refreshed and enriched with showers of divine grace. We are particularly gratified to learn, that Hampden Sydney College, a respectable institution in Virginia, has shared in these enriching drops. On Nassau Hall, famous in the literary history of our country, these drops have become a copious shower. The work of divine grace in that Seminary is truly wonderful. From forty to fifty of the students give a pleasing evidence, that they have been made the subjects of renewing grace.

Following the footsteps of the Holy Spirit we come to Yale College. Here we stop to admire and adore the riches of divine goodness, in visiting this highly respectable and useful institution with such special tokens of mercy, not to the State of Connecticut only,—not to our country only, but, we trust, to the world. During the revival in this College, more than fifty of its members have become hopefully pious.

In several towns, in this State, where there were revivals of religion a year ago, the good work has been continued. Upon many others, where inattention to their eternal interest then prevailed among the people, God has since poured out his Spirit. The Charitable Society of Yale College, formed the past year for the education of indigent and pious young men for the gospel ministry, promises extensive usefulness, and has a claim upon the prayers and charities of the Christian public.

Still travelling northward, we find much to attract our notice, and to awaken our gratitude. In this Commonwealth the tone of public morals is evidently rising. The missionary spirit supplies, and labors are still on the increase. Nor is this all. Some parts of this State have been favored with evident tokens of the divine presence and grace.

In our survey of the State of New Hampshire, while we pause to weep over many desolate places where the hedges have been broken down, and vineyards, once cultivated by faithful laborers, lie waste, we are pleased to find that some of these waste portions of the vineyard, through the laudable exertions, particularly of the Massachusetts Society for promoting Christian Knowledge, are now under the cultivation and improvement of pious and faithful laborers, and a prospect afforded that ere long the wails of Zion here will cease to mourn. With devout gratitude to God, we desire to acknowledge the mercy of God in visiting Dartmouth College in this State with extraordinary effusions of the Holy Spirit. A large proportion of the talent and influence in that rising institution, we are informed, is engaged in the cause of our Divine Redeemer. Upwards of forty, who have lately, as it is hoped, become pious, in connexion with those who were apparently so before the late revival, amount to more than half the whole number of students in that Seminary. Earnestly and devoutly do we lift up our hearts to God, that not a single student may be left a stranger to his grace.

In the State of Vermont we see many things favorable to the cause of religion and virtue. Revivals of religion have taken place in several towns in this State; particularly in Bridport, West Parish in Westminster, Pawlet, Brattleboro' and Newfane. In the two last mentioned towns, about forty, it is hoped, have been brought to the knowledge of the truth as it is in Jesus. The state of society is generally improving. Ministers and other Christians are more engaged, and on a larger scale, than usual. In many places Moral Societies are formed, which have in view the same important object as similar societies in other States, and which promise much usefulness in improving the moral condition of the community. Many Female Charitable Societies have also been established, in different parts of the State, which have contributed much to the general object, the temporal and eternal welfare of the people.

Middlebury College, which has been heretofore so signally favored with repeated revivals of religion, has shared, in some degree, that gracious work of the Holy Spirit, with which other Seminaries of learning have of late been so remarkably visited. In this flourishing institution, within the past year, about ten have become the hoped subjects of divine grace.

In reviewing the effects of special divine influence in so many of the most respect-

In institutions in our country, we cannot forbear to remark, with most sincere thankfulness and praise to the God of all grace, on his distinguishing goodness and mercy. Since the days of the Apostles the state of the Christian world has never called for more piety, zeal, activity and self-denial, than at this day. In covenant faithfulness, all in answer to the prayers of his people, God is now most evidently preparing young men to become devoted, ardent, and, we believe, successful, laborers in the spiritual vineyard.

On the whole, we are confident in the hope and belief, that God is arising to have mercy on his Zion. Yea, that the set time to favor her is come. Under all the public and individual embarrassments, which we have felt and continue to feel, we see great cause to rejoice and take courage. While our hands are employed in separate and distant places, our hearts shall be united, and our eyes directed to the Great Proprietor of the vineyard, that he would raise up and send forth faithful laborers; for truly the harvest is great, but the laborers are comparatively few. And casting our eyes upon a world lying in darkness and sin, we will unite in the fervent prayer, that he would pour out his Spirit on all flesh, and fill the whole earth with his glory.

Rev. Dr. Morse, as a Committee for the purpose, reported the following form of a petition from this body to the Congress of the United States, against the transportation and opening of the mail on the Lord's day, which was adopted and ordered to be officially signed and transmitted.

PETITION.

The Congregational Ministers, in Massachusetts, beg leave respectfully to represent to the Congress of the United States,

That they consider the Lord's day as a Divine Ordinance, and that on a due observance of it depend all the best interests of man. In this belief, they have witnessed with extreme pain and solicitude its public violation, by the transportation and opening of the mail on this sacred day, under the sanction of the laws of the United States, and in consequence the morals and civil interests of the nation, to an intolerable extent, endangered.

Your Petitioners consider it unnecessary to enter into any labored reasonings on a subject, which late discussions have rendered familiar to the public mind, and the great importance of which is so obvious, and so extensively and deeply felt. They simply submit it to the serious consideration of your honorable body; respectfully and earnestly entreating, that on the auspicious return of the blessing of peace to our country, and at the commencement of your first session, you would, as guardians of the public morals, interpose your authority to remedy the evils of which we complain, in such way as your wisdom shall direct. And as in duty bound your petitioners will ever pray.

Signed in behalf of the Association above named, at their annual meeting at Royston, June 29, 1815, by

JOSEPH LYMAN, *Moderator.*

Attest, JAMES MURDOCK, *Scribe.*

Dr. Austin from the Committee to prepare an address to the churches, reported the following form, which was adopted.

ADDRESS.

The General Association of Massachusetts Proper, bound by the most solemn obligations to seek the advancement of our holy religion, and desirous to approve themselves to their Divine Master as faithful servants, take leave to address, in their associated capacity, the Churches within their particular connexion.

The word of the Lord, dear Brethren, which we receive as his paternal and infallible counsel, endureth forever. The precepts, which bind us to a holy life, are lasting as his throne and ever oblige with the force of his supreme authority. The highly commanding motives of his Gospel are constantly before us. But new considerations arise from the course of events, and from the aspects of Providence, from the rage of the enemy, or from the extraordinary efforts made by our brethren in other parts of the Christian world, from the dangers which surround us, or from the facilities given to the performance of particular duties, rouse us to zeal in our Master's service with a fresh impulse. It is a consoling fact, dear Brethren, that the Lord is in the midst of his people with the most precious tokens of his favor, with exhibitions of his love over his heritage, and multiplied pledges of his faithfulness. It is a fact that he is pouring out his Holy Spirit in a very wonderful manner upon our public assemblies for learning, and preparing many of our beloved youth to go abroad as heralds of his name. It is a fact that Christians are acting with a more combined energy, to a greater point, and with broader views, than past ages have witnessed. There are striking

brother and member of the Board, whose unabated vigor of body and of mind gave promise of long and increasing usefulness, are with us no more. The lamented Drs. Hopkins and Strong, both of whom were among the founders of this Society, were of the number of the Trustees from the beginning, bore with others, some of whom were called home before them and more still remain, the burden and heat of the day, and labored with exemplary diligence, fidelity and zeal, now rest from their labors and their works do follow them. But we, dear brethren, rest not yet, nor must we, until the Lord of this great vineyard in which we are appointed to work while the day lasts, and in which there is much urgent need of much, very much to be done, shall see fit to call us away from these arduous but pleasant and important services, to receive every one his own reward according to his own labor. While then we drop the tear of tender remembrance, and of brotherly affection for those who are gone, yet let us not mourn even as others who have no hope; let us not linger at the graves of our departed fellow laborers, but admonished by the termination of their day of the brevity of our own, quickened by the recollection of their activity and zeal, and animated by the glorious prize for which they run, and which is set also before us, let us pursue our course with renewed energy and ardor, and so run as certainly to obtain.

The missionaries appointed by this Board the last year were as follows: The Rev. Jonathan Sewall, for the whole year, in the District of Maine extensively. Mr. Joshua Dean, for twenty five weeks, at Hampden and Plantation No. 2, and vicinity. Mr. Enoch Merrill, for eight weeks, at Thomaston. Mr. Christopher J. Lawton, for twelve weeks, at Prospect; the Rev. Pearson Thurston, for twelve weeks, at Limerick; Mr. Fifield Holt for twelve and a half weeks, at Canaan and elsewhere as our Committee of location in Maine should judge most advisable, the Rev. Silas Warren, for six weeks in the Plantations of Jackson and Washington and the vicinity. Mr. William Cogswell, for twelve weeks, at Sandwich and vicinity, N. H. and afterwards, Mr. Edward Warren, for seventeen weeks, in the same field; Mr. Calvin Park, for six weeks, with reference particularly to Johnson and Smithfield. &c. The Rev. Thomas Williams, who was settled under the patronage of this Society, at Brewer, (Me.) was allowed one hundred dollars for the year in aid of his support. At the commencement of the year also six hundred dollars were appropriated by this board towards the expence of a mission to

the Western and Southern parts of the United States, through which Messrs. Schermerhorn and Mills, three years ago made their very interesting tour, with the design that the missionaries to be employed should preach in the most destitute places of those regions, particularly East Tennessee, and distribute Bibles, Testaments and Tracts, wherever there should be the greatest need, particularly at New Orleans. Mr. Samuel J. Mills and Mr. Daniel Smith were appointed missionaries for this important and arduous service; and the mission was placed under the superintendence and direction of a special Committee, consisting of the Secretary, Treasurer, and Henry Gray, Esq. This arrangement was made in the expectation that the mission would be patronized and partly supported, by several Missionary and Bible Societies, in Connecticut, New York, and Pennsylvania, from some of which encouragements to this effect had been received.

All the missionaries thus appointed, excepting Mr. Dean, accepted their appointments, duly entered upon their labors, and performed them, so far as appears from the letters, and journals which have been received, in a very satisfactory manner. The principal particulars relating to their respective missions we shall briefly report.

Mr. Sewall, in an Abstract of his Journal, says, "According to my estimate, I have the year past performed 46 weeks of missionary labor, 307 sermons have been preached, 364 family visits have been made, 15 school visits, 11 funerals, 14 church meetings, 10 conferences, 25 prayer meetings, 2 ordinations, and 2 councils have been attended. Two churches have been formed, children catechized a few times; baptism administered to six adults and seventy children, the sacrament of the Lord's Supper administered sixteen times; and seventeen persons admitted to the fellowship of the churches.

There has been some measure of divine influence shed forth the past season in the District of Maine. Several hopeful conversions have taken place in the town of Farmington, and notwithstanding the prevalence of various sects in that place in times past, there now exists some hope, that the day will come, when they will be able to settle a gospel minister for a part of the town. In New-Sharon they are making some exertions for obtaining the stated means of grace. In Fairfield the attention of the people has been uncommonly excited; several have obtained hope and a small church has been collected there. In Bangor, under the labors of the Rev. Mr. Lumsden of

There is such an attention to religion as never before been there witnessed. There is a great call for missionaries in that portion of the vineyard. The District of Maine.

Mr. Merrill's communication, the following extracts. "During the last week, I preached nineteen sabbaths; fifteen times on other days I attended three catechetical classes for the instruction of youth. Like it my duty to visit and instruct from house to house, so far as the engagements would permit; but but hope that some good was accomplished this way."—"When I came to town in Nov. last, the state of religion was low. To a lamentable degree it still remains so. For several weeks the stated ministry of the word was suspended. In this period, but pious instruction has been enjoyed at what has been occasionally attended by different missionary societies.

Natural consequence, habits unimproved, serious attention to the things of God have been extensively counteracted at first our meetings were far less numerous attended. We have, however, been gratified to see an increasing attention to the word. The friends of religion think that for some time there has been an unusual attention on the sabbath: and likewise increasing seriousness and solemnity at our public meetings. They are of the opinion that the Lord's day is more generally observed in a more becoming manner, than heretofore. About the time I entered on your appointment, no individuals became seriously affected with a sense of their sinful and fallen state by nature, and of their need of a Savior. This seriousness soon spread to two or three others. When two or three had obtained it, and, it is hoped, had become acquainted with our Lord and Saviour Christ. One or two others were deeply distressed with a view to sin and guilt."—"We are not so

to mention numerous instances of conversion. Yet the friends of religion in the town are not without the hope that the course of the last season, concurring with the good that has been done in removing prejudices, unfriendly to the settled ministry, inducing a greater respect for the institutions of religion, and a more leisure for the stated dispensation of the word; and producing in some individuals a sense of the importance and necessity of personal religion. And if but one individual, through the instrumental labors of the Society is brought into the kingdom of Christ, your labor has not been

in vain in the Lord. Here it is obvious to notice one good effect, resulting from missionary exertions. It is sometimes the case, that when a missionary is located for a few weeks in a destitute town, the good people of the place take occasion to do what they can for themselves, and keep him several weeks after the expiration of his appointment. This remark has been strikingly illustrated in the case of Thomastown the last year. Out of thirty-nine weeks of labor at this place, sixteen only have been at the expence of Missionary Societies: yet, perhaps, it is just to say, that a missionary appointment of a few weeks at first was the occasion of the whole."

"In reviewing the season spent in the service of your Society, and the time connected with it in the same place, the good hand of our God is very obvious. And I would not close this communication, without acknowledging, with gratitude to him, the very general kindness with which my instructions have been received, and the prompt and zealous support with which my poor endeavors for usefulness have been seconded by the friends of the Redeemer. In several instances, I trust, we have found the word to be precious, and enjoyed repeated seasons of refreshing from the presence of the Lord!

Mr. Holt, agreeably to our expectation at the time of his appointment, has been ordained to the pastoral care of a church in Bloomfield, (formerly a part of Canaan,) upon a plan which makes him dependent for a part of his support on this Society, and allows of his being employed, for a part of each year, as a missionary in the neighboring destitute places. From a very satisfactory communication received from him, it appears, that he has labored the past year, among the people of his charge, and in other places, with great diligence, and with good effect, and the prospect for his usefulness in this region is highly gratifying.

The following are extracts from Mr. Lawton's communication. "I have labored to perform the duties of a missionary agreeably to my instructions. Besides attending the usual exercises on the Sabbath, I have preached Lectures on that and other days; attended funerals, visited schools and sick persons, and instructed from house to house as I had opportunity and was able. I have been employed in this place (Prospect) during the past year, and have been treated with respect and kindness. A considerable number have manifested a great engagedness to attend public worship and to settle a minister." "The last summer there was an increased attendance; the minds of some were considerably impressed, and it is

hoped a few individuals were made the subjects of a gracious change"—"No congregational church has yet been organized here; but it is thought there may be one soon formed." "The Congregational Society, compared with the population of the town is small. They have given me a call to settle as their minister." "The principal part of the society seem very desirous for my settlement, and are willing to do what they are able towards my support. Some have contributed liberally, and the whole subscription, for the last year past, was somewhat more than two hundred dollars."

The Rev Mr Warren writes: "In discharging my mission under your appointment, I have preached twenty-two sermons, attended three conference meetings, received two into the church, and administered the sacrament of the supper once, baptized three infants, and made eighteen family visits."

"The inhabitants of Jackson are more attentive to religion, than those of the neighboring plantations. Secularians are not so numerous as they have been. I am, as it were, alone; the field for labor is extensive, it is not in my power to extend my labors so far as I could wish. The church is increasing, the true principles of religion are gaining among us."

"The church and society express their gratitude for the favors your society has conferred. They wish a continuance of your aid."

Mr. Cogswell's mission appears to have been highly blessed. "During my mission, he says, I was well received and treated by the people, where I visited and preached. I preached fifty-one sermons; attended several conferences and two funerals; visited nine schools and a large number of families. I distributed ten Bibles, which I received from the New Hampshire Bible Society. More are wanted."

"Soon after I went to Sandwich, a Congregational church was formed, consisting of eighteen members, who had been members of other churches. About this time a revival of religion commenced, and before I left the place, eleven hopeful converts had joined the church, and five others entertained a hope. Conversions and conversions were daily increasing; the work of God was going on. The state and prospects of religion must gladden the hearts of the friends of Zion. The people offered to lure me for a few Sabbaths; but on account of my health, I thought it imprudent to comply. They want assistance very much, and desired to be remembered by the Missionary Society."

The following is an extract from a letter

to the Secretary, from the Rev Mr Hildes, of Tamworth, adjacent to Sandwich: "Your missionary, Mr Cogswell, has been very useful in this vicinity, and his labors greatly blessed. In Sandwich, where he has been preaching, a Congregational church has been recently formed, a town composed of Quakers, Baptists, Free-will Baptists and Methodists, for above forty years except a few who had joined themselves to the church in Tamworth. These, together with some others lately become acquainted with Christianity, have been embodied into a church, and God is evidently pouring out his Spirit upon them—conversions and conversions are increasing, and a general seriousness is upon the part of the town in which the church is formed. They are not in a capacity at present to maintain a minister, but are looking with earnest prayer to God to hasten the happy time when the bread of life shall be regularly broken unto them. In the mean time they are looking with grateful hearts to Missionary Societies for aid, and to yours, Sir, as through you the work of God is going on among them. The field is already white for the harvest. Dear Sir, send some one to come and help reap, and the blessing of many ready to perish eternally will come on your Society."

As no arrangement could be made by us to answer this call so soon as the urgency of the case seemed to require, the Secretary thought it proper to communicate the call to some other Societies, that if convenient they might supply help until we should be able to send another laborer into that field. This was done; and a missionary was sent there by the Society for promoting Christian Knowledge, afterwards one from the New Hampshire Missionary Society, and at the Semi-annual meeting of this Board, Mr Edward Warren, who is under the patronage of the American Board of Commissioners for Foreign Missions, was appointed to spend a few months there in our service; and these several missionaries have labored in that vicinity with harmony and with pleasing success.

The Rev Mr Williams, settled at Brewer, under the concurrent patronage of this Society, and the Maine Missionary Society, for the benefit of that town from which he receives a considerable part of his support, and of the vicinity, appears to be placed in a sphere of usefulness. "I hope, he says, my labors in this place have not been entirely useless. Although there has been no general attention to religion; yet perhaps there has been no time, at which there has not been some one or more under serious impressions. Since I have been in the place, I

sisted seven into the church—now stand pronounced. At the time there is more of a general relative to the concerns of the church than I have ever before known." "Months in each year, I spend in big towns. My appointments are well attended, and are by the serious and sober people thankfully received. Within miles of this place, there are many the inhabitants on which are, at least, glad to hear preaching." "What I have written, you may see something relative to the manner your money has been expended." "Rev. Calvin Park, (employed by me to perform missionary service upon and other places adjacent to the State of Rhode Island) informs by letter, that he has in his parish apparent acceptance, and success, particularly in Johnson, his congregation is regular in its attendance upon the public services, increasing in numbers, and there are very good and encouraging appearances relative to the progress of the truth. Presbyterian Congregationalists are exhibiting a disposition to contribute to the cause of the Gospel as gaining ground, and of usefulness are presented as things have a strong claim upon the fervent regards of this Society. Mission to the Western and Southern parts of our country holds out no prospect of eventual utility upon a large scale. The Committee, appointed to ascertain this mission, finding it to be uncertain by correspondence would be afforded by other Societies, deemed it prudent to send on Mr. Smith as companion to Philadelphia. Additional aid could be procured, but to return; if they met with encouragement as should seem to lead to go forward, they were to

This arrangement saved much of the mission itself from being lost. Mr. Samuel J. Mills, who had pointed by the Board, and Mr. Smith, who offered himself for the same, was approved by the Committee. New England on their mission took with them from Boston 500 Tracts, mostly published by the Tract Society, and 400 Bibles, & by the Massachusetts Bible

Philadelphia they found, that the society of that city would allow \$200, and 400 French Testaments for the benefit of the mission, of which were estimated at \$400. The purchase of Missions of the Pres-

byterian Church allowed them \$100, as the reward of a month's missionary labor to be performed in the western country. They took also from Philadelphia 4 or 5,000 copies of the French Testament, the distribution of which, they were to superintend.

By successive letters they have kept the Committee well informed of their progress and their labors. They left Philadelphia on the 15th of August, and arrived at Pittsburg on the 28th. From thence they took different routes: Mr. Smith going through Steubenville and Wheeling, and Mr. Smith through Canonsburg and Washington, (Penn.) At Washington, Mr. Smith was present at the formation of a Bible Society, and assisted in its organization, under very promising appearances.

The brethren met at Grave Creek, and reached Marietta on the 8th of September. They represent the country, on the banks of the Ohio, for 100 miles above Marietta, as a promising missionary field. The Ohio Bible Society, as they report, is in a pretty flourishing condition.

The brethren continued their course westward, through Lancaster, Chillicothe, and Cincinnati, (Ohio.) They hesitated about proceeding to the western territories; but upon advice and consideration, they concluded to go forward. Accordingly, they visited the seats of government in the Indiana, Illinois, and Missouri Territories. In each of these Territories, preparations were made, under their influence, for the formation of Bible Societies, and considerable subscriptions were engaged. All these Territories are deplorably destitute of religious instruction, and furnish ample fields for the labor of missionaries. The particular claims of each, we have not room to state in this brief sketch.

From St. Louis, in the Missouri Territory, the westernmost point in their tour, the missionaries set out on their return to the Illinois Territory, on the 9th of November. They visited Kaskaskia, Vincennes, and New Albany. They had received the countenance of the Governors of the three Territories, who gave assurance of their patronage to the Bible Societies.

In the early part of December, the missionaries visited Lexington and Frankfort, (Kent.) and returned to the falls of the Ohio about the 30th of that month.

January 5th, they embarked on the Mississippi, and descended to Natchez and New Orleans. They arrived at Natchez, Feb. 4. Mr. Mills proceeded to New Orleans, and Mr. Smith spent a month in the Mississippi Territory. This territory is also a most interesting

field for missionary exertions. Natchez would be an excellent station for a missionary.

At New Orleans the French Testaments were received with almost incredible earnestness. In the distribution of them, the missionaries were assisted by Alfred Hennen, Esq. to whom exertions this Society and all similar institutions are much indebted. Mr. Smith left New Orleans sometime in April, and Mr. Mills was expected soon to follow.

On the whole, this mission has evidently been productive of great good, and will, as we hope, lead the way for more enlarged exertions in favor of our western brethren, than have heretofore been made.

It will be understood, that Messrs. Mills and Smith preached as they had opportunity throughout their whole tour, and that they distributed Bibles and Tracts according to their best judgment through the immense extent of country which they visited.*

Such, brethren, have been our operations, since our last anniversary. If they have not equalled our wishes, they may have exceeded our expectations; and we have reason for thankfulness that they have been so considerable in extent, and so encouraging in success. We have reason for thankfulness to the glorious King of Zion, that we have been made instrumental in saving some of the souls for whom he died, from eternal destruction; in strengthening the faith and animating the hearts of many of his friends, widely scattered abroad; and in dispersing the precious seed of his word through extensive regions, for the benefit not only of the present generation, but of generations to come, and for a future harvest, as we may humbly trust, to the glory of his unspeakable grace. We have reason for thankfulness that we are allowed a share in that great movement of the Christian world, which so remarkably distinguishes the present age; a movement, as with one common and mighty impulse, to impart the word of life unto all the nations and families of men upon the earth. "This is the Lord's doing, and it is marvellous in our eyes." And while we devoutly hail it as a sure and animating prelude to the long prayed-for day, when all people shall see the salvation of God, and the world shall be filled with his glory; we should be quickened to fresh zeal, and increased activity in co-operating with the many thousands of our brethren in this

country and in other lands, in the advancement of this great and blessed cause. The harvest truly is great, and the Lord of the harvest has his servants; and streams of his grace are descending and particularly on our public of learning; and giving the promise that he will soon send forth such men as he will assuredly own. To him be everlasting praise, and to his service for the advancement of his cause, be all our hearts, powers, and all our means, devoted.

A NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE FREE CHURCH, AND OF THE CONGREGATIONS OF CONNECTICUT, HAMPSHIRE, OF MASSACHUSETTS, AND OF THE GENERAL CHURCH OF VERMONT, MAY 1815.

THE General Assembly of the Free Church in the United States of America, in laying before their beloved constituents an account as they are enabled of the state of religion in their respective churches during the year past, have it in their power to state that the gracious footsteps of the Lord have not ceased to be visible in the midst of them. From the reports made by the several Presbyteries, it is that although causes of deep and undoubted distress exist, true religion and morals, are on the whole making gratifying progress. Infidelity, some insignificant, both in the number and talents of those who affect it, hitherto domineering, have been placed, successfully encounter the efforts of the friends of God in their destructive and intemperate which the zealous labors of the Lord and the influence of all good will have been of late with peculiar energy, does not exhibit itself to its full extent of atrocity and shameless disorder, harmony, peace, correct and steadfastness in the faith, morality, and a devout and serious in public worship and divine ordinances the part of the people, generally. Few, or none, of those disastrous occurrences which present a threat to the prosperity of Zion, are reported, or even important errors are reported to exist. The mission carried the gospel to destitute and breaking to them the bread of refreshing them in the wilderness.

* The missionaries, Messrs. Mills and Smith have returned since the meeting; and a more complete account of their interesting mission will probably ere long be communicated to the public.

ers of eternal consolation. New
ations have been formed in vari-
s of our country. In some dis-
ions of our ecclesiastical commu-
here the stated means of grace
hitherto been enjoyed, there is
et of a numerous and speedy ac-
f ministers.—The additions to the
ions are, in many congregations,
ge: in almost all considerable;
hese, the Assembly are happy to
med by several of their southern
eries, are numbers of the African
The Assembly desirous of improv-
opportunity which this informa-
rds them, claim the religious at-
of their ministers and elders to
s of people whose immortal con-
re too apt to be neglected by
ery persons for whose ease and
they toil.

als to a greater or less extent,
urred in various portions of our
In the towns of Rahway and
idge, in the Presbytery of Jersey,
y great additions have been made
ommunion; a very lively interest
exerted with reference to eter-
erns, and much done towards
ng the Redeemer's cause. This
ore worthy of notice, inasmuch
mentable indifference is known
ly to have existed in those towns.
al of importance has occurred in
nd Congregation of Wilmington,
Presbytery of Newcastle, a fact
ed with which, the Assembly
proper to mention for the en-
ment of their people:—There had
ociety for prayer, whose meetings
be neglected to such a degree as
sten its dissolution. Its discour-
iends talked of this as an event
hand. Through the restraining
ee of God, however, it was not
L. Circumstances soon occurred,
under the administration of the
enewed the face of the congrega-
d in a few short months, instead
ngle society, wasted and feeble,
it to expire, arose four societies,
t in spirit serving the Lord;"
ed to call upon his name;" wrest-
Jacob for his blessing, and like
reailing to obtain it. True was
ession of the brother relating this
he darkest hour is *that* nearest
"

to be wished that the Assembly
roove, in a more general melli-
f manners and habits, that im-
nt of the dispensations of Al-
God which he expects, and man-
obliged to exhibit. The judg-
pestilence and war, have carried
olations over a large portion of our

. XI.

land; wringing the widow's heart, and
dimming the eye of the fatherless. Infe-
licities of a diversified character, have fol-
lowed in their train. Reversed fortunes,
and defeated hopes, have not been want-
ing to tell men that, "they build too low,
who build beneath the skies." But men
do not know; neither will they consider.
The effects of these judgments, have been
different on minds of two opposite classes.
Nor will it be a matter of surprise to any
who are acquainted, on the one hand, with
the workings of the gracious principle, or
apprised, on the other, of the force of de-
pravity and the callousness of the heart,
to learn that, while the real Christian has
been confirmed and made better by the
visitations of God, the alien from the com-
monwealth of Israel, the man of earth,
the unbelieving servant of the corruption
which is in the world, through lust, has
regarded them with indifference, or bar-
red the avenues of sensibility against the
admission of their monitory call. Hence,
to the pleasing representation of things
given above, the Assembly are constrain-
ed to acknowledge some unhappy excep-
tions. Intemperance, although it should
seem, on the decline, still disfigures the
moral aspect of society. In too many
parts of our country, the violation of the
Christian Sabbath calls as loudly upon the
believer to oppose to it, his influence, his
admonition and his prayers, as if nothing
had yet been done. The rancorous hostili-
ty of political party, preys upon domestic
and social peace, and indisposes men to
admit the kindly influences of religious
love. The spirit of the world struggles
successfully for dominion. And, in a
word, many humbling facts present them-
selves, to urge pious people to the throne
of grace, that they may supplicate a more
copious effusion of the enlivening and
converting spirit.

The reports made by the Delegates
from the General Associations of Conne-
cticut, New Hampshire, and Massachu-
setts Proper, and the General Conven-
tion of Vermont, afford very exhilarating
intelligence; resembling, in its prominent
features, *that* submitted by the Presbyte-
ries. In Connecticut and Massachusetts
Proper, revivals of magnitude meet the
inquiries of the Assembly and establish
the Lord's claim to the gratitude of his
believing people. In the first mentioned
of these associations, the most laudable
exertions are made towards the further-
ance of foreign missions. From the ot-
er, the Assembly are pleased to learn,
that certain errors of a pernicious charac-
ter infesting that district of country for a
length of time have ceased to advance, if
they have not been driven back from
their threatening position. Young Minis-

tars, sound in the faith, have been settled of late in many congregations esteemed hitherto to be distinguished towards correct principles. New Hampshire and Vermont, also have been partially visited, the former more especially in the town of Haverhill, the value of which has long been without a settled minister and care of possessing the privileges and ordinances of the gospel.

(To be continued.)

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

July 3, 1815 From a friend,	\$5 00
5. From the Female Cent Society of Hallow, (Ver.) by Mrs. Elizabeth H. T., Treasurer,	18 00
From the Female Cent Society of Marlboro', (Ver.) by Madam Lucy Lyman, Treasurer,	17 00
6. From the Female Cent Society in Wilmington, (Ver.) by Mrs. Abigail Thompson, Treasurer,	10 00
7. From Mr. Philo Brown of Middlebury, (Ver.) for the translations, by the Rev. Mr. Tucker,	9 00
From a Young Lady in Berlin,	9 00
From the Female Cent Society in Montpelier Village,	37 37
11. From Nehemiah Lambert, of Bethlem, (Con.) by the Rev. Dr. Strong, to Mr. Henry Hudson, the agent of the Board at Hartford,	\$5 00
From Dea. Thomas Tilton, of Hartford,	\$7
From the Foreign Mission Society of the Western District of Fairfield county, by Matthew Marvin, Esq. the Treasurer,	73 00—78 87
12. From the Congregational Society in Keeler, (N. H.) by Rev. D. Olyphant the pastor, the avails of a contribution,	60 00
From a friend to missions in Franklin, by the Rev. Dr. Emmons,	1 00
From the Female Cent Society in Meriden, (Con.) by Mrs. Elisabeth Ripley, the Treasurer,	\$37 55
From Dea. Walter Booth, by the same hands,	6 00—43 55
12. From the Female Charitable Society in West Greenwich,	

Carried forward \$-22 79

Brought forward	\$22 79
(Con.) by Mrs. Reuben Walker, the President, to Mr. F. Deight, jun. the agent of the Board at New Haven,	10 10
From the Foreign Mission Society of the Eastern District of New Haven County, by the Rev. Matthew Noyes, the Treasurer,	100 00
17 From the Berkshire and Columbia Missionary Society,	\$4 75
19 From the Congregational Ladies in the Society for Missionary Purposes in Boston,	30 00
20 From the following persons by Mr. Robert Porter, viz.	
— Mr. Richard Hale,	\$3 00
— Mark Hopkins,	10 00
— Jesse Wain, jr.	5 00
— an unknown person,	7 00
in a letter,	
— a contribution in the congregation of the Prattsburgh Religious Society,	\$5 00—22 00
21. From the Female Society in South Hadley, (Mass.) in aid of Foreign Missions, by Mrs. Josiah White, Treasurer,	52 25
21 From James Walker, Esq. of Bethel,	2 50
From three Females in Concord, (N. H.) by Miss Sarah Kimball,	7 00
From Mr. Abel Rolfe, avails of a contribution at a religious conference at Concord, (N. H.)	22 55
22. From the following persons by Mr. Samuel Tenney of Newburyport, viz.	
From Joseph S. Pike, Treasurer of the Merrimack Branch of the Foreign Missionary Society, Newburyport,	\$130 00
Donation from Isaac Rogers, Newburyport, by Joseph S. Pike,	1 00—121 00
24. From a widow lady, by the Rev. John Codman,	5 00
25. From J. G. of Boston,	5 00
27. From the Female Cent Society in Arkport, (N. Y.) by E. Hurlburt, Esq.	14 00
From several ladies in the same place by the same gentleman,	4 00
From the Falmouth and Westbrook Foreign Missionary Society, by the Rev. William Whitmore,	17 00
From the New York Female Foreign Mission Society, formed for the aid of Foreign and Do-	

Carried forward \$291 94

Brought forward	\$331 96
Donations, by Miss Rebecca, by the hands of Dodge and Sayre, from the Plympton of the Heathen's Friend by Mrs. Mary Dexter, &c.,	\$10 00
from an unknown person or with the Hartford &c.	21 56
Female Cent Society rough (Me.) by Mrs. Maria, the Treasurer, of the Female Benevolence of Orange, Essex (N. J.)	10 00
Daniel P. Stryker, Esq. (N. J.)	28 00
A Lady in Duxbury, by unknown,	90 00
	5 00
	2 00
	<hr/>
	\$1,228 49

ALLIANCE COLLEGE.

MEETS have been made for the seat of a Literary Institution in his name, at Meadville, in the west of Pennsylvania. The Rev. Alden, late of the city of New York, has been chosen President of the college, and of Ecclesiastical History; Rev. Robert Johnston, Vice President and Professor of Logic, Metaphysics and Ethics. The President and Vice President are to be, for the first year, the sole instructors. The students who have associated themselves to establish this Seminary, in their reasons for establishing

it, mention of our venerable ancestors, and the early made provision for the pious education of their sons; of our government, the welfare of which depends, in no small degree, on the prevalence of piety, virtue, and religion; the period, in which we live, plainly that the time is nigh at hand, when it will be an unprecedented call on the heralds of the Gos-

pel, afford additional arguments on the expediency of our present undertaking.

"As friends to the best interests of our fellow creatures, and influenced as we trust by a desire for promoting the glory of God, we will cheerfully exert ourselves to lay the foundation of a seminary," &c.

LITERARY INTELLIGENCE.

NEW WORKS.

A Sermon delivered before the Gloucester Female Society for Promoting Christian Knowledge, at their Anniversary Meeting, April 15, 1815. By Daniel Dana, D. D. Pastor of a church in Newburyport. Newburyport: Printed by W. B. Allen and Co. and for sale at the Newburyport Bookstore, No. 13, Cornhill. 1815 pp. 40.

An Address of the Charitable Society [of the Alumni of Yale College] for the Education of Indigent Pious Young Men for the Ministry of the Gospel. Signed by Lyman Beecher, Chairman of the Committee of supplies.

The Remains of Henry Kike White, of Nottingham, late of St. John's College, Cambridge; with an Account of his Life, by Robert Southey. In two volumes. With elegant copperplate engravings. Boston: S. T. Armstrong 1815.

Solemn and Important Reasons against becoming a Universalist. By John Kelly, A. M. Minister of the Gospel in Hampstead, (N. H.) Haverhill, (Mass.) Burdell and Treston. 1815 pp. 24.

A Letter to the Rev. Samuel C. Thatcher, on the aspersions contained in a late number of the Panoplist, on the Ministers of Boston and the vicinity. By William E. Channing, Minister of the Church of Christ, in Federal Street, Boston. Boston. Wells and Lilly 1815. pp. 36.

A Letter to the Rev. William E. Channing, on the subject of his Letter to the Rev. Samuel C. Thatcher, relating to the Review in the Panoplist, of American Unitarianism. By Samuel Worcester, D. D. Pastor of the Tabernacle Church, Salem. Boston: S. T. Armstrong. 1815. pp. 36.

OBITUARY.

For the Panoplist.

A sketch may be the means of good, the design of its appearance will be fully answered.

ASA LOVELL, the subject of this memoir, was born in

the county of Worcester, A. D. 1751; and died at West Boylston in the same county, Oct. 9, A. D. 1814, aged 63.

He was bred to the pursuits of husbandry, by which means and

the aid of a small patrimony, he obtained a competency for the support of a large family. Being industrious in his business and temperate in the use of food and drink, he enjoyed remarkable health, having seldom, if ever, had occasion to call for medical aid, till his last sickness.

He naturally possessed a discerning mind, but his early advantages for improvement were small. His temper was very mild and rarely ruffled by passion, and even the reproofs he administered were tempered with love. He exercised candor and Christian charity towards those, who differed from him in religious sentiments; but where the erroneous opinions of men came in competition with the commands of Christ and the important doctrines of the Christian religion, he was firm and unyielding.

Deacon Lovell, we have reasons to believe, cordially embraced the Savior in the early part of his life; but knowing the deceitfulness of the human heart, he was long deterred from making a public profession of religion, lest it should finally appear, that he had deceived himself and brought reproach on the religion of Christ. At length, however, he was convinced of the duty of *confessing Christ before men*, and was admitted to full communion with the church in West Boylston, of which he continued a valuable member, till God in his righteous providence was pleased to remove him from this vale of tears, we have no doubt, to a world of glory and blessedness.

He possessed a mild and generous disposition, which endear-

ed him to the whole circle of his acquaintance; and while he shewed by a becoming cheerfulness, that his religion consisted not in a forbidding melancholy, he exhibited a sincerity and Christian deportment, that often extorted respect for religion even from those, who were most its enemies.

Perhaps some, who know little of the Christian's conflicts, would expect, that one so pious would always enjoy a heavenly calm, and with rapturous joy behold the light of God's reconciled countenance. But no; he too had his seasons of darkness, when his hopes of heaven were obscured, his comforts ceased, and he seemed to be on the very borders of despair. Yet he ceased not from his accustomed diligence and punctuality in the discharge of all the duties of religion. He now devoted a great portion of his time to the study of the Scriptures and to prayer. Prayer seemed the only means of his withstanding those awful temptations which assailed him in these seasons of despondency. Often during these seasons, when sought for by his anxious friends after an absence of several hours, was he found on his knees, in some retired spot, with hands 'upraised to heaven,' interceding for mercy.

Nor did he pray in vain. Though these trials of his faith in two or three instances continued several months without intermission, yet it pleased the Lord again to afford him light and comfort, so that he could say, "thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." He could not

back on the scenes of his distress, and rejoice to as-
the glory of his deliver-
to the sovereign grace of

he drew nearer the close
e, though in perfect health,
affections were evidently
and more weaned from the
d, and his desire to depart
e with Christ sensibly in-
ed. For several months
e his last sickness he seem-
look by faith beyond this
of tears, and draw his com-
from the fountain of life
blessedness. His conversa-
which was tempered with
peerfulness inspired by a
hope in Christ, evinced
deep interest he felt in the
vision of the Redeemer's
dom, and the salvation of
; while his whole conduct
ied to the sincerity with
h he spoke, on these inter-
g and important subjects.
as the worth of religion ex-
ed in his life? It was pre-
ently so in his death. For
s then apparent, that to the
Christian in the most trying
stances Christ is "a friend
ticketh closer than a broth-
that religion can raise the
above the fears of death, and
he monster of his sting.

on after the commencement
last sickness and while his
toms did not yet appear
ing, Deacon Lovell sug-
d to some one of the fami-
at he thought his recovery
ful. His case was not look-
on by his friends or phy-
as dangerous, but viewing
rn life uncertain, he could
of death with composure.
ink," said he, "I feel re-
d. Nothing short of king

Jesus will ever satisfy my
mind. I desire the prayers of
all God's people." When he
was asked how Jesus appeared
to him, he raised his eyes in
an expressive manner and said,
"Jesus! nothing short of *King
Jesus*, for he is King of kings
and Lord of lords."

At a time when his life was
despaired of by his friends and his
physicians had just left him, he
observed, "the doctors think I
am quite sick, don't they?" Not
being answered directly, he
said, "you need not be afraid to
tell me what they think about
me. If they think I am very
sick, I want you should tell me;
for I am not afraid to die. I am
willing to die, if it be God's
will."

The night before his death,
being asked whether he expect-
ed to recover, he answered, "O
no; I expect God is about to take
me home to his heavenly king-
dom of glory. I expect I shall
soon be where I shall see king
Jesus face to face. I bless God
for the bright and morning Star,
that first shed the glorious light
of the gospel in my soul; and I
want you should all bless God
for it." He then requested the
watchers to call the family to-
gether, that he might 'pray with
them all once more before he
left the world.' They were
called. He desired to kneel;
and though he was told, that he
was too weak to endure the fa-
tigue, and his prayers would be
as acceptable in his present pos-
ture; still he urged that God
would support him. He knew
the particular position was not
essential to render the prayer
acceptable, but he had a great
desire to *kneel*. This was his

usual practice in the family and uniformly in secret. He was raised on his knees in bed, and prayed nearly fifteen minutes, with great fervor and the strictest propriety. He prayed for himself, for his family, for the church of Christ, for graceless sinners; he thanked God for having begotten him again to a lively hope through grace, for the consolations he then enjoyed; for what he had reason to hope God by his holy Spirit had wrought for his family.* Indeed he prayed as one standing on the threshold of eternity, in full view of the glories of the upper world and expecting soon to be admitted to the full enjoyment of all its blessedness; and at the same time looking with wonder and amazement into that gulf of perdition, from which he had been rescued by sovereign grace, and into which he saw multitudes exposed every moment to be plunged. What a comfort to the Christian, that in death he may look up with confidence to an Almighty Friend, whom he has served affectionately, and with whom he has had familiar intercourse through life.

At one time observing the anxiety, that marked the countenances of his friends, "you don't do right," said he, "you importune the Lord, that I may live; you ought to be willing, that the Lord's will should be done. I am willing to go, when the Lord calls."

The next morning he asked what day it was. Being told it

* His whole family, composed of the widow and seven children, belonged to the church, and most of them had then but lately professed religion.

was the Sabbath, he said, "O blessed day! This is the day that Christ arose. We have now to bless God, that we have been brought to the dawning of the days of the Son."

At one time after silence he said, "I have been thinking of the foundation of the Christian Being asked if he was the foundation of the Christian hope, he replied; "yes, the foundation of our hope. It is more than king Jesus in heaven. Christ is the foundation of every Christian's hope." How did he appear? "O glorious; the foundation of all our hopes upon." Again "the warfare is all over; you should all rejoice and feel as though I could be with Jesus." He then desired that he might be called together, that he might again pray with them.

When one of his children, who lived at a little distance, was taking leave to return home to his family, he said to her, "I think I shall get to my father's before you reach yours. I shall be home before time I shall be home to see you. I shall soon be with king Jesus. What would heaven be without him? It was not there! It was not heaven to me." His strength gradually failed through the use of his reasoning, but he continued to use it except at short intervals. A few hours before death, referring undisturbed to the trials and deliverances mentioned, he said in a pressive manner, "I have had hard fighting—hard fighting—and soon after exclaimed, "triumphs of unshaken Christ his great deliverer."

conquered him, I have
red him; king Jesus keeps
id!" He seemed much
ed for the prosperity of
uch, and almost with his
reath, and while scarcely
i speak, he said, with a
ng voice, "I pray God to
re of the family. The last
were so feebly uttered,
eemed to die upon his
d a person, who sat by,
ing he had particular ref-
to his own family, asked
r it were so. He then
himself and spoke with
phasis, "I pray God to
re of all his family." And
a manner expressive of
onfidence in God: "He
e care of all his family.
take care of his family."
ntinued to travel down-
wards the dark valley till
twelve o'clock, Sabbath
When almost without a
or a groan he sweetly
in Jesus! At behold-
a scene as this, who
ot say with Balaam, let
he death of the righteous,
y last end be like his.

Quebec, Col. MALCOLM FRASER,
He was an officer in the victo-
y of Wolfe, and resided in the
the conquest to the period

37, the veteran Prime Minister
aged 87.

1st of June, ALEXANDER
Prince of Neuchâtel, aged
aide. He was for a long
favorite and premier Lieutenant
was Vice Constable of the
pire; and a sovereign Prince
He married the niece of
Bavaria, at whose court he
having accompanied Louis
Paris to Brussels.

days previous to his death, a
change was apparent in his
On the preceding day, while
father-in-law's, he was much
by a remark which fell from

Gen. Sacken, who said he was ashamed
to find him among the few that had re-
mained faithful to their King. He passed
the morning of the 1st at his window,
observing, with a perspective glass, the
Russian troops as they were marching in.
He went afterwards up to the third story,
to the apartment of his children, dismissed
his servants, and threw himself from the
window. His son, a child, endeavored to
grasp his foot, and was nearly drawn out
with him. His head was so severely frac-
tured by the fall, that he died on the spot.

In Belgium, the celebrated Duke of
Belluno, Marshal VICTOR.

In New York, Mr. ISAAC GOVERNOR,
murdered in a duel.

In Madras, on the 3d of Oct. last, Capt.
DAVID WOODWARD, of Charlestown,
master of ship Meridian. He sailed from
Boston in Oct. 1811, in quest of the
specie lost in the ship Rapid the year be-
fore. In this object he was so successful
as to find and recover the greater part of
the money lost, and was preparing to
leave Madras for Canton, when seized by
an illness which proved to be an indur-
tion of the liver, and terminated fatally.
Capt Woodward was a very valuable
member of society, a man of amiable
manners, and of uncommon seriousness
for a person in his profession, a good
neighbor, a faithful friend, an affectionate
husband and parent. He was an enemy to
all profluencies, and every immorality,
and proved by his own example and au-
thority how practicable it is to restrain
the evil habits but too prevalent among
seamen. There is reason to believe he
died the death of a Christian. He left a
bereaved wife, three adopted children,
and a large circle of friends to lament his
loss.

At Raymond, (N. H.) on the 3d ult.
Miss FANNY Mc CLUNE, aged 31 years.
While very young she became a member
of the church, and uniformly supported
the character of a real Christian. She
had the good of the cause of Christ near
her heart, even to the day of her death;
and bequeathed \$200 to the Congrega-
tional Society in Raymond, for the support
of the Gospel, which was about two thirds
of all the worldly property that she pos-
sessed. This was a noble act of Christian
benevolence, and ought to be told as a
memorial of her.

At Salem, (Mass.) Mr. EZECH GOOD-
ALE, the oldest man in that town, aged 89.

In London, Mrs. WEST, wife of the
celebrated Benjamin West, Esq. Presi-
dent of the Royal Academy.

At Auburn, (N. Y.) Mr. JOSEPH N.
ROOD, killed by his brother-in-law, in a
quarrel.

POETRY.

THE PRAYER OF AN AFRICAN SERVANT.

To the Editor of the Panoplist.

Sir,

The sentiments contained in the following lines were from the lips of an African Servant in Charleston, (S. C.) A Gentleman who accidentally overheard him at his devotions, gave them the dress in which they now appear. Nothing essential is added to the thoughts which were uttered, and nothing taken from them.

BLEST be thy name, O God of grace,
Who teachest me to sing!
My heart and voice I'll tune to praise
My Savior and my King.

Where darkness and the shades of death,
The untutor'd nations bind;
There I first drew my native breath,
To all thy glories blind.

Nor rising day, nor setting sun,
Nor stars that gild the night;
Nor streams that through the vallies run,
Nor mountains towering height;

Nor all the wonders of thy hand,
That shew'd creative skill,
Could lead, in that brighten'd land,
To know, or do thy will.

No Gospel there thy grace declares,
No Savior's love is shown;
No preacher the glad tidings bears
That make thy mercy known.

Blest be the day that brought me thence
To this enlighten'd shore,
Where, loosed from bonds of ignorance,
I learn my God to adore.

Here, slavery, thy soften'd chain
And yoke I gladly wear;
Thy burdens yield no grief nor pain,
Thy toils command no tear.

For here, blest Savior, I have learn'd
Thy truth and righteousness;
Thy grace my mourning songs hath turn'd
To songs of joy and praise.

THE NEW BORN CHRISTIAN.

What strange delight is this I feel,
That lifts my soul above;
Such heavenly joy, and holy zeal,
And such o'erflowing love.

But nature wears a lovelier face,
She never look'd so sweet;
I see a new and nameless grace,
In every thing I meet.

The landscape smiles as Eden fair;
How sweet the tuneful grove;
Ten thousand charms in earth and air,
And every charm is love.

What throbs of tender sympathy,
My bosom oft distend;
In every human face I see
A brother and a friend.

But oh, thro' all this smiling scene,
Of friend, and field, and flower,
I trace, methinks, a Heavenly Man,—
A more than mortal Power.

O'er all I gaze, and with delight;
But still my longing eye,
Turns upward to another sight,
Beyond this lower sky.

Oh, bleeding Savior! Mighty God!
What language can express,
How much I prize thy precious blood,
And perfect righteousness.

This is the secret charm I feel,
That carries me above,—
That fills with joy, and fires with zeal,
And sweetens all with love. A.

TO READERS AND CORRESPONDENTS.

THE Minutes of the General Association of Massachusetts, and the important reports accompanying them, have occupied a large share of our pages. The important bearing which these reports have on the interests of the churches concerned, will excuse us for inserting them, and demand for them an attentive perusal.

Much original matter has been necessarily excluded.

Lines on B—— and H—— N—— are under consideration.

An Exhortation to Christian Beneficence, has been received.

Our Correspondents must wait patiently for a decision on their pieces.

Our readers will observe that this number of the Panoplist contains 8 pages more than usual; a future number will contain 8 pages less.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

9. SEPTEMBER, 1815. Vol. XI.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

**INTERMEDIATE STATE:
THE CONDITION OF MEN
BETWEEN DEATH AND THE
RESURRECTION.**

The Bible is a practical book. The testimony of Jesus was, that men might believe in, and believing, might live through his name. Its design is, through the influence of the Spirit, to excite the hearts of the elect in the Redeemer, to nourish in them a holy separation to their admission into heaven.

Respecting the intermediate state, therefore,—a subject adorned with much vain speculation, we do not expect to find a full account. The Scriptures treat it only in a practical manner. They give not all the information that might be gratify the idle curiosity. Several allusions to it are incidentally made, and by these we are enabled to establish respecting it a general conclusion; sufficient and particular to satisfy the people of God.

Several allusions are made respecting departed beings, one or two only occurring in the impenitent dead. The fact is noticeable, also, in XI.

respecting the future resurrection of the body. The Scriptures oftener mention it as the privilege of the believer, than as an indiscriminate event to all, or as the rising up of the impenitent to condemnation; evidently aiming at establishing the faith and animating the joys of the pious.

The Scriptures authorize us to make the following conclusions respecting the intermediate state.

1. *The soul in this state is active:* or, man continues to be, after death, an active intelligent existence. He remains in the exercise of his intellectual powers and moral affections. This truth is evident from the following passages of Scripture.

First: the crucified thief, Luke xxiii, 43. 'He said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.' That day, Jesus and the penitent thief both expired. The departed penitent remained still an active intelligent being; for the promise of Christ was verified. He was capable of perception and enjoyment; for he knew Christ and tasted the joys of paradise.

Secondly: the wish of Paul to

depart and be with Christ, Phil. i, 23. 'For to me—to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.' That Paul refers to a state of active and intelligent existence, is unquestionable. He has reference to a state of existence, in which he would know Christ, and enjoy his presence; in which he would exercise his understanding and his holy affections, in a far purer manner than on earth. That he refers, also, to a state immediately succeeding his death and not to a future resurrection, is equally obvious. For were the soul inactive and insensible between death and the resurrection, it would be no gain to Paul to die. Evidently the life and enjoyments of Paul on earth were superior to a state of insensibility and inactivity. He would, therefore, prefer to *live*, and to live too, till the period of the *resurrection*; for evidently the enjoyment which he might share in this time would be all *gain* compared with a state of insensibility. The period between his death and resurrection, would, on such a supposition, be so much *taken away* from his existence. The desire of Paul to depart, therefore, could arise only from the belief that he should immediately be with Christ.' He was 'willing to be absent from the body,' entertaining the confident persuasion, that he should immediately be 'present with the Lord.'

Thirdly: Moses and Elias on the mount of transfiguration, were active and intelligent beings, Luke ix, 28, &c. They knew Christ, and spake with

him on the subject of his approaching decease at Jerusalem. 'Moses, the servant of the Lord,' full 1400 years before this event, 'died in the land of Moab and was buried in a valley, over against Bethpeor.' Elijah, full 800 years before, while walking with Eliasa on the borders of Jordan, was parted from him by 'a chariot of fire and horses of fire, and went up by a whirlwind into heaven.' Probably the same change passed upon Elijah, which Paul declares will happen to all believers, 'who are alive and remain unto the coming of the Lord.' If so, he existed at this time, not in a disembodied state but in a glorified body. However that be, the case of Moses, who left the world in the usual manner, is a fair illustration of the state, essentially, of departed believers. We learn, then, from what took place on the holy mount, that Moses was an active intelligent being in the days of Christ. He knew Christ, and conversed with him on a most interesting subject. He spake of that death on which his own immortal hopes were founded, and the hopes of the people of God in every age. We see him then, not only capable of mental activity but engaged, as the theme of his conversation would lead us to suppose, in the most vigorous employ of his mental powers. Whether, therefore, the appearance of Moses in bodily shape were a thing supernatural to men in the intermediate state or not, that much is fairly deduced from it, that men in that state are active intelligent beings.

Lastly: the argument that Christ uses with the Sadducees respecting the resurrection,

xx, 37, 38. The translation ~~was~~ and ~~except~~ are liable to lead the common reader, ~~he~~ attentively examines the argument. These words, commended 'resurrection is again,' lead the mind of English reader forward to the period of the resurrection of the body. From an attention, ~~er~~, to the sentiments of the Sadducees and the argument which Christ refutes them, we may see, that these are to be understood in an extensive sense. They indefinitely to future existence or revival from the dead. Sadducees opposed not so the sentiment that the dead soul will at some future time re-join the body, as the that the soul *exists at all* death. Their opinion was there is no future life, nor nor finite spiritual existence whatever, separate from the body, Acts xxiii, 8. Their sentiment then plainly would be, if Christ could prove they can continue their intellectual and spiritual existence after death. The point at which Christ chiefly aims in his argument with them, is, to prove the soul *does* continue its existence after death. For proof, he states the fact, that God styled himself, in the days of Moses God of Abraham, Isaac, and Jacob. 'Now,' says Christ, 'the dead are raised,' that is, they are revived up in another state of existence, 'even as he shewed at the bush, when he said the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is God of the dead but of the living all live unto him.'

The reasoning of Christ is obvious. These venerable patriarchs, in the time of Moses, had been dead full 200 years, and were all buried 'in the cave that is in the field of Machpelah, before Mamre, in the land of Canaan.' Yet when Moses stood beside the burning bush in Midian, God said; 'I am'—not I was ~~once~~, but I am now—the God of Abraham, and the God of Isaac, and the God of Jacob; this is my name forever, and this is my memorial throughout all generations.' 'I am the God of your fathers the patriarchs; the Master in whose service, though now absent from the body, they are alive and active. I am not the God and King of subjects who are dead and inactive, but of living beings. All live unto me. Such was the conclusive reasoning of Christ. The Sadducees were confounded by it, and 'after that durst not ask him any question at all.'

Abraham, Isaac, and Jacob, therefore, were alive in a separate state; and active in the service of God in the days of Moses. And from this fact it is evident that *all* mankind after death exist in a separate state. Christ evidently considered this one fact as establishing the universal proposition. He alleged it expressly to prove the general truth, that 'the dead are raised up'—or revived. It was a confutation, too, of the general position of Sadduceism, that the souls of men do not exist in a separate state. We may see, too, the evident propriety of the conclusion being general. For the laws of divine administration being the same toward all men in the present state, it is rational

to conclude, that under the government of an immutable God, they will be the same, likewise, toward all after death.

The Scriptures then authorize the conclusion that men in the intermediate state are active intelligent beings.

2. *Entrance into this state is immediate.*

No sooner does the soul quit its earthly tabernacle, than it enters an active intelligence into the intermediate state. There is no intervening season of inactivity. The transition is immediate.

This is probable from the nature of the soul. Its very essence is activity. Consciousness and perception removed, we have no idea of a soul left. When the body is dissolved by death, it ceases to be the residence of the soul and the seat of its operations. The soul is then separate in its existence; and if it be not a conscious, active, intelligent agent, we can form no conception, whatever, of its existence. We cannot conceive that it is even possible for it to exist.

It is evident, also, from Scripture. The thief entered paradise that day. Christ passed immediately into that state. Stephen, too, immediately entered that state. Shortly before his death, 'being full of the Holy Ghost' and looking up 'steadfastly into heaven, he saw the glory of God and Jesus standing on the right hand of God.' While the vision was but just fading from his view, he expired, breathing the petition; 'Lord Jesus, receive my spirit.' Was he not immediately received into that glory, the sight of which

cheered his last moments on earth? Doubtless his prayer was answered; and if so, his soul no sooner left the body than it was received by Christ—not an unconscious, inactive, insensible existence,—but intelligent, active, and happy in the presence of his glory.

3. *Impenitent sinners in this state continue sinful and are completely miserable.*

But one or two direct hints on this subject occur in the Scriptures. The parable of the rich man and Lazarus describes, essentially, the different states of the saint and sinner immediately after death and, consequently, in the intermediate state. From this description we conclude, that the impenitent in that state are the subjects of misery that knows no remedy nor alleviation. Peter describes the men, 'which sometime were disobedient, when once the long suffering of God waited in the days of Noe,' as being at present 'spirits in prison;' an expression conveying the idea of punishment and suffering.*

* On this difficult passage there have been various opinions, all of which may be classed with one of the three following, which for convenience, as they are maintained by them, I will ascribe to Scott, Whitby, and Horley.

Horley would make the preacher in the 19 v. the human soul of Christ, and the hearers, v. 19, 20, the souls of the wicked in the intermediate state. His referring 'by which' v. 19, to the human soul of Christ, he endeavors to defend by a criticism, which makes the preceding clause v. 18, read 'dead in the flesh but alive in soul.' Notwithstanding the labored criticism on the Greek article and the antithesis of the clause, I think there are two great objections, to his rendering. Why, if a state of co-existence of death and life were spoken of, did not the apostle use the neuter participles *καρτεροῦντες* and *ζῶντες*, and not the *ἐκείνη* *καρτεροῦντες* and *ζῶντες*, and not the *ἐκείνη* *καρτεροῦντες* and *ζῶντες*?

act evidence on this subject, however, is abundant. The scriptures abundantly teach that present life is the only season for a change in the moral character of men, and that this is the only season of forgiveness to sinners; from these premises we conclude, that those who die impenitent still continue, and being beyond the reach of mercy, become perfectly hopeless.

Believers in this state are holy and happy.

Catechism of the West-

1 Cor. xiii. 12. Besides; what character of the hearers? It must be good, as this very apostle remarks; 2 Pet. ii, 5; and if it were not, could the gospel or any good be preached to them?

and Scott both agree as to whom they suppose to be the hearers; but differ as to the hearers. Scott supposes them to be Gentile nations, and maintains the propriety of the use of a prison, because they were not on the gospel during the long period which the church was confined to the Jewish nation. Reference is made to the antediluvians, he supposes, because some of the gentile nations, with whom they were metaphorically then enjoyed, but abused the privilege; but why should Peter restrict of their ancestors' hearing the gospel, the antediluvians? Was not Noah an ancestor as well as the antediluvians? Was not the preaching of the gospel general, too, from Noah to the nations, indeed, not like Noah, God in knowledge, very soon fallen into the darkness of heathen idolatry.

and with him Macknight, suppose the hearers were the antediluvians, who are described as heathen 'spirits in prison;'—that the agency of the Holy Spirit was sent from the dead, preached to the old world of the ungodly in prison. This interpretation is not encumbered with difficulties; is generally adopted; and affords evidence of the pre-existence and divinity of Jesus Christ, who in the days of Noah the agency of the Spirit.

minster Assembly, on the subject of the benefits that believers receive from Christ at their death, expresses the same conclusion. 'The souls of believers are at their death made perfect in holiness and do immediately pass into glory.' The evidence of this truth is satisfactory.

Believers now dead in the Lord are described as 'the spirits of just men made perfect.' The description is conclusive respecting their perfect holiness. Believers, too, when they depart this life appear in the presence of a holy God, 'that hath no pleasure in wickedness.' They dwell in that celestial city, 'into which shall in no wise enter any thing that defileth.' They behold the face of God, and are, therefore, complete in righteousness.

Holy beings, too, must be happy. The thief at his death entered paradise. Moses and Elias on the mount 'appeared in glory.' Paul would find his exchange 'far better' than the present life. Departed believers, now the spirits of just men made perfect, 'are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to God the Judge of all, and to Jesus the Mediator of the New covenant.' In this holy and blessed society how can the departed saint but be happy? Indwelling sin that on earth clogged his love and withdrew from him the smiles of his God, is now forever taken away. Perfectly pure in heart, he is admitted to the blissful vision of God. Yea, he is satisfied, for he has awaked in the likeness of God.

5. *Men in this state do not receive complete retribution.*

The question is sometimes asked, whether men in the intermediate state are in a state of retribution. The Scriptures always refer to the decisions of the general judgment as placing men in a complete state of retribution. They speak of men after leaving the intermediate state and uniting their bodies at the resurrection, as rising to life or damnation, according as their deeds in the present life have been good or evil.

That the day of judgment should be mentioned, as the commencement of retribution is to be accounted for on this ground; that retribution will then be complete and public. Men will then be reunited to their bodies, pass a public trial and receive a public sentence. Believers and impenitent sinners in the intermediate state are indeed confirmed in character, and live in sure prospect of the decisions of the general judgment. Yet they do not receive that full retribution on which they will enter that day. Their union with the body at that period will capacitate them for greater happiness or misery. But chiefly, the revelation made of their characters that day to an assembled universe,—the openness of their trial, their sentence and its execution,—will lay a foundation for more exquisite joy or woe in their succeeding state.

Even the fallen angels appear not at present in that complete state of retribution, which they expect, and unto which they are reserved in chains unto the judgment. Hence the legion that troubled the man among

the tombs, terrified at the presence of Christ, and in apprehension of their future judgment from his judgment claim; 'Art thou come to torment us before the time?'

* I ought not to close the subject without making some remarks on the position of the locality of the intermediate state, and on the opinion expressed by that learned and ingenious critic, Bishop Horley, that his remarks will form such a digest as to have thrown them into the fire.

Horley rigidly adheres to a construction of the passages, which places the situation of souls after death on 1 Pet iii, 19, 20. He cites a few scriptural passages on these two points: that the souls of the righteous and the impenitent in the intermediate state are collected into two bodies; and that they are all at the centre of the earth. It was necessary to go into an examination of all the passages of Scripture which side with this description. The reader may consult the Sermon, and Diss. VI P II.

It is conceded that most of the passages which speak of the dead, give no habitation and a name. One name is common to all the dead, whether righteous or impenitent sinners. This is the Hebrew of the Old Testament, *Sheol*; absent: and in the Greek of the New Testament; *Hades*; invisible. The word in the common version is 'Hell,' and is liable to be confused with that word when restricted to the future punishment. The distinction is observed in the Greek between the place of the dead, and the place of future punishment.

David spake of Christ in the Psalm, 'thou wilt not leave my soul in Hades,' David, 'seeing this before,' spake of the resurrection of Christ, his soul was not left in Hades. Christ then in his separate state is represented as entering Hades. The righteous are described as entering Hades, the rich man died he avoided Hades. Impenitent sinners, then, do enter Hades.

Hades, or the world of the dead, is described, too, in some passages as being in the depths of the earth. In speaking to the soul of Christ after death and resurrection, says the Psalmist, 'descend into the deep'—or Hades! 'That is, to bring up the

subject suggests a few
s.

death of the impenitent
a season of great an-

Contemplate for a moment the
situation of one, who has wasted
his season of grace and is now
approaching the borders of the
grave. He may be careless.

ad?" 'Now,' says this same
another place, speaking of
he ascended, what is it but
descended first into the lower
earth?"

hen we grant that most of the
the subject, describe the dead
and below the surface of the
we adhere to a literal inter-
Such indeed is the conclusion

n interpretation there are, in
no insurmountable objections:
ture of the subject will not
an interpretation. And
n interpretation renders dif-
ges on the subject *inconsistent*
her.

and an hand, an ear, an eye,
lily organs attributed to God,
teral interpretation, because I
object will not admit it. His
istence excludes the idea. In
the nature of a disembodied
a literal interpretation of the
question.

of occupation of space is in-
o a disembodied spirit. It
y space in any such sense as

We might on such a sup-
ibute a certain *shape* and *size*

. The only idea we can
presence of a spirit with re-
other object, spiritual or ma-
effect wrought on that object
or on the spirit by that object.

present any where by its *per-*
agency. For instance; did
Paul now perceive my paper
, and the line I have just writ-
it say he was present; and
reception extend so far as to
nearly the same instant any
iring on the planet Mercury,

equally true that he was
ould be futile, however, to
tion of space to his soul, and
was as long as the distance
er to that planet, or that it
orth side of my pen or the
now speaking of the opera-
embodied spirit; for such are
the intermediate state. A
with a body, however, is con-
present with it; and all its
of material objects have a
to the body. The opinion
hen, is inadmissible.

How, too, can Horsley adopt a literal
construction, without following it *through-*
out? He must then allow that Dives had a
finger and a tongue, and was really in the
body; and that Abraham had a bosom,
and Lazarus was actually recumbent.

It is obvious to all, that in the present
state of existence, all our modes of con-
ceiving of spiritual existences and of de-
scribing them, must be borrowed from
material objects. These descriptions,
though metaphorical, answer all practical
purposes. Descriptions of departed souls,
then, *must* be metaphorical.

Now it is plain, that if all the descrip-
tions of a subject be metaphorical those
descriptions, or, rather metaphors, may
be inconsistent with each other. A dis-
crepancy in the different modes of repre-
senting the same subject, would imply
that the writer would have neither of
them apprehended in a literal sense. For
instance; did I, in representing the depar-
ture of the same soul, adopt at different
times three different modes of represent-
ing it; that it had gone down to the dead,
or up to heaven, or passed beyond the
vail, the reader would not understand me
to ascribe literally three different direc-
tions to its departure; for that would be
impossible; but that I intended neither
representation to be adopted in its literal
form.

With this remark in view, let us now
see how a literal interpretation of the pas-
sages on this subject will set at *variance*
the Scriptures. I have already conceded
that *most* of the metaphorical descriptions
of the dead, coincide with the opinion of
Horsley. Campbell, though he rejects a
literal interpretation, endeavors to main-
tain that they *all* do. On this point I
think he has failed, as I shall attempt to
shew.

Before doing it, however, I will point
out a distinction, to be made by us, which
is important and obvious, and to which
Campbell seems not to have alluded, that
we should distinguish between a popular
mode of *representing* a subject, and popu-
lar *belief* respecting it. Entrance into
the depths of the earth, for instance, was
the prevailing mode of representing death
among the Jews, the Romans, and the
Greeks. Popular belief, too, in a great
measure, coincided with the representa-
tion. Yet it is not to be supposed but that
many of the learned who used these rep-

The same stupidity that closed his ears to the messages of grace through life, may now blind his eyes to the solemn realities on

which he is entering. He has a heart to feel, can departure without cost to his soul no sooner

representations considered them merely as metaphorical. That they did, is evident by their departing occasionally from the popular mode of representation. So we say of the inspired penmen of the Sacred Scriptures, that they use different descriptions of death, which are literally inconsistent with each other, and which evince them to be metaphorical. That they do, is evident.

Christ, says Horsley, literally 'descended into the lower parts of the earth,' and dwelt until his resurrection in the subterranean abode of spirits. Now Christ told the expiring thief that they should both meet that day in *paradise*. In what direction, then, is *paradise* from the earth? Say, with Horsley, it is *below*. Well, Paul, fourteen years before he wrote his second epistle to the Corinthians, in a vision entered *paradise*. Doubtless he was on the surface of the earth before he saw the vision; now in what direction did he enter? Why, he was caught up; yes, caught up to the *third heaven*.

Again; Christ promises to give to him that overcometh, to eat of the tree of life, that is in the midst of the *paradise* of God. Rev. ii, 7. To ascertain in what direction *paradise* is from the earth, read the description St. John gives of the tree of life that is in the midst of it. Rev. xxii, 2. This tree we find in the midst of the street of the New Jerusalem, which John, in vision, as a 'great and high mountain,' saw, after the general judgment, 'descending out of heaven;' xx, 11, 12. Before the judgment, then, this tree of life and *paradise* are *above*. And it is before the judgment only, that men are in the intermediate state. And in the intermediate state, all the saints that overcome are, where Christ and the penitent thief were, in *paradise*.

Again; The resurrection of Christ, or his standing again on the earth, Horsley alleges, is called an ascending on high or ascension; from which he infers, that his station as a separate spirit must have been below the surface of the earth, in order to constitute his return to the body an ascension. True; if we are confined to a literal interpretation. Moreover, he says, Christ uttered after his resurrection that he had not yet ascended to his Father; surely then his soul during the death of his body must have been in a place and society, different from that to which it afterwards ascended in a glorified body. But

his speech had reference to his being in a glorified body. In this he was not yet ascended. Now give us variations of Scripture a little more. Christ in a separate state is in Hades at the centre of the earth; after his resurrection, ascended above all heavens. Let it be supposed that those descriptions are to be literally true. Now Paul, at the ascension of Christ, and while he, as all do, entered Hades, could he be in Hades, at the same time on the earth, and yet 'be with Christ in all heavens'?

Stephen, too, Campbell cites as an instance of the immediate entrance of a soul into the intermediate state. He maintains that Stephen was directly received by Christ, he says, according to the description of his death, that Stephen at his death was in an upward direction. 'The man whose arms he prayed to be stretched out while looking up into heaven.' This representation certainly represents his departure as upward.

Campbell, too, while he admits that all the representations of souls in the intermediate state are consistent with each other, that Satan and the evil angels are cast down to Hades and fixed in chains. But how is it consistent that Satan has a perpetual torment in Hades, consistent with another representation, by the same spirit, 'roaming about on the surface of the earth as a roaring lion, seeking whom he may devour?' Compare 2 Pet. ii, 4, 5.

Now there is only one alternative, and out of it, we must choose, either that these different representations on the subject are absolutely *inconsistent*, or that they are not. Who that has any reverence for the God will not adopt the latter?

But I may be asked, How does ask, if the description is not to be understood literally, it is? My answer is, that it is that and impossible for us to make in which separate spirits, for practical purposes are answered, admitting the substantial facts without this metaphorical garb, the Scriptures reveal. That separate spirits do, they are completely happy according to their moral condition.

ansion, it no sooner
cares and sorrows of
e, and the pains and
a dying bed; than it
percipient existence
mingled woes of fu-

they will rejoin their bodies
ay and enter on a state of
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ibed as a *descent*, too, is
aral. The change which
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aterial part. We see not
pirit which has fled; we look
mortal tabernacle which re-
we see descend and mingle

heme that representations
are metaphorical, we see
the beautiful metaphor of
hich the Scriptures so often
death of the believer. Mat.
ts vii, 60; 1 Cor. xv, 51.
by the way, if understood
sistent with the activity as-
inhabitants of Hades. Isa.
xvi, 23. Not that the soul
eep—unconscious and inac-
it the visible and material
d up in silence resembling
e invisible spirit is taking
fatigues and trials of the day

ures, in using so often the
de of representing the dead
nical sense, are completely
this ground. In no place
ate of a departed spirit is
it the object of the passage
at state. The passage has
her bearing than to stand as
of the *nature* of the inter-
e. The *fact* of the ex-
e soul separate from the
mportant, in certain con-
e mentioned in Scripture;
ld it usually be better done,
g to the mode of represen-
ing at the period of inspira-
doing this, the Scriptures
etioned the common senti-
leatben and Jews that souls
o the bowels of the earth,
tioning that the sun stood
n they sanctioned the BRA-
m. The object being, in
to give us philosophical in-

ture punishment. 'In that very
day his thoughts perish.' Hope
a moment before, perhaps, hush-
ed his anxieties and excluded
the thought of an hereafter; now,
the delusion is all over, and the
beginning of anguish that is to
know no end, pierces him with
the agonies of despair.

He may be thoughtful. He
may bewail on the confines of
eternity, a day of grace misspent,
and a heaven of holiness forever
lost. Approach and view this
dying man. See the anguish of
his countenance and listen to his
melancholy groans. O, he is
just commencing the wailings of
eternity. You see but a faint
picture of the lively anguish to
which he will in a few moments
awake. You would tender relief,
and point him to the Savior. He
rejects the remedy till he enters
the world on whose endless night
no star of Bethlehem shall ever
rise. He closes his eyes on
you and on this world, and like
Dives, he immediately 'lifts them
up in hell, being in torments.'
He immediately finds himself a
hopeless rebel, fallen into the
hands of an avenging God!

2. This view of the intermedi-
ate state is consoling to the
dying believer.

The hour when a Christian is
called to die, is a season of great
trial. He clings to life and to
spiritual enjoyment. He shud-
ders at the thought of sinking
into darkness and insensibil-
ity. He shrinks from the idea
of extinguishing his holy affec-
tions and enjoyments in death.
Should not the thought then en-
courage him to sustain the last
conflict with fortitude, that by it
Christ is *immediately* to intro-
duce him into a better existence?

The Redeemer—full of tenderness and grace—in subjecting him to death, is not crushing his existence, but exalting it to nobler service and enjoyment in heaven. Though it is through much tribulation, he is entering the kingdom.

Death gives him wings to mount above the spheres;

Death wounds to cure; he falls, he rises, reigns,

Springs from his fetters, fastens in the skies,

Where blooming Eden withers from the sight.

"The day of his death is better than the day of his birth." In that hour he opened his eyes on a world of sin and suffering, a rebel against Jehovah and an heir of wrath; having been reconciled to God through the blood of the cross, he is now entering a world of perfect holiness, through all whose boundless realms the light of divine glory and love sheds unutterable joys. The days of his mourning are ended; and the ransomed child of God has come to Zion with everlasting joy upon his head.

3. This view of the intermediate state suggests a comfortable reflection respecting the pious dead. They are now active and happy in the service of God.

Are you a Christian, mourning the loss of one who exhibited satisfactory evidence of piety? Sorrow not, then, as others which have no hope. The friend, whose last conflict you witnessed with such solicitude, has achieved the victory and received the conqueror's crown. Bury not your thoughts in the grave with his earthly tabernacle; his im-

mortal spirit has entered a nobler building, eternal in the heavens. The holy God who adopted him as a son and servant on earth, he is now serving in a purer manner in his presence above.

Do not your thoughts, too, extend beyond your dying friend to the children of God that have expired in past ages? Where are now all the multitudes of the saints, who in their generations have glorified God on the earth, and exhibited their living and dying testimony to the excellency of the religion of Jesus? These all died in faith, not having received the completion of the promises on earth. Do they sleep in silence? Are all those affections which were lighted up and preserved during the sight of earthly trials, now extinct? No; the God of Abraham, Isaac, and Jacob, liveth throughout all generations. Heirs with the patriarchs of the same promise, they now with them serve God in glory. They all are now in that better and holier country they desired while on earth. They all are now in the presence of that God, who was not ashamed to be called theirs in their pilgrimage and to prepare them a city.

Their bodies, indeed, are now imprisoned in the grave. Yet they wait in sure expectation of the day of final triumph. He that liveth, and was dead, and is alive forevermore, who hath the keys of *Hell* and of death, shall, at the conclusion of the great work of redemption, unlock the doors of their prison, and say to the redeemed prisoners, "Go forth."

O. F.

MISCELLANEOUS.

To the Editor of the Panoplist.

account, particular reference is made to that part of the country, extending from the county of Oneida to the boundary of N. York state; being a distance of nearly two hundred miles. The writer is well assured that he is correct in his statement of facts, relative to the condition of a great proportion of the inhabitants, and the religious privileges and advantages enjoyed by them in this region. It may be said perhaps by some, that he has assigned to Christians duties not adapted to the present imperfection of the church. If no duties had been before enjoined on professed Christians, but those which every one is bound to acknowledge and practice, the same would have been in heathen countries might have hung down to stocks and stones. S. 1815.

COMMUNICATING RELIGIOUS KNOWLEDGE TO THE IGNORANT IN DESTITUTE SETTLEMENTS.

At a time, when the Christian Republic is awaking to a sense of the duty and importance of missionary exertions, and benevolent are seeking to diffuse Christian charity, it is to be regretted, that a knowledge of the ignorant and destitute condition of many of the inhabitants of new settlements, would excite efforts for their improvement. That Christians in every part of the country, have so neglected the spiritual wants of those who reside among them, and in their vicinity, is presumed, ought to be ascribed to inattention, or ignorance of proper objects, rather than the want of a principle of Christian beneficence.

First persons, no part of a settlement is considered as a proper place for missionary labors, unless churches are planted in it,

and enjoy the stated preaching of the Gospel. A more adequate knowledge of the heathenish and destitute condition of a great proportion of the inhabitants in new settlements, would create however, a very different opinion. Many families reside so remote from public worship, have so little relish for the institutions of the Gospel, and are so destitute of the means of religious instruction, that they live and die in heathenish darkness, in a Christian land. Experience shews, that the longer family religion, and the public worship of God is neglected in any place, the people ordinarily contract a greater aversion to them; which usually continues and increases till they become confirmed in habits of ignorance and impiety; unless awakened to a sense of duty; by the means of missionary labors. Men are naturally more anxious to provide for their own temporal than spiritual necessities. They desire not the knowledge of the Divine law. For this reason, all in a state of nature, the rich as well as the poor, are ever ready to justify themselves for their neglect of the things of religion. And no situation affords the wicked so many plausible excuses for their ignorance of the Gospel, as that in a newly settled part of the country. In many instances, they can plead for an excuse, that they are not only destitute of the preaching of the Gospel, but that they have no bibles, nor other religious books; and either do not know where they are to be

had, or else, are so indigent as to be unable to procure them.

It is presumed, that none in this enlightened day, will consider those who are destitute of the means of religious instruction, as improper objects of Christian beneficence, merely because they are not unable to procure them; for it is no more strange that such persons should neglect to provide themselves with the means of religious instruction, than it is that they are disposed to disregard them, when actually in their possession. The depravity of the human heart, and the fact that men usually neglect their eternal interests, in proportion as they are destitute of religious instruction, sufficiently account for the vice and ignorance of religion, which usually prevail to a great degree in new settlements.

A view of the state of religious knowledge in the western part of New York state, and an account of the means and endeavors which are now used in that part of the country, for diffusing a knowledge of the Gospel, may serve to shew, not only the destitute condition of new settlements in general, but may be applicable also in some degree, to all others. Although it is in general rich, populous and flourishing; and may now be called a Christian country, enjoying in many instances the privileges of the Gospel in a high degree; yet, none who are sufficiently acquainted with the moral and religious character of the people in general, and with their ignorance and indifference with respect to eternal things, can doubt the necessity of increased

efforts for the spread of Gospel knowledge.

In the counties of Steuben and Alleghany, (which are the newest and least populous parts of the country,) there are in the former but three settled ministers, and in the latter but one, either of the presbyterian or congregational order. The county adjoining Alleghany on the west, is not only destitute of the stated preaching of the Gospel, but it has never yet received any missionary aid. It is thought that there are not more settled ministers in other parts of the western country, in proportion to the number of inhabitants which they contain. There are however, churches of different denominations of Christians in various parts of the country, occasionally supplied with itinerant preachers of their own sect; but on account of discarding the Westminster Catechism, and not using any as a substitute, and neglecting the religious education of their children, they continue very destitute of a knowledge of Divine things. Although the members of the congregational and presbyterian churches, profess to believe it a matter of essential importance to give their children a religious education, yet, it must be acknowledged, that they have heretofore in many instances too much neglected to teach them the principles of the Christian religion, and to train them up in the nurture and admonition of the Lord.

It is indeed a lamentable fact, that vice and ignorance of the things of religion, greatly abound in every part of the western country. Not only a great proportion of the inhabi-

reside at a distance from religious worship, but many enjoy the means of much less acquainted objects of eternal importance than most professed Christians imagine. What numbers of children have been born in the most remote parts of the land, and advanced on to the stage of manhood, who have never been able to esteem any thing of more importance than the pleasures and pleasures of the world! Christians may here find of their brethren, as in the most remote parts of the world, who are acquainted with the great things now making by the Spirit of Zion in every Christian settlement, for a reformation and for the advancement of the Redeemer's kingdom. Those who will take the trouble to make a suitable enquiry will also find the greatest numbers very destitute of religious books, and numbers of people without Bibles.

the ignorance of religion which exists in new settlements in many other parts of the country to be removed? It is not in an ordinary way to be increased, unless by a more general diffusion of gospel knowledge, and attention paid to the relocation of the rising settlements. The means now in use in this part of the country for the advancement of religion appear to be very inadequate. The Genesee Missionary Society, which has existed for many years, has not heretofore been able to keep one missionary constantly employed. The number of nations to the society usually exceeded three

hundred dollars, a considerable part of which sum, is expended in religious tracts for gratuitous distribution. There are no Tract Societies, and but one small Bible Society, which has lately been formed in the county of Ontario. For several years this part of the country has not received, as it has in times past, missionary assistance from the Eastern States.

If many of the inhabitants in these parts are so destitute of religious knowledge, and the means of grace, on whom then rests the duty of communicating it, and of searching out objects of Christian benevolence? Does it belong exclusively to missionaries, and settled ministers? Although pastors of churches, might many times devote more attention to the religious instruction of the youth in their own congregations, and perform more ministerial labors in neighboring destitute places, than they do, yet in new countries, they have in many instances, too much reason to complain, that the task would be greater than they could perform. For, their salary is generally so small in new settlements, and their temporal circumstances are not unfrequently so embarrassing, as to render them unable to perform more than their parochial duties. From the manner in which missions are usually conducted in civilized countries, if many more missionaries were employed in vacant settlements, the short time they have to tarry in a place, would not afford them opportunity to ascertain fully, the destitute condition of all the people, and to impart that aid of books and instruction, which

their various necessities might require. Men are naturally so attached to the world, and so regardless of their spiritual interests, that experience shews the necessity of using importunate solicitations, with a view to excite their attention to them. And it is obvious, that these incessant endeavors can be made by none, but those who live in the immediate vicinity. The history of Christian missions in heathen countries, evince the necessity of unremitting exertions among an unchristianized people, in order to a successful propagation of Divine truth.

If pastors of churches, and missionaries in new settlements, are unable to perform all the missionary services which the destitute condition of the inhabitants requires, is it not then clearly the duty of professors of Christianity, to come forward to their assistance? Not that all Christians ought to become ministers of the Gospel; but only that they should practice the duties of their profession; although the prophet Moses says: *Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.* As Christians profess to value above all things their own growth in grace, and the prosperity of Zion; and continually pray for the same; how necessary and important then is it, that their daily actions testify to the sincerity of their professions. The Holy Scriptures say thus: *But to do good, and to communicate, forget not: for with such sacrifice God is well pleased.*

The better to comply with the precepts of the Gospel, and the more effectually to cooperate

with the missionary exertions of the Christian world at the present time, it is here proposed that every church, and all professors of Christianity in destitute settlements, form themselves into Societies for the purpose of diffusing a knowledge of the Gospel, and of promoting the interests of religion in general in their respective places, and in the vicinity, as far as their opportunities and abilities will permit. Although it should be the indispensable duty of every member, to use his utmost endeavors to advance the interests of religion; yet, an acting committee might be chosen, consisting of a number of such persons, as are thought best qualified to promote the objects of the Society: whose office it should be, in the first place, to see that all the families of those who belong to it, are furnished with a sufficient number of religious books, and pay a suitable attention to the religious instruction of their children; and then ascertain as far as possible, all other families that are destitute of Bibles, Catechisms, and such other books as are calculated to convey a knowledge of the principles, and practical duties of the Christian religion. It is proposed, that all those who are found destitute of any of these books, and who cannot be persuaded to procure them at their own expense, should be furnished with them by the Society. For which purpose, every Society should endeavor to raise by contributions, a sum sufficient to purchase the necessary books for distribution. It is, highly probable, that such societies would derive considerable pecuniary assistance, by donations

well disposed individuals belonging to them. It is evident, that they would be of service in directing larger and Tract Societies to the objects of benevolence. The advantages of associations for benevolent purposes, have so much realized of late that it would be needless to particularize them.

An important object of these present associations, should be the instruction of the rising generation in the principles of Christian religion. Some at first, may think it impossible to prevail on the children of the heathen to learn the Catechism, and to acquire a knowledge of the principles of Christianity.

But greater difficulties have been overcome by the exertions of missionary exertions, if the committee of these societies would occasionally visit the dwellings of ignorant children and take as much pains to instruct and encourage them in acquiring a knowledge of Divine truths as they do in many things of less importance, no doubt their labors would be ultimately rewarded with success. The members of every society, should not only superintend the spiritual instruction of the youth of professed Christians, but also, at their own houses, should endeavor to impress the principles of religion on the minds of parents, with the importance of family religion, and the necessity of giving their children a Christian education. The influence and example of such societies would have a tendency to induce many parents to catechise their children, where the committee might not be able to at-

tend. All the members of such societies, should study to improve their minds in the knowledge of Divine things, and endeavor to order their lives and conversation in conformity to the rules of the Gospel, that they may be enabled to recommend it to others, by their own examples and precepts. They should use all their influence and efforts to oppose and discountenance the vain and sinful amusements and recreations of the fashionable world, (as they are admirably calculated to efface all serious impressions,) and labor to impress their votaries, with a sense of the necessity of improving their time in acquiring a knowledge of things of eternal importance.

It is conceived, that the combined exertions of Christians in the cause of religion, in a manner similar to what has been here proposed, if accompanied with prayer, would be productive not only of immense good to others, but at the same time, be a powerful means of promoting their own growth in grace. The Lord has made the spiritual improvement of his people, inseparably connected with their own endeavors to promote the honor of God, and the good of the human race. *They that wait on the Lord shall renew their strength.* These societies would undoubtedly tend to advance the interests of Foreign Missions, by producing such a benevolent disposition in the church, as is necessary in order to excite an interest in the missionary cause, and awaken in the minds of Christians a sense of the necessity of missionary exertions in general. It is by no means

thought, that their operations would preclude the necessity of missionaries to preach the Gospel in destitute places, but on the contrary, by diffusing a knowledge of the principles of Christianity, that they would render their labors more effectual. Christians thus combined for the benevolent purpose of promoting the spiritual good of others, would be under superior advantages for effecting all the purposes of moral societies. The most experienced directors of missions at this day, allow that the first step requisite in order to christianize the heathen, is to instruct them in the principles of Christianity, and to supply them with Bibles, and other religious books.

If it is the acknowledged duty of Christians to labor and pray for the enlargement of Christ's kingdom, then in associating themselves for the purpose of promoting the spiritual good of those who live in their vicinity, agreeably to what has been proposed, they will be found acting only in character of their profession; and evince to all that they are the *salt of the earth*, and the *light of the world*. Shall the Christian world send missionaries to the ends of the earth, to proclaim to the heathen the glad tidings of the Gospel; and is it too great a cross for the friends of Zion, to use their endeavors to build up the Redeemer's kingdom among their own people, in a Christian land? Can anyone longer doubt that the signs of the times loudly calls on all Christians, to contend earnestly with the weapons of their warfare, until satan's kingdom be

overthrown, and God gather together in one all things in Christ.
T. O.

ON WAR AND PEACE.

To the Editor of the *Panoplist*.

Dr.
The remarks that were made in the course of the review of Dr. Mason's Sermon, in No. 12 of the *Panoplist* for year 1814, upon the subject of war, bearing testimony against the indulgence of the warlike spirit, it can be safely said, were truly excellent, and met the corresponding views and feelings of many of the readers of the *Panoplist*. With these feelings the writer of the following observations was prompted to offer them for publication. Although he is exempted from wielding the material sword, in consequence of hostile infirmity, and equally feeble in wielding the pen, yet nothing, he conceives, can excuse him from exerting all his strength and ability, however small, in the more honorable and glorious warfare of subduing, by spiritual weapons, the lusts and passions of the depraved heart, and defending the sacred truths of the Gospel. Should you therefore deem them worthy of a place in your truly interesting and valuable publication, or think they would in any way help to accelerate the kingdom of the Redeemer, you will please to insert them.

THE question whether the followers of Christ ought to bear arms, and fight with carnal weapons, has not excited that attention which the importance of it demands. It is a question deeply interesting to those who know the worth of souls, and who feel that they must at one day give an account of the deeds done in the body. It is a question, not to be tested by the ever varying standards of human politics, but by one infinitely higher—a standard firm and infallible—even the eternal truths of the Gospel. In making our decision, *this is our only sure guide*;—if we act and

according to *this*,
light in us.

The discussion of this
has been so much neg-
deniably evidences a
and criminal departure
spirit of the Gospel, and
a secret fear of man,
his judgment, and a
prehension of being
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traditions,—the love
fear of being called
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carnal weapons for any purpose
or on any pretence whatsoever
against their fellow beings. It
will be found, that this is not a
superstitious, whimsical notion,
but a sacred, authoritative, and
immutable truth. It will be
found, that the science and art of
war are wholly repugnant to
what we profess, and have no
more affinity with Christian
morals, than iron has with clay.
Let the following Scripture pas-
sages be examined as evidence
to illustrate and confirm what
has been advanced. "All things,"
says our beloved Savior to his
disciples, "which were written
in the law of Moses, in the
prophets, and in the Psalms, con-
cerning me, must be fulfilled."
Christ then was prophesied of,
by Isaiah, to be "the Prince of
Peace." And the heavenly host,
that announced his advent, reit-
erated the same declaration,
that he was the Author of "peace
on earth and good will to men."
And a prophecy, pointing to the
period and place of the first pro-
mulgation of Christ's Gospel, and
relative to its blessed effects, is
found in the lxxvith Psalm. "In
Salem," (a place of peace,) "is
his tabernacle, and his dwelling
place in Zion." "There," i. e.
in Jerusalem, by the first preach-
ing of his Gospel, "he" virtually
"brake the arrows of the bow,
the shield, and the sword, and
the battle." Thus it seems,
Christians from this period
ought to have ceased from going
to war.

The fulfilment of these proph-
ecies, relative to the pacific char-
acter of Christ and his Gospel,
is complete in sacred history.
All the precepts and practice of
Christ fully evidence, that his

Kingdom is a kingdom of love and peace; and that, as he said, it "is not of this world," or partakes not of the spirit, nor of the evil deeds of this world; if it did, then would his "servants fight," and he would not have charged his disciples to "be harmless as doves." Hence all the laws and maxims of our Spiritual King, wherever they are found in the pages of Sacred History, are in reality diametrically opposite to those of the god and prince of this world. Yea, they even supercede and do away, (not the moral law, for this says thou shalt not kill) but all the ancient judicial regulations, that are at variance with the spirit of Christianity. These required exact retaliation,—"an eye for an eye, and a tooth for a tooth"—but Christ inhibits this revengeful disposition, and commands us to "resist not evil;" and not only urges the negative virtue of forbearance, but enjoins the positive duty of love. "Ye have heard that it has been said," says Christ, by the Jewish and heathen moralists, "thou shalt love thy neighbor and hate thine enemy; but I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Why did he require them to do thus? "That ye may," says he, "be the children of your father which is in heaven." The difference likewise between the Christian and Jewish dispensations, upon this subject, is clearly pointed out in the following question and answer.

Two of the disciples of Christ, on account of meeting with some

opposition from the Samaritans, through the remains of the carnal nature of their hearts, were prompted to inflict revenge, and addressed Christ thus:—"Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?"—Christ replied, "Ye know not what spirit ye are of, for the Son of Man came not to destroy men's lives, but to save them."

Another indubitable proof that the Christian dispensation forbids the spirit of recompensing evil for evil, but contrariwise good for evil, and annuls the use of carnal weapons in self defence, is contained in Christ's admonition to Peter, for smiting with the sword; and in the history of his whole proceedings at the time he was betrayed. Peter, by the sudden predominance of his corrupt passions, was tempted to draw his sword and use it to protect himself and his master; and actually wounded one of the assailants. Christ instantly ordered him to sheathe his sword, adding this awful denunciation against those who resort to this method of defence, or redress—"they that take the sword shall perish with the sword." And to obviate and efface all impressions, that might be made upon the minds of any, that this conduct of Peter was countenanced by him, or that it emanated from the doctrine he taught, he immediately, by a miracle, healed the wound that was inflicted; thus evidencing to the world, not only his forbearance, but his disinterested beneficence towards his enemies, and the happy tendency of that grace,

be by his word and spirit, into the hearts of the children of God.

As it appears, the words and of Christ are in perfect upon this subject, and substantiate the emphatic statement, that he is indeed "the Prince of Peace."

There is a standard of moral conduct by which we must regulate our hearts and actions. There is a law to which all others must be subordinate. While professing to be actuated with the spirit of Christ, with his precepts and example before us, what propriety can we ascribe or countenance the war? Is it not perceived, if we do, we countenance and defend those passions and from which quarrels and contentions originate?—passions against which the Gospel was sent to subdue and eradicate.

We cannot serve two masters. The question is which do we love and obey, Christ or Belial? When we aid in systematic crimes of murder and destruction, take our carnal weapons to engage in the awful work of slaying our fellow beings? It is manifest that we are of the seed of the devil? Are these the deeds of him who was a peacemaker from the beginning? Not, by engaging in this war, forsake the truth, as he did, to God, and do despite to the Spirit of Grace? Do we throw away the olive branch of the Gospel, and desert the path of our Salvation? Answer these things to your conscience and your God.

Christian Brethren, pause and reflect. Did not Christ pray to

the Father, that his followers might be kept from the evil that is in the world? What evil appears greater, what crime more awful, than that of plunging the sword into another's breast? perhaps, horrid thought! into the breast of one of the members of Christ's body?

How can you expect pardon and forgiveness from a sin-avenging God, when you unrelentingly and deliberately rush into this evil and commit this crime; regardless of the continual merciful intercession of Christ, that you might be kept from these things?

Ask your souls, whether, under the influence of Christian feelings, you can conscientiously go into the field of battle to destroy the lives of those whom Christ came to save. Reflect whether this exemplifies your character, as disciples of the meek and lowly Jesus. In those favored moments, when faith in the Redeemer, and love to his cause, and to his name, mostly actuate your hearts, does not such business wear a much more horrid aspect? You recoil at it, not so much through fear respecting personal safety, as because it does violence to your new life, and evidences the triumph of the powers of darkness,—a triumph threatening to obliterate every ray of religious light, and deluge every spark of goodness.

Finally, Christian Brethren, though we were once "dead in iniquity and sin," and were "the children of wrath even as others;" we hope, through grace, we are redeemed from these things; and though we yet "walk in the flesh," it proves not that

we "should war after" the manner of "the flesh." We are required to "put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness."

Let us then, since our country, through the merciful interposition of the arm of the Almighty, has once more emerged from the horrors of a bloody contest, and the confused noise of the warrior, and the clangour of arms have subsided—since war has ceased throughout the Christian world, let us avail ourselves of the calm, and commence the heavenly and beneficent object of establishing forever our pacific character, agreeably to the genius of our holy religion, upon the Rock Christ. Let us hearken to the "commandments of the Redeemer, the Holy One of Israel." Then peace shall be continued to us as a river, and righteousness as the waves of the sea. Let us imitate the example, be influenced with the principles, and follow the steps of the meek and lowly Jesus; "who was holy, harmless, undefiled, and separate from sinners,"—"who did no sin; who, when he was reviled, reviled not again, when he suffered, threatened not; but committed himself to Him that judgeth righteously." Let us no longer yield our influence, nor lend our strength, to aid satan and his emissaries in scattering firebrands, arrows, and death, and thereby fight against God; but let us array ourselves with the armor of light, and become "co-workers with God," as his real children, in accomplishing his purposes of love, peace, and good will to men. Then we

shall be safe; for he has declared that no weapon formed against his church shall prosper; and "should the enemy come in like a flood, his Spirit will lift up a standard against him." Surely then, when the Lord is on our side, we may say with David, we will not fear what man may do unto us. If we suffer for righteousness' sake, happy are we—all that will live godly must suffer persecution; but our consolation is, that though the Lord should suffer us to be assaulted and slain, if we continue faithful unto death, he will give us a crown of life, our righteousnesses will he bring forth as the light, and our judgment as the noon day."

True, while in our state of probation and trial, we are engaged in a warfare, against enemies with whom we ought never to make a truce; for until they are completely subdued, we cannot enjoy true happiness and peace. These are, revenge, lust, ambition, pride, and the inordinate love of money. To conquer these we must wield mightier weapons than carnal—even faith, prayer, and the Word of God. Panoplied with this armor, endued with "the righteousness of Christ," and having "our feet shod with the preparation of the gospel of peace," we can fight honorably, valiantly, and successfully, and have a sure defence against the most perilous attacks of every enemy. With the right use of these spiritual weapons, through the powerful intercession of our heavenly Mediator, we shall not only be able to stand against wicked men, and "the wiles of the devil," but eventually overcome.

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devour us, together with all the
Lord's adversaries." Yes, my
Christian friends, we have much
to do. This period, so full of
glory to God and happiness to
man, must be brought about
through the immediate instru-
mentality of Christians. It must
commence with us, or it never
will commence. And the time
is short. The recent great rev-
olutions and events evince the
rapid fulfilment of the prophe-
cies, and announce this blissful
day to be nigh, even at the door.
And while many of our number,
with the sword of the Spirit and
olive branch of the Gospel in
their hands, are now "running
to and fro in the earth," preach-
ing the glad tidings of peace,
and communicating to those that
are far off, and those that are
nigh, the knowledge of God and
the way of salvation, let us not
linger in well doing. Whatever
retards the heavenly work, or
prevents the dawn of the millen-
nium, must be obviated. Let us
immediately then abandon the
detestable art of war, and unite
in the great and glorious object
of converting the instruments of
hostility into implements of hus-
bandry, and, as far as in us lies,
put a period to the triumph of
the powers of darkness. Be as-
sured, that should we engage in
this great and beneficent enter-
prize, in due time we "shall reap
if we faint not;" for when the
bright morning shall appear, and
the effulgent rays of the Sun of
Righteousness shall burst upon
us, either in this dark and dreary
abode, or in the realms of cele-
stial light, blest with an approv-
ing conscience, we shall receive
our rewards, and involuntarily
unite in rapturous praise, to the

God and Prince of universal peace, purity and love, and triumphantly "rejoice with joy unspeakable and full of glory."

MILLENNARIAN.

To the Editor of the Panoplist.

Sir,

AMONG the great variety of excellent Tracts, which have been recently published by the NEW ENGLAND TRACT SOCIETY, I have been particularly pleased with the following; viz. *United and extraordinary prayer for the revival of religion and the advancement of Christ's kingdom earnestly recommended*;—and, *The importance of educating promising young men for the gospel ministry*. These Tracts, which are sold to charitable Societies, the first for two and a half cents, the second for two cents, are worthy of the most serious perusal and re-perusal by all who wish well to Zion. In the first place, they are both written with distinguished ability, and in a manner suited to general and permanent usefulness. In the next place, they treat of subjects, which are always momentous. In all ages, it is of the highest importance that Christians be engaged in united and earnest prayer for the revival of religion and the advancement of Christ's kingdom, and that the utmost attention be given to the business of training up a competent number of promising young men, by a regular education, for the sacred work of the Christian ministry. But I have been most of all gratified with the publication of the above named Tracts, on account of their peculiar adaptedness to the present time. It has become

the favorite object of & in this country, to select men of talent and piety, educate them for the sacred ministry. They have been fully convinced of the necessity of an order devoted to the work of moral and religious instruction to the people; and long experience has convinced us of no degree of original strength of mind, or of piety can men for the ministry, a learned education. The Tract above mentioned to the bottom of this as it relates to the preparation of America and of the world. The statements which of the necessities of the parts of our own country sufficient to rouse to a who compassionate the of mankind, and know of the remedies which the gospel provides. I consider the education of pious and promising young men for the ministry to be one of the most important objects of Christian benevolence. In proportion as this work prospers, we shall have reason to hope for the prosperity of the church. The attention, which has lately been excited to this from North to South, is animating. We must consider it as a token of divine blessing to the church. But all that is done is only the beginning of the great work which lies before us. All the ministers and people of religion must unite in great effort. All their talents and influence must be directed for the accomplishment of this momentous design. We are persuaded, the more we consider this object, the more will they be satisfied that it deserves to be pursued.

ing zeal, and that it has an honorable connexion with the great purposes of God to the church.

It is never to be forgotten the favorable result of all exertions which Christians depends ultimately on the blessing.

All good doings, all wise measures, and all that come from God. He is to be sought by earnest united prayer. A spirit of prayer should pervade all deliberations, and all our actions. While our tongues and hands are employed for the advancement of the Redeemer's kingdom, our eyes should be devoutly raised to God of all grace. How dear is this union of Christianity and prayer. To preserve this holy union I have taken liberty through your valuable publication to recommend the above mentioned

to the attention of every man and woman, and child, who are for the welfare of the

Dear Sir, your affectionate
W. S.

I am happy to learn, that a concert of prayer on the first Monday in the month is attended very liberally in this country. I hope, I hope, is not far distant when Christians of all denominations, from the rising to the setting Sun, will join in this united and unitedly offer up importunate supplications for who heareth prayer, and from whom is the residue of the

The following Address to Christians, which is the close of Tract on prayer, will, I

am persuaded, be acceptable to your readers.

CHRISTIANS, you not only have the precious promises of God's word to encourage your united and fervent prayers for the advancement of Christ's kingdom, but you may see many tokens for good at the present time. It is a day of great things. More has been done within a few years, to extend the triumphs of the cross, than for ages before. If you look upon the various measures, which the friends of Christ in different parts of the world are now pursuing for the spread of the gospel, and the success, which has already attended them, you will find every thing to give animation to your hopes. In the extensive revival of religion, and in the communication of light to those who sat in darkness, you may see the fruit of the prayers of apostles, martyrs, and saints, who now sleep in dust. You now perceive that God did not say to them, seek ye me in vain. The present period is distinguished by the united exertions of Christians to do good. They are carrying on an extensive plan. A great system of beneficence has been adopted. A great machine has been put in operation. All its parts move harmoniously together, and conspire to produce the most glorious results. When did the world ever witness such efforts to build up the church, and to convert Jews and pagans? When did such a multitude of Bible and Missionary societies exist? In what age were such treasures expended and such labors performed to translate and print the scriptures? At what happy period of the world were the poor perishing tribes of Asia and Africa blessed with an abundance of Bibles in their own languages? When were such numbers of pious youth fired with apostolic zeal, and ready to leave their friends and country to make known the unsearchable riches of Christ to the heathen? Hail! ye Christians of the present day! You have come to the time, when the world is preparing for glorious displays of divine mercy. You already behold many things which indicate, that the reign of sin is near its close. You behold that actual advancement of the cause of the Redeemer, the distant prospect of which has given ecstasy to so many prophets and saints. Who ever had such encouragement to united and earnest prayer? Who ever lived in a period so full of divine goodness? Who ever had such a near prospect of the time, when every knee shall bow at the name of Jesus. Who ever had so abundant and affecting evidence of the power and faithfulness of God, and the certain success of

the cause of Inanmool? Arise then, with one heart, and call upon the name of Jehovah. Beseech him to give the Redeemer his promised inheritance. Pray for the time when the earth shall be filled with the knowledge of the Lord. Pray with strong faith, and fervent hope. For the time will come. There is no room for doubt. The mouth of the Lord hath spoken it; and he also will do it. Jesus shall reign over the whole earth. All the kingdoms of the world are his; and he is about to take possession of them. Therefore wait on the Lord be of good courage; and say, for "Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "I will wait for the God of my salvation; my God will hear me." Soon shall it be said, "Lo, this is our God! We have waited for him: we will be glad and rejoice in his salvation."

A LETTER FROM A LADY TO HER BROTHER.

We think the following letter will give those of our readers, who have always lived under the meridian light of a preached Gospel, a lively picture of the situation of the destitute. Who that reads the story of this poor mother, unless blind to the preciousness of the Saviour and his gospel, will not highly prize the privileges of evangelical instruction, and cheerfully make sacrifices to extend them to the ignorant and destitute—to them who dwell in darkness? Ea.

Virginia, August 6, 1814.

Dear Brother,

Your letter bearing date * * * came to us * * * the same month. Never was a letter more acceptable. With regard to your inquiries:

1. "Where are you?"

I answer in Virginia, County of Monongalia, the capital of which is Morgantown. We live one fourth of a mile from the bounds of Maryland, and 200 miles southwest from Baltimore.

2. "What ministers are in your vicinity?"

One Baptist, who, I have been informed, lives about 14 miles from us, and preaches there one sermon in each month. The only preaching that I have heard of nearer than that, since I came here, is 7 miles distant, where a Methodist preaches one sermon in two weeks. But such is the badness of the roads and the difficulty of leaving my babe, that I have not heard him.

3. "What missionaries have you seen?"

None! Nor can I hear that but one presbyterian or congregational minister ever passed this way. That was about two years since. The inhabitants speak of him in terms of the highest respect. But I really believe that a person would be more likely to obtain salvation in Hindoostan than here. Indeed, I cannot tell why this dismal part of our land has been so utterly neglected by those best and most charitable of institutions, the Missionary Societies.

It cannot be said of these, as it truly may be of the people in the lower counties of this State; they have money and information, and it is altogether their own fault, that they do not have the gospel; for here they have neither. There are many men and women, some more than 30 years of age, born among these mountains, or brought here when quite young, who never heard a presbyterian minister preach, and very seldom any other. Many heads of families and their numerous offspring cannot read at all, and there is no school within twelve miles of us.

Oh, my Brother, how my heart bleeds for precious upstarts!

us, buried in ignorance, and stupidity; and also for our family.

you not be spared a little from your charge to visit us? you not intercede for this dark, benighted region, trustees of the Missionary Society? Can you not take a session, and in your tour see us? Do not forget us I beg of you. If you cannot come yourself, cannot some one else? I know of no place where such labors are more

ask, "What are the religious sentiments and practices of the people? and how is the Sabbath regarded?"

At this time I think you can give me my answer: though their conduct is much less than I could expect from considering human nature and want of advantages.

They generally admit the truth of divine revelation; say it is a fine thing; wish to have preaching on the Sabbath, and be favored with it; and seem to regret that they cannot read.

They plead their poverty and distance from each other, as their excuse for not having these things.

They are in general friendly and hospitable; and they do not pretend to leave the Sabbath, yet it is their custom, and one which prevails in Maryland and Virginia, to visit friends, and make bargains on the Sabbath.

Q. "What are our influences and example?"

A. "Thankful I can tell you we are not inclined to follow the example; but always when we go to visit them on the Sabbath,

the Sabbath, we tell them plainly what we think of it, and give them our reasons why we think so. When they come to visit us, we read to them some good book, and endeavor to converse with them on divine things.

But so wicked and deceitful is my heart that I have to lament my own unfaithfulness. I am so stupid, that the things which I know I need often to be told; and alas! there is nothing here to stir up the mind to ought but grief.

I am happy to find that my companion feels the want of what we cannot here enjoy. And I often feel that I had rather be an honest beggar among pious people, than to spend my days and bring up and leave my dear babes in such a place as this.

Oh, my Brother! I think divine ordinances never appeared more precious than since I have been here. I do not believe it common for persons to estimate the glorious privileges of the blessed gospel as they ought, until they have been deprived of them after having loved and enjoyed them. It appears to me at times as though I could not endure to spend one Sabbath, and month and year after another, shut up in this wilderness, with my children growing up by me, and not be able to lead them to the house of God.

I make it my practice to walk alone into a little grove of oaks, and especially on the Sabbath, at the hour I think you are going to the house of God. There I think I feel somewhat as the children of Israel did, when they hanged their harps on the willows and exclaimed; "If I for-

get thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." There I reflect that my sins have justly deserved all this and much more. And it seems to me that I am suffering this banishment awhile to teach me the value of what I did not rightly improve. At present I can see no way of escape, but while I live I hope I shall not cease to pray for deliverance till it come. I think I never longed for any thing more than I now do to live where I could attend public worship, where the christian graces are in lively exercise, where I could once more enjoy the society of pious and enlightened people.

And now, Brother, you know our situation, feelings, and wants; we beseech you strive together with us by yours; that God would turn again our captivity, forgive our sins, and make the evening of our lives more comfortable and useful, for Jesus' sake.

EXTRACTS FROM DR. WATTS' PREFACE TO HIS DISCOURSES ON THE GLORY OF CHRIST.

"It is granted, that many things relating to the ever blessed TRINITY may have heights and depths in them which are unsearchable by our understandings. Though we learn from Scripture, that true and proper Deity is ascribed to the Father, the Son, and the Holy Spirit, and that they are represented often in Scrip-

ture as distinct personal agents yet after all our inquiries and prayers, we may be still much at a loss to describe exactly wherein this distinct personal unity consists, and what is the distinct communion of each of them in the divine nature."

"I can assure them," [the readers of his discourses,] "that there is not one sentence in all these discourses, but what is very consistent with a firm belief of the divinity of Christ, and a just and sincere concern for the most eminent and glorious truths of the Gospel, as they are professed by Protestants among us against the Socinian and Arian errors."

IMPORTANT DISCOVERY.

SEVERAL able and respectable farmers who employ a number of workmen, have discovered that the use of ardent spirits, at any season of the year, is entirely unnecessary. By informing their workmen when they employ them, that they must have no ardent spirits—keeping them well, and adding one fourth of the ordinary expense of spirits to their wages, they can easily obtain men who will drink no spirit, and yet be more healthy, more faithful, and in the course of the season, accomplish more business, and be in every respect better than if the usual quantity were allowed them.

Should all farmers in the country avail themselves of this discovery, it would probably save more than \$10,000,000 a year, and several thousand lives.

H.

REVIEW.

III. *Discourses on the principal Points of the Socinian Controversy.* By RALPH WARDLAW, Glasgow. From the first Glasgow Edition. Over: published and sold Mark Newman. Flagg Gould, printers. 1845. pp. 431.

beginning of the Preface, the author, in the name of the publisher, proposes the question; "shall we publish a volume on a subject which has already produced so many?" In reply, he properly observes;—"If an author is not convinced in his judgment, that his work is called for by particular circumstances, or likely to be able to the cause of truth, he ought not to possess sufficient courage to resist the wishes of the public." Our author conceived such a time, "when the Free-church chapel in the city of Glasgow was opened—when the doctrines of christianity were publicly impugned or denied, and the sentiments of those who held them in many particularly misrepresented," a course of Lectures on the principal points of the Socinian controversy "might be sea-sonable and useful." We are glad that the author is not startled by the apprehension of the possible effects of *free discussion*, and cannot acquiesce in the notion that, at such a time as this, the best way is to suffer to pass in silence, and to do nothing." A man, who en-er-

tains this opinion, must either have a very obscure discernment of the nature and importance of the truths of revelation, or a very wavering belief of them; or must be governed by a timidity which trembles at the prospect of opposition, or an indolence which dreads an effort, and prefers inactive repose to the joy of contributing to the triumph of divine truth.

We have long perceived that the advocates of what is called *rational christianity*, could easily excuse us for believing the doctrines of the Reformation, if we could be satisfied with *barely believing* without openly defending them; and that they could excuse us for *disbelieving* their scheme, if we could rest without attempting a *confutation*;—and that they could even forgive us for this, if, while laboring to confute their errors, we could treat those errors as of *small consequence*—attended with no special danger to the christian cause. But here, we must ask their candid consideration. It is perfectly consistent with their views of religion, that they should give the right hand of fellowship to every professed Christian, how different soever his sentiments from theirs, and treat all the subjects of controversy among those who profess to believe the Bible, as of no *essential* importance. This we have a right to expect of them. This they can grant us, consistently with their conscientious belief. Nay, they cannot deny us this, without contradicting their own professions. But with us,

the case is materially different. It is our serious conviction and judgment, that the doctrines usually termed *evangelical*, or *the doctrines of the Reformation*, are *essential to the Christian religion*, and that the cordial reception of them is *essential to the Christian character*. Now if *rational Christians* are willing to allow us the right of thinking for ourselves,—the right after deliberate inquiry, of adopting this judgment, they ought to be willing that we should act in conformity to it. If they consider us as sincere and honest in our belief, it is reasonable for them to expect that we should, on all occasions, contend for the above named doctrines, as fundamental in religion, and bear testimony against the contrary errors, as subversive of true christianity. We must do this, or renounce our faith. Let this point, then, be settled once for all. No man is to expect that those who embrace the doctrines of the Gospel, as held by the fathers of New England and the churches of the Reformation, and by the author now before us, will ever cease to defend them, as *essential truths*, or that they can ever be brought to exercise such a kind of candor or good nature, as to look with unconcern or forbearance upon the opposite opinions, by whomsoever they are entertained. How can we be satisfied, without seeing the universal prevalence of that which we seriously regard as *true religion*? Should we rest short of this, it would authorize the suspicion, that we were wavering in our faith, or deficient in our benevolence. Certainly a warm and active benevolence must stimulate us to

do all in our power to propagate that system of religion, which we deem to be of eternal importance to our fellow beings, and to expose to universal abhorrence, those errors which we believe to be fatal to the soul. Whenever those doctrines, which have been commonly believed to be *the doctrines of the Gospel*, are assailed, or other doctrines put in their stead, the friends of those doctrines will be alarmed, and roused to action. They will preach, and write, and publish, in defence of the truth, and in opposition to falsehood, so long as there is any occasion to defend the truth, or any falsehood on earth to oppose. *The controversy cannot be ended, except by the conviction of those who have been deluded by the subtle arts of error, and the establishment of all men in the belief of the truth*. If there is any active benevolence among Christians, they will pursue this design with invincible resolution. The warfare of love must continue to be waged, till the great object of love is obtained. How can they, who are engaged in this warfare, be discouraged, or have any fear of final defeat, when the Almighty is on their side, and has promised them the victory? How can they yield to the influence of that slothful, impious maxim, that *we may sit still*, and leave it to God to accomplish his own designs, when it is the nature of benevolence to be active in doing good, and God has made the welfare of the world to depend on the fervor of their zeal, and the wisdom and perseverance of their exertions?

The author, whose publication we are now reviewing, has de-

well of the Christian-
ty. He has brought to
vision of the most inter-
jects, a mind, we
hink, originally strong,
, and well improved by
a sound judgment,
et renders his writings
y valuable at the pres-
a good spirit. In con-
he controversy, he ex-
roughout a logical ar-
m, a sufficient degree
al learning, and a manly
of argument. He is
new distinguished from
those who have pre-
m in the Trinitarian
ry, by the following ex-
h.

*By reducing the contro-
fewer points.* He con-
none of the hypotheses,
h the doctrine of the
has been frequently per-
and none of the appen-
y which it has been en-
d. It has long appear-
that labor has been lost
the advocates and the
of this Scripture doc-
on these hypotheses and
ges, particularly upon
ification of the word *per-*
our view, nothing mate-
nds upon the use of that
And to represent the
point of controversy to be,
God exists in three Per-
to darken the instruc-
f the Bible. The doc-
the Scriptures is, first,
re in one God; Secondly,
Father is God, that the
God, and that the Holy
God. Now if, for brev-
e, we express this doc-
saying, there are three
in the Godhead, we do
the word *persons*, intend
stration of the doctrine

above stated, nor any addition to
it, but merely use a *short defini-*
tion to prevent the inconvenience
of often repeating a longer one.
This is a practice universally al-
lowed in all the sciences, as well
as in theology. That the word
person is used in an uncommon
sense is a matter of no conse-
quence, and can reasonably be a
subject of no complaint. For the
convenience of reasoning, words
are often taken from common
language, and employed in a pe-
culiar or technical sense. But
when we use the brief technical
language, and say, *there are*
three persons in the Godhead, we
are not to be understood to at-
tach any importance to the par-
ticular meaning of the word *per-*
sons, nor should we think it at
all convenient or natural to bring
Scripture proofs to bear upon the
proposition in this form. The
doctrine to be supported, which
we briefly call, *the doctrine of*
three persons in the Godhead, is,
THE GODHEAD OF THE FATHER,
THE SON, AND THE HOLY GHOST.
We are under no necessity of
having any dispute about the
meaning of the word *person*, or
the propriety of its application
to the doctrine in hand. Rather
than make the use of that partic-
ular word a subject of controver-
sy, we would give it up altogether,
though we think that the lan-
guage of the Scriptures, partic-
ularly the application to THE
SON AND THE HOLY SPIRIT, of the
personal pronoun, and various
personal properties, justifies this
theological use of the word *per-*
son; and therefore, that the ob-
jections, commonly urged against
it, are quite unnecessary and un-
philosophical. But it is not by
any means to be admitted, that
any question concerning the

word *person*, in this use of it, belongs to the main subject of controversy. The grand question is this; *Does true divinity belong to the Lord Jesus Christ, and to the Holy Spirit, or, is the Son, and the Spirit, each, truly God?* Whether it is strictly proper to mark the distinction between the Father, the Son, and the Spirit, by the word *person*, and whether the word, thus used, has the same signification as in common discourse, or a peculiar signification suited to the nature of the subject, is a question totally distinct—a question, which may be answered either in the affirmative or negative without affecting what we consider *the Scripture doctrine of the Trinity*. When, therefore, the advocates or the opposers of the doctrine present the subject of controversy in this form, whether God is *three persons* or whether there are *three persons* in the one God, meaning to attach any special importance to the word *persons*; we must think they are chargeable, however unconscious they may be of it, with turning off the attention of their readers from *the main point*, which rests wholly on Scripture authority, and introducing another question, which is altogether a subject of logical or metaphysical discussion.

The *second* distinguishing excellence, which we have noticed in the volume now before us, is, a *very judicious selection of Scripture proofs*. It has been the too common practice of orthodox writers on the Trinitarian controversy, to force in their service a variety of hints, whose relation to the subject is, to say the least, very distant and obscure. Many of them are whol-

ly impertinent. Jones' book on the Trinity contains an arrangement of hints, in many respects valuable to those who wish thoroughly to understand the Scriptures. But it is filled with instances of the kind we have now mentioned. In any Trinitarian book often to be found, which does not only perplex the mind, but also mislead concerning readers, and serve as a weapon in the hands of an adversary with whom to pose the truth. This is the fault of many Trinitarian writers has, in many instances, done more to create doubts, and to unsettle faith, than the ablest and most judicious Unitarians.—There is a number of texts, which, when taken with any advantage, bear in opposition to those which support the doctrine of the Trinity, because they do not furnish argument sufficiently obvious and conclusive.—which are a *portant collateral proofs* in favor of the doctrine, who are already established in the belief of the doctrine. The author exhibits a judicious relation to this matter, which titles him to distinction.

Thirdly. Another excellence of Wardlaw's book is, the just application of the *principle of comparing parts of revelation, and the Bible its own Interpreter* to our apprehension, most of the difficulties, which have arisen on the subject of Christianity, have arisen from a misapplication of this principle. The Bible is made up of parts. Here we are instructed on one subject, and on another. Here we are shown one side, or one attitude; and on another, of the same subject. Here something is said, which needs limitation, and

re, the necessary illustration is given. It is by comparing Scripture with another making the Bible Interpreter, that we are surest expectation at the knowledge of It is by this principle herodox have been led both Godhead and human united in the person diator. This principle is well explained by our author in the paragraphs.

to beware of forming our detached and insulated picture of God:—we should picture in their harmony, part with another, and as much as possible, as self—on will immediately particular bearing of this relation to our present subject. sources I noticed the accounts, in the scripture testifying the person of Christ; and to point out also the of harmony among them. vation or two shall suffice addition to what was then says a Unitarian writer, d to this one God, as his ter He always spoke of living his doctrine and his n; and again and again dising any power of his own ed Jesus, and said unto verily, I say unto you, the hing of himself.' John v, do that I speak unto you f myself; but the Father a me, he doeth the works.' Go to my brethren, and t, I ascend to my Father r, to my God and your t, 17. It cannot surely be, "that uses such language re, without making any uent on the language or uses, might I not, on repeat again the various quoted, in proof of his Di—say, with at least equal cannot surely be a mere such things are said?"

Hist. of Early Opinions,

Here, then, is the question brought into short compass. It comes at once to an issue. Here are two clauses of passages, both contained in the same book—both claiming to have their testimony received, as of the same authority.—Here are two bands of witnesses. They all seem to speak in language plain and distinctly intelligible. But they appear to contradict one another—What then shall we make of them? Whether are we to receive the testimony of the one, or that of the other?—Or must we reject that of both?—Or shall we apply scourges, and rods, and screws, and all the instruments of torture, to force from the one, or from the other, a declaration, that they did not all intend to express what their language seems, beyond all doubt, to convey?—Or, finally, is there no principle of reconciliation and harmony between their apparently discordant testimonies? Is there no ground on which both may consistently be believed, since both appear to be supported by the very same measure of credible evidence?—Here is the question, here, I apprehend, the one great point on which the whole controversy turns. And in answer to the question, I still affirm, as before, 'There is such a principle—there is such a ground—and besides it there is no other. It is to be found, as formerly stated, in the double view which is given by the apostle Paul, of the person and official character of Jesus, when he says respecting him, that "being in the form of God, he thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and, being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross."—Admit the double view of the person of Christ which is here stated, and the difficulty vanishes. The testimony of the different witnesses, elicited without torture, and interpreted without perversion, becomes one testimony.—In plain terms, there is, on this principle—(a principle, which, you may possibly think I am disposed to press too often upon your attention, but which really merits repetition on account of the extreme evenness of its application on this subject, the occasion for the use of it, as, from the nature of the case, might have been expected, perpetually recurring) there is, I say, on this principle, hardly a single text that occasions any difficulty to an attentive and ingenuous reader.—On every consideration, then, of fairness and candor, is not this the view which ought to be preferred, by all who are desirous rightly to obey the injunction in the text, "ΠΡΟΨΑ ΔΕ ΤΑΙΣΟΝ." pp. 176—178.

We shall quote another paragraph exemplifying the same principle. Our author is proving that these words, "this is the true God," 1 John v, 20, refer to Jesus Christ. After other arguments, he says;

"But the circumstance which, in my mind, places the matter beyond dispute, is that the same person is plainly and unequivocally spoken of as 'the true God, and ETERNAL LIFE.' It will be granted that a writer is the best interpreter of his own phraseology. Observe then, the expressions which he uses in the beginning of the epistle: 'THE LIFE was manifested, and we have seen it, and show unto you that ETERNAL LIFE, which was with the Father, and was manifested unto us.' In these words, it is admitted by some of themselves, that, 'the eternal life,' or, as they render it, 'the Everlasting Life,' is a title given to Jesus Christ.—Compare, then, the two passages. Is not the conclusion of the Epistle a clear explanation of its beginning? 'We show unto you THE ETERNAL LIFE, which was with the Father, and was manifested unto us.'—'He is in him that is true, even in his Son'—or, (for it makes no difference as to the present argument) 'through His Son Jesus Christ. He is the true God and THE ETERNAL LIFE.' Is not this as if the Apostle had said, 'This is he of whom I spoke in the commencement, of my letter: He is THE LIFE, the ETERNAL LIFE, whom I then mentioned, as the great subject of apostolic testimony?'—Now if this designation, which follows the words of the text, is so early meant of Jesus Christ, the immediate antecedent; so, beyond all reasonable dispute, must the title in the text itself. The same person is most undeniably affirmed to be 'the true God and THE ETERNAL LIFE.' pp. 37, 38.

We shall add one of the author's general considerations in proof of Christ's divinity.

"The last of these general considerations which I shall mention, is the high claims of Jesus on the love and obedience of his followers.

"To all the prophets of God, the commissioned ambassadors of Heaven, as to fellow creatures, who have been the instruments of much good to us, at the expense of much self-denial and suffering to themselves, we certainly ought to feel a

warm and grateful attachment. But what more human prophet ever addressed the people to whom he was sent, in such terms as the following? 'He that loveth father or mother more than me, is not worthy of me: and he that loveth me or daughter more than me, is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me.'—'If any man come to me, and hate off his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'—'If any man serve me, let him follow me: and where I am, there shall also my servant be. If any man serve me, him will my Father honor.' Who can this be, who advances claims so high, on the love, and service, and obedience of his hearers.—who in terms so unequivocally appropriates their attachment. . . does not stand of dividing their hearts between himself and the Father that sent him?—If the speaker was indeed what we affirm him to have been, the language is suitable to the person; we are sensible of no incongruity between them, but are on the contrary, awed to silence by the supposed authority, and won to compliance by the mild benignity of his address. But if he was a human prophet merely, on a level in nature with the disciples and the multitudes to whom he spoke, every feeling of fitness and propriety is outraged: the language has no parallel in the history of the discharge of prophetic commissions: it is the language of unexampled presumption. Yet these high claims were felt and owned by his followers to be just. Love to Christ became the grand moving spring of Christian activity: 'The love of Christ constraineth us, because we thus judge, that if one died for all, then all died: and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.' Love to Christ was a prominent and distinguishing feature of the Christian character: 'Grace be with all them that love our Lord Jesus Christ in sincerity.' The want of this love incurred a heavy curse: 'If any man love not our Lord Jesus Christ, let him be anathema maranatha.' How destitute of reason, I repeat, are such expressions, if Jesus was a mere human prophet! The obligation to such supreme love, with all its various expressions, we find it impossible, on this supposition, to bring ourselves to feel, either on account of what he is, or on account of what he hath done. We must qualify the language, we must diminish its strength and pungency to such a degree, as to render it a most unnatural vehicle of the sentiment it was designed to express, before we can bring it at all

the bounds of moderation and
ety. But view Jesus Christ as
UEL—GOD WITH US;—the atoning
ner of a lost world;—and all is as
t to be. The strongest terms that
selected, are not then too strong
reas his claims on our attachment,
e to the entire surrender of our
and powers to his service: nor is
y itself too long to celebrate his
The contemplation of *what he is*,
what he hath done, disposes us,
l the ardor of a grateful and ador-
art, to join in the song of heaven
ng, indeed, in which all creation is
ented as uniting:—"BLESSING AND
AND GLORY, AND POWER, BE
HIM THAT SITTETH UPON THE
E, AND UNTO THE LAMB, FOREV-
D EVER!" pp. 53—55.

ally, our author is distin-
ed by the *good temper and*
era, with which he labors
efend the truth. Luther,
n, Owen, and others, were
as, earnest and successful
; refutation of error. But
s the fashion of the times
ich they lived to contend
e faith not only with *earn-*
is, but with *vehemence*.
gh distinguished for piety,
fell into this fashionable

Their detestation of false
urtful opinions was min-
with too little compassion
indness towards those who
them. We rejoice that
last days, which are in
respects days of darkness
eclension, have witnessed
at improvement in this re-

spect. We recollect no instan-
ces in which our author has of-
fended. The weapons of his
warfare are not carnal, but spir-
itual. He betrays no vanity or
self-complacency, and no grati-
fication in the defeat of his oppo-
nents. He heaps upon them no
hard, reproachable names. He
wields the sword of the Spirit,
with the temper which the Spir-
it itself inspires.

Here we close our Review of
the discourses, five in number,
on the DIVINITY OF JESUS
CHRIST. Our object is not to
repeat, or describe what our au-
thor has done; but earnestly to
recommend these excellent dis-
courses to the diligent and can-
did perusal of all, who are desi-
rous of being established in the
truth. Let them seriously at-
tend to the general views which
he has taken of the subject,—his
particular explanations,—and his
perspicuous and manly argu-
ments, all resting on the sure
foundation of the word of God.
Let them attend too, with equal
seriousness, to the ablest pro-
ductions of ancient or modern
Unitarians. Where love of the
truth and humble reliance on di-
vine teaching prevail, we fear
not the result of *free inquiry*.

(To be continued.)

RELIGIOUS INTELLIGENCE.

NARRATIVE OF THE STATE OF RELIGION
IN THE BOUNDS OF THE GENER-
AL ASSEMBLY OF THE PRESBYTERIAN
CH., AND OF THE GENERAL ASSO-
CIATIONS OF CONNECTICUT, OF NEW
SHIRE, OF MASSACHUSETTS PROP-
RIETARY OF THE GENERAL CONVENTION
MONTMONT, MAY 1815.

Concluded from p. 385.)

quently would do injustice to the
were they not to advert more
b. XI.

particularly for the instruction and coun-
selling of their churches, to ascertain facts
and circumstances which they consider
both as instruments and evidences of a
progressive work of grace, extending it-
self through the past year.

The social principle is mighty in its
operations. It constitutes a powerful law
of our nature. When sanctified by reli-
gion, and consecrated to the immediate
service of God, what results of high im-
port and holy advantage, may not be ex-

so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye wall her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

Published by order of the General Assembly.

Attest,
JACOB J. JANEWAY, *Stated Clerk.*
Philadelphia, May, 1815.

EXTRACT FROM THE MINUTES OF THE
GENERAL ASSEMBLY OF THE PRESBY-
TERIAN CHURCH IN THE UNITED STATES
OF AMERICA, MAY, 1815.

WHEREAS the King and head of the church, has, during the last year, poured out his Spirit, in a remarkable and glorious manner, on many of the churches within our bounds, and has manifestly succeeded the efforts of Christians in years past, in their endeavors to diffuse the light of revealed truth among the heathen, and has hereby encouraged and urged the pious to united and importunate wrestling at the throne of grace:—And whereas many Christians in Asia, Africa and Europe, have agreed to set apart the first *Monday evening* of every month, that they may meet together, and say with one heart to the prayer hearing God, "Thy kingdom come; Come, Lord Jesus, and fill the world with thy glory," Therefore,

Resolved, That this General Assembly, do approve of concerts of prayer, for the advancement of the Redeemer's kingdom, and do recommend to the friends of Zion in their connexion as far as may be convenient, to spend the first Mo day in every month in special prayer to God, for the coming and glorious reign of Christ on earth.

A BRIEF ACCOUNT OF THE MASSACHUSETTS
SOCIETY FOR PROMOTING CHRISTIAN
KNOWLEDGE.

THIS Society was formed on the first day of Sept 1803; and, on application to the Legislature, was incorporated F b 20, 1807. The number of members, at the time of its organization, was twelve; and it has been gradually increased to fifty. The principles and objects of the institution are thus briefly stated in the preamble of the constitution: "We do hereby,

in the fear of God and love of man, solemnly associate ourselves for the benevolent purpose of promoting *evangelical truth and piety*, in the first place, by charitable distribution of some of the best religious books and tracts among poor and pious Christians, to whom such writings may be peculiarly grateful, and also among the inhabitants of new towns and plantations, or other places, where the means of religious knowledge and instruction are but sparingly enjoyed, and in process of time, it ability permit, and circumstances appear to require it, by supporting *charity schools*, or pious *managers*, in the places just described, for the express purpose of establishing the young and ignorant in the truth of the gospel, and in the great doctrines and duties of our holy religion.

Agreeably to the constitution, the Society commenced its charitable labors by distributing Books and Tracts. The first general distribution, consisting of 6,351 sets, was made in 1804,—the second, consisting of 5,242 tracts and 2,709 bound volumes, in 1806,—the third, consisting of 5,126 tracts and 1,344 bound volumes, in 1809;—and the fourth, consisting of 1,874 tracts and 1,307 bound volumes, in 1813. In these distributions books and tracts of the Society were circulated through this Commonwealth, and in portions of Rhode-Island, Virginia, South Carolina, and Georgia.

In addition to these general distributions, many volumes and tracts, the property of the Society, have been distributed by the Directors and individual members, in various and distant places, as the exigencies of their inhabitants seemed to require. Since, however, the Society has employed missionaries, it has been found singularly advantageous to make them the medium of distributing many thousands of Bibles, Testaments, and other books and pamphlets, in new and desolate regions. They have likewise established, with the books committed to them for the purpose, several small church-libraries.

Schedule of Books printed, purchased,
&c. for distribution.

TRACTS.	
Village Sermons,	copies 5,571
Lathrop's challenge to Infidels,	909
Doddridge's Address on Family Religion,	1,000
Friendly Visit to a House of Mourning,	500
Present to your Neighbor,	2,500
Wilson's Sermon on Fraud,	3,000
Panoplist in numbers,	3,604
Nature and design of Christianity,	1,000

mon on Intemperance,	2,000
each before the So-	
	2,000
wer to the question,	
you a Christian?	500
Evidences for Heaven,	500
urning to the Churches,	275
ious kinds,	7,000

As, 30,350

BOUND VOLUMES.

eism,	1,500
eacher,	1,500
xposition of the Cate-	

150

leekness, 1,000

Sermons on Education, 1,252

ns, 100

rs, 1,200

362

100

Family Expositor, 10

e o- Truth, 300

ll to the Unconverted, 250

ristian Experience, 500

nes, 8,224

nces, incurred by the Society
r, printing, and binding of the
Volumes and Tracts, &c.
3,659 99.

e books and tracts have been
ell received, and productive
d, the Society have satisfac-
e, from letters of ministers
ntlemen in various parts of
y, and where they have
ited, or deposited in church-
be limits prescribed to this
ver, forbid the insertion of
. The following short extract
given, as a specimen of num-
[the same acknowledgments;
eturn my sincere thanks for
, I had the happiness to re-
tribute, through the liberali-
ociety. They were received
engagedness and read with
ie religious attention of many
gave them a pleasing recep-
hearts of numbers, glowing
oy, were alive in expressions
to God; and to those, who
igaged in his cause. Their
not more affected with the
hristian fervor of the books,
he pious and benevolent de-
Donors. In particular, they
ed with the idea, that the lear-
pectable were engaged in the
ue religion; combining their
romote evangelical truth and
; poor people, and extending
structing charity to thousands,
rish for lack of knowledge."

MISSIONARIES.

Till the year 1811, the Society confined itself to the object, first named in the constitution, the distribution of Books. But in the summer of this year it was deemed expedient to attempt the missionary object. From that time to the present the Society have employed, in their several missionary fields, from three to eight Missionaries each year, some of whom have been kept almost constantly on the ground.

The following persons have been (and some of them are still) in the service of the Society; (viz.)

Rev. James Johnson, Rev. Seth Payson, D. D. Rev. Edmund Eastman, Rev. Asa Lyman, Rev. Daniel Waldo, Mr. Oliver Hayward, Rev. Elisha Fisk, Mr. now Rev. Chester Colton, Mr. now Rev. Ephraim Abbot, Mr. Isaac Jones, Rev. Thomas Holt, Rev. Pearson Thurston, Rev. John Turner, Mr. Federal Burt, Rev. Timothy Hilliard, Rev. Timothy Flint, Mr. now Rev. Edward Warren.

The *fields* of missionary labor, chosen by the Society, are the county of Oxford, the settlements on St. John's river, and the regions contiguous to Saco river, in the District of Maine; Essex county, in the State of New-York; the State of Rhode Island; and the counties of Rockingham and Strafford, in New Hampshire.

DISTRICT OF MAINE.

The Missionaries of the Society in this portion of our country have been generally well received; and from several places particular acknowledgments have been made to the Society, for their labors, and the books which they have distributed. No extensive permanent effects, however, have been, to the knowledge of the Society, yet produced by these missions. That individuals have been benefitted by them there is reason to believe; that the good things, which in some places were ready to perish, have been strengthened by them, there can be no doubt; and that, if continued, they will ultimately be the means of establishing religious order in many towns and plantations, which are now destitute of a stated ministry, there is good reason to hope. The calls for assistance in these destitute regions are extensively numerous and urgent; and the encouragements to exertion by the friends of Zion, are many and powerful.

STATE OF NEW YORK.

In consequence of information received from Potsdam in the county of Essex, in New York, Nov. 1811, the Secretary was instructed to inform Mr. James Johnson, that the Society would grant him one hundred dollars for two months mission-

ary service, to be performed in the vicinity of Potulana (provided he should be settled in the ministry in that town) in each of the three succeeding years.—Encouraged by this assurance, Mr. Johnson was ordained and settled in the ministry, in this destitute region. The Directors have soon fit to continue the grant, and annually to renew the appointment, to the present time. From this mission essential benefits to the cause of religion have arisen. Potulana, unable at the time to afford adequate support to a minister, has, by this indirect assistance enjoyed the blessings of a faithful pastor, and the regular preaching of the word of life, ten months in each year. During the other two months, the towns of Louisville, Hopkinton, Stockholm, Miamina, Parkville, Canton, Russell, and Deal, have been favored with occasional missionary labors. The effect has been to excite, in these new and increasing settlements, a general desire to obtain a stated ministry. Stockholm, where two years ago there was a very extensive revival, and Hopkinton, have each of them recently obtained a minister. A special attention in the town of Canton, at present, encourages the hope, that the church and people in that place will soon seek and obtain the same blessing. Indeed the whole region seems to have been essentially improved by the blessings of God on the labors and influence of this self-denied minister, and faithful Missionary of the cross.

RHODE ISLAND.

In the summer of 1812, two Missionaries, the Rev. Daniel Wadsworth, and Mr. Ephraim Abbott, were sent into that State. From that period the Society have generally supported one, and sometimes two, Missionaries in that large and numerous field. The effects of this mission have likewise been pleasing; and, while they encourage the Society to persevere in their exertions in this destitute region, they loudly call upon the religious public to lend a "helping hand" to this benevolent work. The way is evidently preparing for the settlement of Ministers in several towns, which have never enjoyed that important blessing. If the Society should be enabled to locate a few Missionaries of proper qualifications (as it is hoped the generosity of the pious will soon enable them to do) there is good reason to expect, that they would, in a short time, gather respectable churches, and obtain a permanent standing and regular support. These churches with their pastors would be, like strong forts in an enemies country, and might we not hope that they would, at no very dis-

tant period, assisted by the soldiers of the cross, occasionally sent to their aid, reduce the whole region into regular and permanent subjection to "the Prince of peace." One of the Society's Missionaries, now on the ground, writes thus on the subject, "I have experienced a most uniform hospitality, than in any preceding tour—the urbanity of old and young has wonderfully increased within two years—the morals of the people are greatly reformed—the piety of many appears more hearty, rational, and scriptural—the prejudices against congregationalism are rapidly subsiding; and there is an increasing sense of the value of early instructing children in science, morals, and religion." He adds: "I be prospect, that missionary labors will do good in this region, has never been so great, as at the present time, since my acquaintance with this State. If the right instruments could be employed, who would scripturally exhibit grace and obedience—the duties and duties of religion, probably the region would soon bud and blossom, as the rose."

NEW HAMPSHIRE.

In Feb. 1813, the Directors, in compliance with a previous vote of the Society, instituted a Mission to the destitute towns in the counties of Rockingham and Strafford in this State. To this they had been urged by repeated solicitations of Ministers and other Christians in that region. But they did not act on the subject, till they had taken measures to obtain particular and accurate information, by requesting their President to perform a mission of inquiry. His statement exhibited such a view of the languishing state of many churches in that region, and opened a prospect of so much usefulness, that they could no longer withhold their exertions.

From the commencement of the Mission, the Directors have endeavored to keep Missionaries constantly on the ground, and they have generally had from two to six, laboring in this missionary field. Nor have they labored in vain. Not only the journals and letters of the Missionaries, but letters from Ministers in that region, from private gentlemen, and parish-committees, afford satisfactory evidence, that the Mission has already produced happy effects, and is still exerting a salutary influence. The Missionaries, without exception, have been favorably received. The friends of truth and righteousness, have been strengthened, and led to co-operate with the Society. Fidelity, sectarian influence, and prejudices against religious order, are evidently on the decline. Two of the Minis-

Society for promoting Christian Knowledge.

481

Society have been settled in
 sh had been long destitute; and
 ey had been left to themselves,
 ably have still continued with-
 ted means of grace. Another
 ken from the employment of
 , and engaged to preach in one
 year. And, in almost every
 re the Missionaries have labor-
 rus of those, who love the word
 ces of the Lord, have been
 and the number of those, who
 oy a stated ministry, have been
 by their influence. Should t is
 revere in their exertions; and
 be as successful, as they have
 en, in procuring able, learned,
 Missionaries, there is reason to
 with the blessing of Heaven,
 hing churches in this region
 and at no very distant period
 btain faithful pastors.
 f the whole missionary ground,
 y the Society; of the benefits
 e already resulted from their
 the prospect of more complete
 perseverance, should not every
 the Society cheerfully contrib-
 on of his time and worldly sub-
 l may he not, with confidence,
 prayers of the pious and the
 the benevolent, in support of
 is and prosperous cause?

INDS OF THE SOCIETY.

ct of the *Treasurer's account*,
 missionary year, beginning
 114, and ending May, 1815.

Original Fund, Cr.

1814. By amount of securities
 count, \$2,953 38
 cash of Artemas
 l, Esq on admission, 10 00
 of Eleazer Brooks,
 mission, 10 00
 By cash of Rev. Ben-
 pan, on admission, 5 00
 y payment of a note, 550 00
 By cash of Mr. John
 admission, 5 00
 payment of a note, 303 38
 ributing Fund, 1-6 of
 interest, 19 78

\$3,856 54

Supra, Dr.
 ry notes and mort-

\$3,856 54

15. The above fund
 its in sundry notes
 ages, amounting to, \$3,000 16
 3 00

\$3,003 16

Annual Fund, Cr.

Mar, 1814. By William Lam-
 bert, Esq. one year, \$10 00
 By Mr. Henry Holmes, three
 years, 15 00
 June 9. By Edward A. Hol-
 yoke, Esq. one year, 10 00
 Jan. 31, 1815. By Mrs. Eliza-
 beth Rodgers, one year, 10 00
 \$45 00

Supra, Dr.

May, 1815. To amount trans-
 ferred to Distributing Fund, \$45 00

Distributing Fund, Cr.

May 24, 1815. Balance of last
 account, \$476 31
 May, 1815. By annual pay-
 ments from members, 182 00

Donations.

May 24, 1814. From Samuel
 H. Walley, Esq. 20 00
 From an anonymous Friend,
 by Rev. Mr. Wright, 5 00
 From Josiah Salisbury, Esq.
 for support of Missionaries in
 New Hampshire, 100 00
 From a female friend to mis-
 sions, by Rev. Mr. Eaton, 2 50
 From a friend, by the Rev.
 Mr. Eaton, 50
 From a friend, by the Rev.
 Mr. Eaton, 1 00
 From Mrs. Hannah Bullard,
 by the Rev. Mr. Noyes, 1 00
 From Haverhill Missionary
 Society, for support of missiona-
 aries in New Hampshire, 74 00
 From a Female Cent Society in
 Groton, by the Rev. Mr. Chaplin, 50 00
 Aug. 2. From the Female
 Missionary Society in Newbury-
 port, by Mrs. Ingalls, to the
 Rev. Dr. Morse, 20 00
 Sept. 8. From an anonymous
 friend, by the Rev. Mr. Gree-
 nough, 2 00
 Nov. 1. From a Charitable
 Female Society in Harvard, by
 Miss Ellen Stetson, their clerk,
 to Rev. Dr. Pearson, 15 00
 Jan. 31, 1815. From the Pis-
 cataqua Missionary Society, to
 be expended in the counties of
 Straff rd and Rockingham, by
 the Rev. Dr. Pearson, 150 00
 From a female friend in Ando-
 ver, to the Society, 6 92
 April 29. From the Piscata-
 qua Missionary Society, by
 Messrs. Holmes and Hon-er, 50 00
 May 2. From the Congrega-

Carried forward \$1,135 28

Brought forward	\$1,155 23
General Society in Brentwood, by the Rev. Chester Colton,	34 00
From a female friend deceased, by Rev. Dr. Pearson,	5 00
May 5. From an anonymous friend, by William Hilliard, Esq.	5 00
<i>Cent Contributions.</i>	
May 24, 1814. From the following persons, by the Rev. Dr. Morse, viz.	
Collected by Mrs. Beak, of Newburyport,	\$21 28
Collected by Miss S. Moxes, of Newburyport,	10 00
Collected by Miss S. Tappan, of Newburyport,	6 20
Collected by Miss Martha Edes, of Charlestown,	60 00
Collected by Miss Deborah Taft, of Charlestown,	22 24
Collected by Miss Hannah Frothingham, from Ladies of a Cent Society in Charlestown,	7 21—126 27
From a Cent Society in Framingham, by the Rev. Mr. Kellogg,	40 26
From a Cent Society in the south parish in Ipswich, collected by Miss Nancy Davis, to Rev. Mr. Kimball,	11 00
From a Female Cent Society in the first parish in Ipswich, by Miss Harriet Parley, to Rev. Mr. Kimball,	24 42
From a Female Cent Society in Medfield, by A. Woodward, Esq.	32 32
By Miss H. Moore, in Rev. Mr. Huntington's Society, Boston,	25 00
By Misses French, in do.	4 85
By Miss Charlotte Linn, in do. (all by Mr. Huntington,)	25 00
From Ladies in north parish in Andover, by Rev. Mr. Eaton,	19 67
From Ladies in north society in Roxford, by the Rev. Mr. Eaton,	9 77
From Ladies in Leicester, by Rev. Mr. Nelson,	10 00
Aug. 1 From the Treasurer of the Charitable Female Society in Greenland, New Hampshire,	10 25
Feb. 2, 1815. By Mrs. Kenia Walton, from Ladies in Cambridge,	24 31
By Mrs. Nancy Moore, from do. do.	7 20
By Miss Rebecca Damon, from Ladies in the first parish in Dedham, by Rev. Mr. Bates,	20 94
Carried forward	\$1,536 01

Brought forward	\$1,536 01
By Miss Eliza Whiting, do.	4 00
do. do.	4 00
<i>Collections.</i>	
May 25, 1814. From a Congregational Society in Paris, by Rev. Pearson Thurston, during his mission,	4 00
From inhabitants in Kingston, by Mr. Federal Burt, during his mission,	33 00
Aug. 29. From inhabitants in Hawke, Sandown, Newtown, and Southampton, by Mr. Isaac Jones, do.	25 00
Oct. 27. From several persons, by Rev. John Turner, do.	4 20
Dec. 8 From Raymond, (N. H.) by Rev. Thomas Holt,	20 15
From individuals, by do.	1 20
Jan. 28, 1815 By Mr. Isaac Jones, from sundry persons, 11 00	
For Bibles and Testaments,	13 75—207 74
31. By Rev. Dr. Pearson, of Mrs. Sarah Holt of Hardwick, from Ladies,	1 00
Feb. 2. From the Committee of the Religious Charitable Society in New Brantree,	20 00
Amount collected after the annual Sermon before the Society, by Rev. Dr. Holmes,	30 21
15. By Rev. James Johnson, in Stockholm and Vasa,	4 00
April 25. By Rev. Thomas Holt, on his mission,	23 40
May 2. By Mrs. Mary H. Abbot, from a Female Charitable Society in Greenland, (N. H.)	22 00
By Mrs. Mary H. Abbot, from Ladies in Exeter, (N. H.)	20 00
May 8. By Rev. Dr. Morse, part of the amount collected in his Society on the day of the National Thanksgiving,	20 00
By the Rev. John Cushman, collection in his Society, on do.	20 00
By Rev. Joshua Bates, being part of a contribution in his Society, on do.	20 00
By do. being a part of a contribution in Medfield, on do.	20 00
By do. collected in Stetpank in Medway, on do.	20 00
Interest of sundry Notes,	120 00
Annual Fund transferred,	20 00
	\$2,000 00

Supra, Dr.
 May 28, 1814. To Cash paid Rev. P. Thurston, missionary, 16 weeks.
 Carried forward \$2,000 00

Brought forward	\$150 00
paid Rev. Dr. Morse's	24 25
To cash paid Mr. O.	75 60
balance, 3 months	
To cash paid Mr.	45 00
art, missionary,	
To cash paid John B.	14 10
account,	
cash paid Young &	3 00
count,	
cash paid Mr. Isaac	50 00
missionary, balance,	
paid Mr. Isaac Jones,	60 00
To cash paid Rev.	60 00
aldo, missionary, in ad-	
To cash paid Samuel	16 57
troung, balance of ac-	
cash paid Rev. John	120 00
missionary, 3 months,	
5. To cash paid Rev.	80 00
Flint, missionary, 2	
paid Samuel Farrar,	90 00
fraets,	
To cash paid Rev.	165 00
Holt, missionary, 6	
in advance,	60 00
cash paid Cummings	22 00
's account,	
1815. To cash paid	60 00
s Jones, missionary,	
To cash paid Samuel	16 00
troung's account,	
ash paid Rev. Timothy	120 00
missionary, 3 months,	
cash paid Rev. Daniel	60 00
missionary,	
cash paid Rev. James	50 00
missionary,	
cash paid Mr. Isaac	60 00
missionary, in advance,	
cash paid Rev. Tim-	40 00
missionary, in advance,	
2. To cash paid Ben-	3 75
nell's account,	
cash paid Rev. Thomas	60 00
nee, 3 months service,	
in advance	60 00
To cash paid Rev.	80 00
Colton, missionary, 3	
Final Fund, 1-6 interest	19 78
i) transferred,	684 78
to Cash,	
	<hr/>
	\$2,99 23

It is proper to observe, that the Collections, both from cents and other contributions, XI.

made within the limits of one missionary year, unavoidably fall into the account of the next; this is the case with several sums, received this year, after the Treasurer's accounts were audited.

THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE UNITED STATES.

Our readers will recollect that this body is chosen by the Baptist Triennial Convention to conduct the executive part of the Missionary concerns.*

The present Board published in May last their First Annual Report, containing their annual address, the substance of their proceedings for the previous year, and considerable information relative to the Baptist missions. We will give our readers a concise and systematic summary of the Report.

1. The *Proceedings* of the Board.

They have taken under their patronage the Rev. Luther Rice; and employed him the year past as their agent to advance the interests of the mission by laboring to awaken a missionary spirit in the Baptist churches. They have voted also to continue him still longer, as their agent, 'subject however to such openings in Providence and such success attendant on his labor, as in the judgment of the Board may render his continuance in this country no longer requisite, and his removal to a missionary station requisite and proper.'

They have undertaken the patronage and support of the Rev. Adoniram Judson, now in India, as a missionary, subject to their direction.

They have examined and accepted as their Missionary, Mr. George H. Hough, and destined him to join Mr. Judson as soon as practicable.

2. Their *Funds*.

May 1814. By balance in the Treasury (\$20 to translations) \$1,556, 68

May 11, 1815. By amount of receipts from various societies and individuals during the year ending this date (\$51 38 for translations) 4,658 91

\$6,215 59

To amount of expenditures during the same period, including two remittances to Mr. Judson of \$1,000, and an investment in U. States' stock of \$1,875, and sundry other charges, 5,216 46

Balance in the Treasury, 994 13

* See Pan. Jan. 1815. p. 44.

Add to which, the present value of the sum above mentioned, invested in U. S. stock 2,500 00

And also, the nominal value of 3 shares in the Bank of America, not carried out in the receipts 300 00

\$3,794 13

3. The Missionary Societies in their operations.

Societies, on which the Board rely for funds, existed to a considerable number at the commencement of the year. See Pro. of Gov. The number of societies Auxiliary to the Baptist Board of Foreign Missions, which have been formed within the year past, as appears from the account submitted to the Board by Messrs. their agent, is eight.

One formed at Hartford, Conn. Aug 31, called The Connecticut Society, Auxiliary, &c.

At Westmoreland, N. H. Sept. 20, called The Union Society in Vermont and New Hampshire, &c.

At Brandon Ver. Oct. 8, called The Vermont Society, &c.

At Swamy, N. H. Oct. 20, called The Dublin Society, &c.

At Bristol, R. I. Dec 7, called The Evangelical Society of Bristol and Newport Counties, &c.

At Middlebury, Mass. Dec. 29, called The United Society of Plymouth County and vicinity, &c.

At Worcester, Mass. called The Society for Worcester County and vicinity, &c.

At Poughkeepsie, N. Y. Oct. 19, called The New York Middle District Society, &c.

Some other Societies for missionary purposes have been formed within the year, not expressly subsidiary to the Board. Mr. Rice 'with a view, agreeably to the instructions of the Board, 'to excite the public mind more generally to engage in missionary exertions,' addressed in a printed letter all the Baptist Associations through the United States. The number he reckons at one hundred and fifteen, and the result of his applications to them he details at length. His letter had two objects in view: to excite the Associations to engage in the missionary cause; and to open a channel of intercourse between them and the Board, by means of a regular correspondence and interchange of Proceedings and Minutes. The result is, excluding those Associations that have already pledged their assistance to the Board by the formation of Auxiliary Societies, that most of them are disposed to favor the mission, and that from the solicitude and charitable sentiment, not ex-

pressly subservient to the Board, formed within the halls of many, the Board may safely expect much assistance.

4. The Missionary Field.

The field first occupied by missionaries under the patronage of the Board is the Empire of Burmah. Their missionary, Mr. Judson, has entered this field and stationed himself at Rangoon, the chief seaport of the Empire.

The only missionary on this field when Mr. Judson entered it, was Mr. F. Carey, eldest son of Dr. Carey. Others had been there, but had died, or departed. He resided at Rangoon from his first entrance on the Empire in 1807, till about the time of Mr. Judson's arrival at the place in 1813. At this time he was ordered by the Emperor into the interior, to Ava, the capital of the Empire, to visit the younger branches of the royal family.* He went, and was received with more honor than was even desirable. He requested leave of the Emperor to set up a printing press, which was granted, and he required to reside at Ava. His station is now fixed at Ava, and a missionary press is to be established there, by order of the Emperor. While at Rangoon, he composed a Burman dictionary; and in 1811, finished a second and enlarged revision of it, containing explanations of the various meanings of words from different Burman authors. By the latest intelligence from the Baptist missionaries in India, we learn also, that a grammar of the Burmah language, a compilation of his, is now in the missionary press at Serampore. A Burman version of the Scriptures has been in part finished and printed. Such is at present the result of missionary exertions for Burmah.

The Empire contains a population of about fifteen millions, under the government of an oppressive and sanguinary emperor. 'To the eye of a missionary,' says the Board, 'this field presents an interesting prospect, and invites the hand of civilization. Important by the extent of its own large population, and still more so by its contiguity to China, the salubrity of its climate, favorable to the life and society of missionaries, the ability of the natives generally to read and write, offering facilities of the utmost importance for putting them speedily in possession of the Sacred Scriptures, their vigor of intellect, which improved by the energies of Christian principle, may give them a commanding elevation of character, this empire presents a prospect peculiarly encouraging, rendered still more hopeful by the favor of government so happily obtained by Mr. Carey, and the providential success in

* Mr. C. is a Physician.

Mr. Judson was carried to Rangoon. urely the moral misery of the impressively solicit the charities of a benevolence, uttering as with a all voices the affecting cry "come and help us."

their *Missionaries*.

Rice has been, and, as it appears he proceedings of the Board, is he employed in the United States.

Though was set apart to the service a missionary on the 25th of May the Baptist meeting house, in San-seet, Philadelphia. He is soon to India, to join Mr. Judson. In his soliciting the patronage of the after some account of the religious is of his mind, and his disposition re in a missionary life, he observed: "out one year past, my impressions relative to engaging in the India have been increasing. Having at early years in acquiring the art thing, and it having been intimated new station would be sought by the an missionaries, where a printing hment would be eminently useful accomplishing the object of the , I felt upon my mind a kind of obligation to offer myself to the re-Board of Foreign Missions for their ge and assistance; that they would be the happiness of making the is, encountering the trials, endur- fatigue, and dying the death sionary.

persuasion has ever occupied my pon this subject, that if it were my God designed me to labor in that his vineyard, He himself would me towards it by his Providence: cannot help observing, that every job I have taken towards the pres-erview has been apparently to my rovidentially directed; and I think never have felt satisfied that I had y duty, without presenting myself, do, to this Board, and intresting ty would bestow on me the favor, t is now in their power I hope con- to grant, of living and dying their ary in India."

Though in a letter to her parents he same time, with a view to re- their minds to her going to India, nderly addresses them:—"I can to your feelings in parting with ur children probably for life, and t that reluctance, which an affe- child would feel for kind parents, leave you for a distant country. aboud has long been desirous of India, and he feels confident that he more useful in the cause of here, than in any other place. He ngly engaged in that cause, to

promote which ought to be the object of all Christians. They ought to be willing to make sacrifices, to endure hardships, and to forsake all for Christ's sake and the Gospel's.

"You, my dear mother, professing to be a follower of Jesus, to feel interested in his cause, let me ask, if you do not wish to promote it—if you do not desire to see that day, when the Gospel shall be preached to every nation under heaven—How would you feel if deprived of your Bible and the preaching of the Gospel? Would you not be willing to go even to India for the enjoyment of such a blessing? And if salvation depend upon knowing and believing in Christ, and if there is greater joy in a well grounded hope and faith in the Gospel, than in all the pleasures of the world, is it not of great importance, that the heathen should taste of these joys? I know you will say that it is of importance that the Gospel should be preached to them—and why not my husband endure the hardships incident to a missionary life, as well as others? Why should not I go to India as well as other women, and share with my husband the trials and comforts of a life devoted to the cause of truth? I hope you and all other Christians will pray for us, that we fail not in the day of trial."

From Mr. Judson, the Board have received no letter, since his adoption as their missionary. They are happy, however, that it is "in their power to present extracts from private letters, which announce the safe arrival of Brother Judson and wife at Rangoon, and the prospect of usefulness which is opening upon them." From these extracts it appears, that after Mr. Rice left Mr. Judson at Mauritius, Mr. Judson directed his attention to the Malay Islands; and endeavored to procure a passage to Penang by way of Madras. When he arrived at Madras, finding no opportunity of sailing immediately to that place, hearing that his brethren at Bombay had been ordered to England, and expecting to share their fate, were it known at Calcutta that he was in Madras, he took passage, as his only security, in a small Portuguese vessel that was soon to sail for Rangoon; hoping, if he found it impracticable to live there, to obtain a passage thence to Penang. He arrived at Madras in June 1813; and at Rangoon, on the 13th of July. These letters, in the language of the Board, "breathe so much the spirit of the saint and missionary," that we cannot forbear referring our readers to a few quotations for remaining information.

After her arrival at Rangoon, Mrs. Judson thus writes to her parents and sisters. "In the land of darkness, say, you children

of death, I again take my pen, my dear parents and sisters, to communicate some of the details of Providence, both merciful and afflicting. We staid at Madras only a fortnight, when we embarked on board a Portuguese vessel for this place. I had procured a European woman servant to go with us, as it was not thought prudent to go without one. She went on board two days before us, and when we went on board she appeared in perfect health. We had not just entered the ship when she fell on the deck, apparently in a fit. We made every possible effort to recover her, but she gasped a few times and died! The exertion I made to recover her, together with the shock my frame and feelings received at her sudden demise, brought me also near the gates of death. I indeed thought the time of my departure was at hand, and that all my toils and peripatetics were ended. I had no physician, no medicine, and no attendant but Mr. Judson. Add to this, we were in a small dirty vessel, which was kept in continual motion by the violence of the wind and sea. Perfect calm and quiet seemed absolutely necessary to my recovery; but these it appeared impossible to obtain. But all things are possible with God; and we were never so sensible of his care and protection, as at this time. In the midst of our darkness and distress, and when we had given up all hope of my recovery, our captain informed us that we were close to the Andaman Islands, and that we could escape being driven on to them in no way but by going through a narrow channel between two of them. We were in much danger, but the vessel was almost perfectly still, as we were in smooth water, as soon as we entered the channel, the wind being broken by the islands. Thus I obtained that calm and quiet which but a few moments before seemed impossible to obtain. We were three weeks on our passage, and when we arrived I was not able to walk, nor had I even left my bed for half an hour. We felt very gloomy and despondent, the first night we arrived, in view of our prospects; but we were enabled to learn on Friday, and to feel that he was able to support us under the most discouraging circumstances. The next morning I prepared to go on shore, but hardly knew how I could get to Mr. Carey's house, as there was no method of conveyance, except a horse, while I was not able to ride. It was however concluded that I should be carried in an arm chair, consequently when I landed, one was provided, through which were put two bamboo poles, and four of the natives took me on their shoulders. When they had carried me a little way into the town, they set me down under a shade, when great

numbers of the natives gathered around, as they had seldom seen an English female. Being sick and weak, I held my head down, which caused many of the native females to come very near, and look under my bonnet. At this I looked up and smiled, at which they set up a loud laugh. They again took me up to carry, and the multitude of natives gave a shout which much diverted us. They next carried me to a place they call the custom house. It was a small open shed, in which were seated on mats several natives, who were the custom house officers. After awaiting Mr. Judson very closely, they asked liberty for a native female to wait me, to which I readily consented. I was then brought to the mission house, where I have entirely recovered my health. We felt a great disappointment at not finding Mr. Carey at home, as we were previously acquainted with him, having seen him in Calcutta. He was ordered up to the capital by the king, to increase some of the royal family. Mrs. Carey is a native of the country, though of European extraction. She speaks very little English, but is very kind, and does every thing to make us comfortable. The house is large and convenient, made wholly of teak wood, but the inside is unfurnished, and the beams and joints all bare. It is, however, the largest and handsomest house in all Mangam.

"As it respects our food, we get along much better than we expected. There is here no bread, butter, cheese, potatoes, or nearly any thing that we have been in the habit of eating. Our principal food is rice, and roasted fowl, and tarts stewed with cardamoms. But we are liked with good health, and feel, that instead of murmuring, that we have no more of the comforts of life, we have great reason to be thankful that we have so many. There are no English families in Mangam, and but one French family. There is not a female in all Burmah with whom I can converse. Two or three French gentlemen, who speak English, constitute the whole of our society.

"We devote our time almost entirely to the acquisition of the language, which we find difficult. But with hard labor and perseverance, I doubt not but we shall be able to write, read and speak it, in two or three years with ease. The country presents a rich, beautiful appearance, every where covered with vegetation, and cultivated, would be one of the finest in the world. But the poor natives have no inducement to labor or raise any thing, as it would probably be taken from them by their oppressive rulers. Many of them live on leaves and vegetables that grow spontaneously, and some cultivate the soil.

Every thing is extremely high, many are induced to steal what is in their way. There are robberies and murders committed; a night but houses are broken and things stolen. But our trust and confidence are in our heavenly Father, who easily preserve and protect us, who should encamp about us. God has taught us by experience, to trust in him, and find comfort and relief in feeling that he is ever present. O for more ardent, sincere love to him, and greater willingness in his cause!

"Rangoon Aug. 8, 1813.

I take my pen, though I have never learned to communicate, yet I feel a great deal of satisfaction too great to be idle, in writing to those dear friends I never expect to see again, till I am in the eternal world. I know that respecting us will be highly pleasing to you, therefore I am particular to write every little incident. As my mother has the whole care of the family, familiar with the language, and several servants at her command, I am free from every concern of this nature and devote all my time to study. It is no easy thing to acquire a foreign language; and though our teacher says we are making some progress, yet we can hardly perceive any advance. It is a most difficult, easy language to write, but very difficult to read, or pronounce.

Our teacher is a good natured, intelligent man. When he first came he paid little attention to me, appearing to think it was rather beneath him to instruct a female; as the females here are held in the lowest estimation. But when I was determined to persevere, Mr. Judson was so desirous to instruct me, as himself, he was so attentive.

At our first embarking for India, we at times had our eye on this as our final residence; but we have been exceedingly discouraged by the dread and terrors we had of the ferocity and cruelty of the natives, together with the privations we must suffer among heathens. Several missionaries have attempted to reside here, but have been discouraged, and left without effect. And some of these missionaries we had reason to think, possessed much more piety and devotedness than ourselves. No wonder they were discouraged. But after our heavenly Father had severely tried us, in driving us from place to place, shutting up every other door, and at last we feel willing to take our lives

in our hands, and come to this heathen land to spend the remainder of our days. But will you believe me when I say we are cheerful and happy? Though we find the government and people just as we expected; though we find ourselves destitute of almost all those sources of enjoyment to which we have been accustomed, and are in the midst of a people, who at present are almost desperate on account of the scarcity of provision; though we are exposed to robbers by night and invaders by day, yet we both unite in saying we were never happier, never more contented, in any situation than the present. We feel that this is the post that God hath appointed us, that we are in the path of duty, and in a situation, which, of all others, presents the most extensive field for usefulness. And though we are surrounded with danger and death, we feel that God can with infinite ease preserve and support us under the most heavy sufferings.

"But for these feelings we are indebted wholly to the free, rich and sovereign grace of our Redeemer, and still dependent on him for a continuance of them; for it is not three months since, that I looked at this situation with all that dread and horror which you can imagine. It is our daily prayer that we may be continued here, and made a blessing to the poor Burmans, who are daily perishing for lack of knowledge. But we mourn our unfitness to be engaged in the great work of communicating religious knowledge to the dark, benighted mind of a heathen. Our only hope is in God. We know that he can bless his own truth to the salvation of sinners, though it may be communicated in ever so broken a manner, and by the meanest of his creatures. We rejoice that this great, this powerful God is our Father and our Friend, and has opened a way of access for us sinners, and has commanded us to open our mouths wide, with the promise that he will fill them. He hath also said that he will give the heathen to his Son for an inheritance, and the uttermost parts of the earth for his possession. We cannot but hope the glorious day is drawing near, when this promise will be fulfilled; and that among other heathen nations, Burmah, cruel, avaricious, idolatrous Burmah will say to Jesus, *What have I any more to do with idols? Come thou and reign over us.* O my dear parents and sisters, pray for us, that we may be humble, prayerful, and entirely devoted to the cause of Christ. Pray for these poor people, who have altars and temples in high places for the worship of the princes of darkness. They are immortal like ourselves, they are bound to the same eternal

ty with us, and like us are capable of enjoying or suffering endless happiness or eternal misery."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Aug. 2. From a young lady in Portland, by Mr. N. Willis,	\$5 00
4. From two young ladies in the south parish in Weymouth,	2 00
9. From the Female Missionary Society of Sheffield, by Miss Mary Flint,	22 30
15. From the Society in Philip's Academy for the purpose of aiding the translations, by Jesse Walcott, Treas.	31 00
18. From the following persons, by Mr. T. Dwight, jun.	
From a friend to missions,	\$1 00
From the Female Charitable Society of New Canaan, for translations,	65 00
From the Cent Society of Wallingford,	15 00
From several ladies of S. (Con.) for the use of the three missionaries going to Ceylon,	13 00—64 00
22. From a female friend of missions, by Mr. N. Lord,	1 00
From Mary Tomson of Roy-alston,	25
From the Foreign Mission Society of Wiscasset and vicinity,	50 00
24. From Gen. Jedidiah Huntington of New London,	50 00
From Isaac V. H. Crannell, of New London,	3 00
From an unknown person in Groton,	1 25
30. From Derick Sibley of Montpelier, (Ver.)	5 00
From Jesse Hitchcock of Brimfield, (Mass.)	1 00
From Jacob Bishop of Brimfield, (Mass.)	1 00
	<hr/> \$237 80

ORDINATIONS.

ORDAINED, on Wednesday the 28th of June last, the Rev. JONATHAN LEE, to the pastoral care of the church and society in Otis, (Mass.) The Rev. Mr. White, of Sandisfield, made the introductory prayer; the Rev. Mr. Lee, of Colebrook, preached the Sermon; the Rev. Mr. Kinne, of Alford, made the consecrating prayer; the Rev. Mr. Catlin, of New Marlborough, gave the charge; the Rev. Mr. Keep, of

Standford, gave the Right Hand; and the Rev. Mr. Harris, (Mass.) made the consecration. The happy settlement of the G. lity, for the first time, in this our Jerusalem, with very few exceptions of the Society—was highly to the Ecclesiastical Council, a numerous audience collected a sion.

On Wednesday, the 19th of the Rev. ANNI LANSLEY, of care of the First Church and Hartland. The Rev. Mr. Flintford, made the introductory prayer. Rev. Mr. Pinneo, of Milford, from 1 Thea. ii, 4; the Rev. Mr. of Enfield, made the consecration; the Rev. Mr. Gaylord, of West gave the charge; the Rev. Mr. Granville, gave the Right Hand; and the Rev. Mr. M. Sinsbury, made the concluding

LITERARY INTELLIGENCE

NEW WORKS.

PAUL on Mars Hill: or, a Convey of the Pagan world. A preached at Newburyport, June at the Ordination of the Rev. Samuel J. Mills, James Richard Warren, Horatio Bardwell, Ben Meigs, and Daniel Poor, to the Christian Missionaries. By Sam ceater, D. D. Pastor of the T Church in Salem. Published by the Prudential Committee of the can Board of Commissioners for Missions. Andover: Flagg & 1815. pp. 44.

The magnitude of the preaching A Sermon, delivered March 1 at the Ordination of the Rev. I Putnam, as Pastor of the North in Portsmouth. By Ebenezer D. D. Bartlett Professor of Sacred orio in the Theological Seminary. Published at the request people. Andover: Flagg & Co. pp. 32.

Remarks on the Rev. Dr. W. Letter to Mr. Channing, on the of American Unitarianism" in a oplist. By William E. Chandler of the Church of Christ in Street. Second Edition. Boston & Lillie. 1815. pp. 39.

A Second Letter to the Rev. E. Channing on the subject of ism. By Samuel Worcester, D. tor of the Tabernacle Church. Second Edition. Boston: R. strong: 1815. pp. 44.

POETRY.

For the Panoplist.

AN EXHORTATION TO CHRISTIAN BENEFICENCE.

Ye generous souls, sav'd from the Dragon's flood,
 Baptiz'd by fire, wash'd in atoning blood,
 Safe on the Rock! will ye not look below,
 And weep o'er frailty, danger, guilt and woe!
 Cast round the antichristian world your eyes—
 What direful scenes, what gloomy prospects rise!
 Quench'd is the star that lur'd the Magi's gaze;
 Eclips'd the Sun which fir'd their raptur'd praise;
 "The harp of prophecy," the shepherds' breath,
 And sacred symphony lock'd up in death.
 See heathen hordes by lusts to frenzy driven,
 And *idol worship* wake the wrath of Heaven!
 Must ebon night brood o'er each pagan clime,
 Till the remotest point of unborn time?
 No —saith Jehovah! from the realms of light,
 A morning without clouds shall spring from night:
 The knowledge of the Lord, like onc' wide main,
 Shall cover earth and bleach the moral stain.
 And when the christian world shall wake from sleep,
 And Pathos learn to act as well as weep;
 The ample fields which are *already white*,
 Shall yield a harvest of immense delight!
 And those who toil to bring the treasures home,
 Shall shine like stars in the immortal dome!
 The world shall witness these stupendous scenes,
 Effected not by miracles, but *means*.
 The Church must *wrestle—travail—and prevail*;
 Nations the gates of Paradise assail;
 And Shiloh's Bride, in sky-wrought robes attir'd
 Must be by earth and angel host's admir'd!
 Rise! Candidates for bliss, a countless band,
 Heaven in each heart, and tribute in each hand, }
 Secure your title to the promis'd land.
 Why stand ye idle at the eleventh hour?
 Faith without works is dead—evince its power—
 Enter the vineyard—lend your heart, your all;
 Diffuse your wealth, revere Jehovah's call.
 Let not your hand, penurious, give the lie
 To *verbal charity's* pretences high.
 From *penury*, a trifle may attest
 Pure love, and give a passport to the blest:
 But where the Lord has lent his stewards more,
 And made the cup of competence run o'er;
 O mock not feeling with a meager sum!
 The world's donations ought to strike us dumb,
 When they, to serve their god, such funds employ
 As might through realms of darkness kindle joy.
 The silver and the gold are not our own,
 They are *demanded* from the eternal throne.
 If we refuse, His counsel still shall stand,
 His heralds publish *grace* through every land;
 Benighted tribes, snatch'd from the burning lake,
 Shall of the rivers of his love partake:

Rev. xii, 15.

Had the Lord imposed his pecuniary claims only on ponderous riches, few, if
 would consider themselves as being affected by his precepts. Wise legislatures
 & revenue from all classes of community, according to their ability—and the
 of kings has not excluded many (though many exclude themselves) from the
 and profit of being co-workers with him, in building the walls of Zion.

But those who hate the truth and shun the light,
 Shall be consign'd to everlasting night!
 With heart and substance honour now the Lord;—
 A thousand fold shall be thy sure reward;
 Thy barns with plenty the Most High shall fill,
 And thro' thy breast pour pleasure's purest rill.
 Ensure thy treasures which may fall a 'prey,
 By flames, or floods, or whirlwinds borne away.
 Deposit largely in the bank of Heaven,
 Where interest high and ample bonds are given,
 Thy bread (thy money) on the waters cast;
 Omnipotence secures a prize at last!

Ah! where is faith, when all the pledges made
 Can not the cold, reluctant heart persuade!
 'Tis frigid love that closes fast the eyes,
 And stops the ears 'gainst mis'ry's plaintive cries.
 Yet hope forlorn, oft builds on works alone,
 When these are partial, rare, or quite unknown!

Whilst some impart, (not from complacent choice,)
 To put to silence the internal voice;
 Some, that the world their splendid deeds may know;
 And some, from pure affection's fervent glow;
 The Judge the meanest motive shall reward,
 But those whose hearts are right shall see the Lord

Christ has annex'd delight to those who give,
 More than to those who on the bounty live.
 Who that has tasted this transcendent bliss,
 Enquires how much, uncensur'd, he may miss?
 Preposterous thought! he rather seeks to know
 How much, unblameable, he may bestow.

Let thoughtless libertines deride his zeal—
 Their callous hearts no holy fervor feel:
 But renovated souls, by grace refin'd,
 To philanthropic pity are inclin'd.
 Even guilt may feel a tender pang for pain,
 And sinners give to gather more again.

When captives bow to Barbary's galling yoke,
 Gold must redeem them—so the nation spoke.
 But when, in heavier chains, a countless host,
 Are gliding downward to the infernal coast;
 Shall morbid sloth entomb the christian mind?
 No bowels yearn—no hand the slaves unbind?
 O tell it not in Gath!—the sons of earth,
 Will mock our apathy with insipid mirth.

But stop—rash Muse, nor libel holy zeal,
 Evinc'd by prayers and alms for Zion's weal.
 Much has been done—and some, a noble few,
 Above the world, eternity in view;
 Have giv'n vast treasures with expiring breath,
 And gain'd possessions, deeded after death.
 Some, modestly conceal'd from human view,
 (While angels sung hosannas, for *they knew*)
 Have snapp'd the spell which thousands binds to earth,
 And furnish'd means for millions' second birth!
 And men there are, whom God's own Spirit warms,
 Who range the earth and face old ocean's storms,
 To pilot sin-wreck'd souls to peaceful port,
 Where rebels, beg'd, attend their Father's court—
 Where mental surges settle to a calm,
 And moral plagues are heal'd by Gilead's balm.

When those who brandish firebrands, swords and death,
 And poison earth with Rohun Upas' breath,
 Through Tophet's iron gates in wrath are hurl'd—
 These shall ascend to the celestial world;
 There, range with angels o'er the golden plain;
 There, kings and priests to God, forever reign.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

10. OCTOBER, 1815. VOL. XI.

BIOGRAPHY.

**PHICAL SKETCH OF THE
REV. ISAAC STOCKTON
D. D. OF CHARLESTON,**

er of this article intends here to
etch only of the life and char-
this good man; and this will con-
lections from a M. S. history of
rch of which he was one of the
written by the late Dr. RAMSAY,
he press;—and from the printed
e of the Rev. Dr. FLINN, deliv-
occasion of his death, before the
ten *Bible Society*, on the 4th of
14. Proposals are issued for
ing a volume of the writings of
TH, to which, should it appear,
refixed a more full and detailed
of his life; to which volume,
no wish to know more of his
re referred. Dr. RAMSAY, in
ry mentioned above writes as

lev. Dr. Isaac Stock-
th was born in Bucks
(Penn.) January 20th
55, and was educated in
mar school and college
eton, New Jersey, when
. Dr. Witherspoon was
t. His diligence and
in his studies were so
at at every examina-
the school he was hon-
h a premium. In 1775
raduated A. B. His pi-
nts from early youth ded-
m to the ministry, and
inclination concurred
XI.

with their fond anticipations.
Soon after he left the college,
he commenced the study of di-
vinity under the direction of the
Rev. Dr. Robert Smith of Pequea,
in Pennsylvania, and in 1778
v~~as~~ licensed by the Presbytery
of Philadelphia to preach the
G~~o~~spel. After itinerating for a
short time he settled in Alexan-
dria in Virginia, and continued
there in the exercise of his min-
isterial functions till the year
1788, when he accepted an
invitation from the congregational
Church in Charleston to be
co-pastor thereof in connexion
with the Rev. Dr. Hollingshead.
He there served the Church with
ability and fidelity for twenty-five
years, a period exceeding that of
any one of his eleven deceased
predecessors. In 1791, he was con-
stituted D. D. by the University
of Pennsylvania. He was thrice
married; first to Miss Hannah
Sproat, daughter of the Rev Dr.
Sproat of Philadelphia, next to
Miss Catharine Legare, daugh-
ter of Thomas Legare Esq. of
Charleston, and afterwards to
Miss Jane Huxham, a native of
Devonshire in England and
daughter of Mr. William Hux-
ham, who had resided many years
in South Carolina. As a man, as a
Christian, and as a preacher of the

Gospel, Dr. Keith was respected and beloved. In all the relations of life in which he was placed, he reflected honor. Given to hospitality and abounding in charity, his heart and his house were open to the stranger, and his purse to the indigent. The spirit of the Gospel marked his intercourse with men. It influenced the whole of his deportment and impressed a distinctive character on all his transactions. "He rejoiced with them that did rejoice, and wept with them that wept." In pastoral visits to the sick and afflicted, he was indefatigable. To their impenetrable minds he presented divine truths with such sympathy, affection and discretion, as with the blessing of God often terminated in the happiest results. He was fond of gathering children around him, and of conversing with them in a pleasant, cheerful manner mingled with instruction. Though not a parent, he had deeply imbibed the spirit of a judicious, affectionate Christian parent. Many were the books which he gave in presents to adults but more to children, under such circumstances of love and affection as could scarcely fail of ensuring an attentive perusal of their important contents. His heart overflowing with love to God and man, disposed him to spend and be spent in promoting the glory of the one and the happiness of the other. In the work of the ministry he was diligent, laborious and successful; and he was well furnished with gifts and graces for its faithful discharge. Sensible that souls were committed to his care, he shaped his instructions, admonitions and

prayers according to this great responsibility. His sermons were distinguished for their manly sense, evangelical piety and searching truth. The divinity of Christ and atonement through his blood, were with him essential doctrines. He deemed that sermon of little value, which had not in it something of Christ. The doctrines of grace were his usual topics, and he stated and defended them with zeal and ability. The entire depravity of the human heart, the absolute necessity of being born from above, the necessity of divine influences to change the heart and to sanctify the soul, were with him articles of primary importance, and were frequently enforced as indispensably necessary to a correct view of the Gospel of Christ. In his preaching he was particularly attentive to the dispensations of Providence. Epidemic diseases, destructive fires, earthquakes, hurricanes, tornados and unusual convulsions of the elements were never suffered to escape his public notice. They were always the subjects of appropriate prayers and sermons, and made tributary to the instruction of his hearers. He was among the first in the United States in aiding with pecuniary support the interest of evangelical missions and translations of the Holy Scriptures in the East. Of the Charleston Bible Society, he may in some respects be called the father. On Monday the 13th of December 1813, he zealously advocated and successfully promoted a motion, the object of which was to send the Scriptures in their native language to the French inhabitants of Louisiana.

next day he was called to
m of his Savior and his
er he had served his
on 58 years and eleven

He died childless, with
state of about \$30,000 at
osal. Of this he be-
d \$2,500 in reversion to
eral Assembly of the
rian Church in the
States of America. To
ld named after himself,
of his three wives (about
n number) he bequeath-
y of Woodward's edition
Scott's commentary on
e. He had a motive for
ing he did. They who
m intimately, think them-
warranted in believing,
selecting this work as a
to his young namesakes,
it to inculcate on them a
neration for the Bible as
t of books, and to inform
at his own construction
nportant contents was in
with that which is given
icott in his valuable com-
. To the Church of
ie was co-pastor he be-
d the reversion of about
infettered with any bind-
rictions but with an im-
ust or rather strong re-
dation, that the income
ould be expended at
cretion for pious purpos-
e intentions of the testa-
expressed in the follow-
rds; "Although I do not

judge it expedient to lay upon
the said Church any positively
binding restrictions, yet I think
it proper to declare, that it is my
desire and hope that the said
Church should consider itself
rather as the Trustee than the
absolute proprietor of the said
property, and that, after funding it
in the manner that may be judg-
ed the most safe and advanta-
geous, the clear profits thereof
be applied under the direction of
the aforesaid Church, chiefly, if
not wholly, to the purpose of aid-
ing young men of approved pie-
ty and talents, when such assist-
ance may be necessary, in obtain-
ing a suitable education for the
Gospel ministry, or of aiding sis-
ter-churches in supporting the
ministrations of the Gospel,
and providing for the accommo-
dation of worshippers in their
attendance on the ordinances of
the Christian sanctuary, or of aid-
ing charitable institutions or so-
cieties founded on Christian
principles for promoting the in-
terests of religion, by spreading
the light and blessing of the
Gospel among those who might
otherwise remain destitute of
the knowledge of the Holy
Scriptures, and of the salvation
which is in Christ with eternal
glory." The Church directed a
monument to be erected to his
memory, in the Circular Church,
with the following inscription.

Sacred to the Memory of

The REV. ISAAC S. KEITH, D. D.

For 25 years a beloved co-pastor of this church;

From which he was suddenly removed by death

On the 14th day of December, A. D. 1813,

In the 59th year of his age.

He was

A learned, amiable, and successful minister

Of the Gospel of Jesus Christ
 In prayer, copious and fervent;
 In doctrine, clear and evangelical;
 In exhortation, warm, affectionate and persuasive;
 And in his pastoral intercourse,
 And private and public deportment,
 He adorned the doctrine
 Of his Lord and Saviour.
 His charity to the poor,
 His hospitality to the stranger,
 His patronage to the meritorious,
 His munificence to the Church;
 His suavity of manners, and unwearied activity
 In the cause of humanity and religion;
 Conspired to render him
 Dear to his people and to society at large.

His mourning congregation
 In testimony of his worth and their affection
 Erect this Monument.

Before the *Charleston Bible Society*, of which Dr. Keith was Vice President from its establishment till his death, Dr. FLEMING, in his funeral sermon, pays the following just tribute to his memory.

"With his 'manner of coming in, and going out' among us, we have been long acquainted. As a *Man*, as a *Christian*, and as a *Minister* of the Lord Jesus, he has been known to us all; and we also know, that in each of these characters, he was deservedly *re- v- er- ed, re- spect- ed, and be- lov- ed*; that he reflected honor upon his generation, adorned the doctrines of Christianity, and was an ornament to the Gospel ministry. As a *man*, formed for society, Dr. KEITH was calculated both to receive and impart happiness in the social circle. In him shone that bright assemblage of dispositions and virtues, which never fail to constitute the agreeable and useful companion. Venerable and grave in his aspect, his

presence forbade the rude approach of impertinence. To a stranger, his first appearance seemed rather distant and austere; but, upon a nearer approach, that stranger soon discovered his mistake—he soon found, that though in the presence of dignity, it was dignity, softened and embellished with every benign and generous affection. Affable but not assuming, cheerful but not trifling, never descending from the dignity of the man, while his innocent anecdotes lighted up a smile on every countenance around him—the company was sought and loved by his friends. Naturally warm and generous in his feelings, he loved his friend with an ardent affection. Had he a weakness? Perhaps it sometimes appeared *here*. Loving his friend with uncommon ardor, and placing upon the affection of that friend, in return, the highest estimate, he was sensibly alive to every suspicion of change in that affec-

Perhaps this ardor of feeling, sometimes, have led to mistake *appearance* for *reality*. If you call this a weakness, it is one of those weaknesses which it is difficult to censure.

On all the relations of life which he was placed, as a man, a citizen, he reflected honor. He was an affectionate husband, a humane master, an obliging neighbor, and a distinguished philanthropist. He was a true lover of his country, and a deep interest in her civil and political welfare; an interest which, the expression of which was ways chastened by a scrupulous regard to the sanctity of the Gospel. Such, *you know*, was Dr. KEITH, as a man. On all his excellent properties, the beams of Christianity shed their brightest lustre.

As a disciple of Jesus Christ, his amiable man was *humble, faithful, and devout*. On his conversation, and retirement, was found the unction of the Holy One. The spirit of the Gospel marked his intercourse with men. To the fervor of his devotions, his family life bore daily testimony.

How affecting and impressive was the scene which sometimes unfolded to my view, when I have accidentally come near him, at the time of the offering sacrifice! How have I seen his holy man of God on his knees, in the midst of his family, surrounded with his domestics, his servants of his neighbors who attended to receive the benefit of his prayers, with their hands and his hands lifted before the mercy-seat—his voice ringing—his whole system agitated while he wrestled in

prayer for himself, for his family, for his congregation, and for the land in which he lived;—Ah! my country! bleeding and shaken by the judgments of the Almighty, these prayers for thy welfare have ceased forever! "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

"The personal piety of our departed Brother, was not the sudden or transient flash, which appears for a moment, and then dies away; it was the steady fire, which burns with increasing fervor, and shines with increasing brightness. It influenced the whole of his deportment, and imparted character to all his transactions in life. Taught by this to sympathize in the concerns of others, he 'rejoiced with them that did rejoice, and wept with them that wept.'" Himself a lover of Jesus Christ, he loved and rejoiced in the prosperity of all who were so.

"But it was from the walls of Zion that he shed the brightest glory of the Gospel. Endowed with a mind which was strong, and discriminating—a judgment, solid and judicious—"apprehensions not remarkably quick, but unusually just"—the whole illuminated, and sanctified by divine grace, he was eminently qualified for being useful in the Church. Thus fitted by his Lord, for the task assigned him, he was early commissioned as a herald of the cross. He commenced his ministerial career in the city of Alexandria, in the State of Virginia. There he labored with reputation and success, till he received a call to this congregation, to be a co-paster with him

who yet lives, and whose praise is in the churches. Here he labored in word and doctrine for twenty-five years, when he was called to enter into the joys of his Lord. For one quarter of a century have this congregation and this city been blessed with his example, his prayers, and his labors in the ministry. During that period, through all the changes which it knew, he kept on with a steady pace, in "works of faith and labors of love." With tenderness he cherished the lambs, and with faithfulness fed the flock committed to his care. In the work of the ministry, he was diligent and laborious. Bearing upon his mind a deep sense of the dread responsibility of his office—feeling that souls were committed to his charge; and that for these he was bound to watch, as one who must give an account, he made it his earnest study, and constant endeavor, so to divide the word of life, as to give to each one "a portion in due season." Rightly discriminating between the saint and the sinner—between the nominal Christian, and the real believer, he shaped his instructions, admonitions, and warnings accordingly. Of his sermons, Jesus was the centre and the sum. They were distinguished for their manly sense, simplicity of style, evangelical piety, and searching truth. Knowing that the great design of the Gospel ministry is to bring sinners home to God, he was more solicitous to reach the conscience and to mend the heart, than to please the fancy, or to tickle the ear. He deemed that sermon worth nothing, which had not in it something of Christ. His theological opinions were, in the strictest sense

of the word, orthodox. He stated and defended the doctrines of grace—the doctrines of the reformation. He taught the entire depravity of the human heart—the absolute necessity of being born from above—the necessity of divine influences to change the heart, and to sanctify the soul—the nature, and necessity of repentance and faith—holiness and love, influencing the heart to the production of good works in the life.

"The divinity of the Lord Jesus, and atonement through his blood, were, in his system, doctrines of primary importance. On these he rested his eternal hopes. In his public ministry, Dr. Kuhn was particularly distinguished, not only for the purity of his doctrines, but for the fervor of his prayers, and his marked attention to the dispensations of Providence. In these he has, perhaps, been seldom surpassed in any age of the church. How often has he wrestled, like Jacob, on this very spot! The pestilence, the fire, the earthquake, or the storm, were never suffered to escape his public notice.—But why dwell upon the subject of his pastoral office, in presence of his bereaved and afflicted congregation, whose hearts are still bleeding, whose tears are still flowing, and who are sorrowing, most of all, because of the decree that is gone forth that "they shall see his face no more!" How he fed you, with the bread of life; how he comforted you in the hour of affliction; how he wiped your tears in the day of your anguish; how he prayed by your beds of sickness—how affectionately he loved you, and how honestly he warned you is known to you, and will be

on to the universe, in that
which shall disclose the Son
in the clouds of heaven!
shall you again meet your

Those who shall have
y profited by his minis-
all hail, with loud accla-
the man who was "over
in the Lord"—who fed
this house, and pointed
to the Savior. But those
all then be found to have
d his ministry—but I for-
The subject is too awful!
me, my brethren, is great
sensibly you feel it—but
re yet much for which to
kful. Behold the vener-
m who is still with you!
I comfort you in this time
r trouble; and you in re-
ll comfort him. See him
ng beneath the pressure
great people! He is left
solitary and disconsolate!
ill hold up his arms, as
and Hur did those of Mo-

In this assembly I see a
of mourners, whose tears
that *they* too are filled
orrow. Ask them why
weep—and they point me to
it which the man of God
among them, now left va-
To these my disconsolate
m, I must be permitted to
for a moment.

*resident, and Gentlemen of
Charleston Bible Society—*
why have you already dis-
me!—I see you weep!—
full well the cause of
tears!—Your ranks are
ll—Your number is di-
ed!—One of your much
leaders has fallen; and
re it is that you lift up
voice, in this temple, and
help, hard, for the godly

man ceaseth." But let us not be
filled with overmuch sorrow. Let
us wipe away our tears, and
gather round the ashes of our de-
parted brother, and prove how
much we loved him, by "gather-
ing up his maxims," and follow-
ing his bright example. His
greatest eulogy, as a member of
this body, is found in the excel-
lence of the Institution itself.
Perhaps it is not going too far to
say, that no Institution ever orig-
inated in human invention, that
has been so extensively useful to
the eternal interests of men, as
the Institution of Bible Societies.
Never have the streams of salva-
tion rolled on with such rapidity,
and with such growing swell, as
since the institution of the Brit-
ish and Foreign Bible Society.
This was the fountain whence
first issued those streams which,
as the river of God, are now re-
freshing and fertilizing the wil-
derness, and the dark places of
the earth, stretching almost to
the remotest boundaries of the
globe, where, for ages, have been
"the habitations of cruelty." Nev-
er have the missionary armies
gone out with such triumphant
banners, as since the commence-
ment of that society, and those
which have grown out of it. All
Christendom seems to have been
put in motion. Many are run-
ning "to and fro," and the knowl-
edge of the Lord is rapidly in-
creasing. The light of Zion is
streaming in its glory, and the
darkness of Paganism is flying
before it. The Indian, the Per-
sian, and the Arabian, with the
inhabitant "of Burmah and Chi-
na," are now enabled to read, each
in his own language, the words
of eternal life. Mount Cauca-
sus, in the bosom of Asia, has
become luminous with the light

of truth, and is pouring the lustre of the Gospel upon "numerous nations of the Tartar race." "The Malayan Isles," and those of the Pacific ocean, have become vocal with songs of redemption through the blood of the cross. "The great continent of Africa is now the scene of translations and of missions." The continent of North America, and that of the South, are sending to the nations the knowledge of the Savior. "Greenland, Labrador, and Austral Asia, have received the precious gift."—Jesus has taken to him his great power, and is building up Jerusalem in these troublous times. These amazing operations, which are fixing the attention of Europe and the world; and, in their results, are pouring blessings immortal upon the dark regions of the earth, soon caught the inquisitive and attentive ear of our departed brother. Having himself tasted that "the Lord is gracious," he hailed with rapture, the introduction of the time, when "all flesh shall see the salvation of God." He longed to be engaged in so good a cause; and before the time had arrived which gave birth to this Institution among us, he was engaged, with others, in counsel, and pecuniary support to aid in furthering the interests of missions, and translations in the East.

"When the time presented a favorable opportunity towards the good work, he was among the first to embrace it. His house were opened, and he gathered round him the brethren at the altar; who, in his presence, drew up the regulations and rules which bind us to-day. Of this society, organized he was chosen Vice-President. He was filled with dignity, and zeal, until the evening of the 14th ult.—when he fell asleep in Jesus! On the 13th, at the last meeting of the Brethren, he zealously and successfully seconded a measure proposed, which was to send the destitute French, in Louisiana—and in this he was called to sit with Abraham on the mount. In the silent mansion of his "flesh rests in his grave," having served his God sixty-eight years and eleven months. And now—farewell, to the God!—We will dry our tears, and return to our waiting with patience. The Lord shall come. *For the sight of the Lord is of his Saints.*"

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE SABBATH, NO. IX.

Showing what is forbidden.

WHEN the discussion of any important subject results in the firm establishment of a general

principle, it is an extremely convenient method of application, to remark that every general rule admits of exceptions. By a frequent use of this expedient men contrive to justify themselves in various practices

arbitrary, alike to the letter and spirit of the divine law. (On this subject, perhaps, is this permissiveness more frequently urged, than upon the prohibition of the fourth commandment.)

The prevailing belief is, (especially in New England,) that the Sabbath is an ordinance of God, and that the general rule, worldly employments and recreations on that day, are sinful. But then, persons out of four have exceptions to plead, and one half these exceptions are enumerated, the rule itself is practically destroyed. It seems almost therefore, before the case is finally dismissed, to have some of the excuses which thousands urge, for doing their own work and finding their measures upon the Lord's day. It is said then,

In the first place, that manual labor in the field, is sometimes warranted by the most urgent necessity, and therefore cannot be a violation of the divine law. This is a favorite position with many, whose conduct is otherwise main correct; and they do not think it impregnable.

Let us try this question of necessity, however, by putting an extreme case. I am very poor, my family is large and wholly dependant on my earnings for subsistence. This year

for the first time I have a small crop of fine wheat, which I hope to secure in good order. But in case of continued rains even after it was cut, I have been obliged to leave it in the field till it begins to sprout in the spring. The first fair day is the 1st of May. Should I wait till Monday, when it may rain again and wholly ruin the crop, in which case my children will be without bread. Now what is duty in this case? Shall I let the golden opportunity pass unimproved, or shall I go into the field and secure what a bountiful God has given me.

In examining this supposed case of necessity the reader will perceive at a glance, that it does not come within the rule which I endeavored to establish in my last number. It will not compare with the case of pulling an animal out of a pit; of leading him away to watering; of healing the sick; or of the disciples plucking the ears of corn. If this poor man goes into his wheat field to labor upon the Lord's day, it is not to satisfy present hunger; it is not to alleviate distress which he, or his family feels, at the time, but to provide against future want. This comparison of cases ought, in my apprehension, to settle the question;—for what right has either a poor or a rich man to do a thing, for which he can find no warrant of precept, or example in the Scriptures? God foresaw from the beginning all the circumstances of such extreme cases as that which I have supposed, and would no doubt have provided for them in the law, had they admitted of being exceptions to the general prohibition, "I will not do any work."

Now the question is, has he made any such proviso? Has he said, in harvest time you may work? No, but directly the reverse. See Exod. xxxiv, 21; *Six days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.* Why this emphatic and peremptory specification? The reason is obvious. It was

.. XI.

to guard against that very construction of the law, which is pleaded for in the case now under consideration. God knew that the Israelites would be strongly tempted to labor on the Sabbath, just as men now are, in the time of sowing and of ingathering. He therefore expressly required them to rest as at other times, without making one proviso for unfavorable seasons, or the least exception in favor of the poor.

Were the Israelites, then, to construe the command literally in this respect, and are we authorized to give it a different construction? Certainly not. We cannot urge a single argument in favor of laboring on the Sabbath, which they might not have urged with equal plausibility. The law which forbade them has never been repealed. It is therefore as obligatory upon us as it was upon them. This view of the subject appears to be decisive. The poor man in the case supposed, must not labor in his wheat field on the Lord's day.

But it may be useful to examine the case minutely. The objector begins then, by alleging his poverty as an excuse. This implies that if he were rich, he would think himself bound to rest, and run the venture of losing the crop. Is there then one moral law for the rich and another for the poor? Let him turn over every page—let him read every verse of his Bible, and see if he can find any thing like it. From what book, or chapter can he adduce a "Thus saith the Lord, Though the rich may not labor on the Sabbath, the poor may, in certain circumstances?" I know it may be said, that the

poor man who works, has a better excuse for so doing than his rich neighbor. But what does this prove? Certainly not that the former is blameless, but that he is not so criminal as the other.

If the objector can find nothing in Scripture to support his plea, but is obliged after all, to rest it upon his poverty, let him consider where this will lead him. If he may violate one command of God, because he is poor, why not another? If the fourth, why not the eighth? If he may labor when God says *Thou shalt do no work*, and plead poverty as an excuse, why not take the property of another, when God says, *Thou shalt not steal*, and justify himself by the same excuse? Indeed, where will he stop? If he makes exceptions to one command of the decalogue in his own favor without authority, why not to all the rest, whenever it may suit his convenience? And if he may, why may not every other poor man at least in the world, and then what will become of God's law?

Further; if the poor man who has a small field of wheat, may labor on the Sabbath to secure it, what shall we say of the thousands who have no crop at all? May they work on the same day, or may they not? Surely if it be necessary for him to lay up his grain for future use, it is quite as necessary for them to earn something for future support. If he may work because he has a crop, much more may they because they have none. If it be right for him to earn ten dollars, by gathering his wheat, it cannot be wrong for his poorer neighbor to earn one dollar, by laboring in the same field for hire. If the

of poverty which I am
ing be valid; if a man
k on the Lord's day be-
has but a little grain
family will want it; then
poor man in the country
rk on the Sabbath, to
nothing for his destitute
specially in time of har-
lay more, all the poor
by their daily earnings
that they cannot obtain
ortable support in six
ay plead necessity, for
every Lord's day in the
iless, indeed, that com-
kind of poverty which
man something to reap,
urgent, (I might say
less,) than absolute want.
he validity of the plea
have been considering
le by the consequences,
re is an end of the Sab-

ie man who takes up his
n the case supposed,
a defence partly on oth-
nds. He tells us that
s to sprout in the ear al-

The first fair day is the

It may rain again by
and wholly ruin the
which case his children
re to go without bread.
tiful God, he says, has
him with this crop and
rather triumphantly,
to be done in such a
intended to gather it be-
t the weather would not

Shall I lose all, rather
k a little for once, upon
l's day? Surely God nev-
ded, that the law should
ictly construed.

let all that is here ad-
be candidly considered.
: then, it *should* rain on
owing Monday and con-

tinue to rain till the crop is to-
tally lost. What would that
prove? That the proprietor ought
to have secured it on the Sab-
bath? Nothing like it. To the
law and the testimony we appeal,
and we are sure no justification
of labor can be found there.
But his family will suffer, it is
said, by his neglect. I answer,
how does he know that? The Scrip-
tures assure us that *in keeping
God's commandments there is
great reward.* *I have,* says the
Psalmist, *I have been young and
now am old; yet have I not seen
the righteous forsaken nor his
seed begging bread.* If God takes
away what he seemed about to
give, or which is the same thing,
if he brings a field of grain to
maturity and affords no opportu-
nity to gather it without violating
the sacred rest, he has wise and
good reasons for disappointing
the expectations of the proprie-
tor. And who does not know,
that he can, if he pleases, more
than make up the loss in some
other way? Can we be happy,
can we obtain any good thing
without the blessing of God?
And is the blessing to be se-
cured by breaking his com-
mandments; by working when
he says we shall not? How easi-
ly, when we seem to suffer loss
by obedience, can he open
sources of gain which we never
thought of? With what perfect
ease, on the other hand, can he
blast our hopes and mar our
comforts, when we attempt to
benefit ourselves by an infrac-
tion of his holy law?

"But God has given me a crop
and this is a plain indication of
his will, that I should gather it;
—on week days if I can;—on the
Sabbath if I must. He wares

cannot, after bringing it to perfection, intend that it shall be lost." I answer, how do you know that? Suppose he should put it out of your power to gather it? This certainly would be no uncommon event. Hundreds of acres are destroyed almost every year by winds and hail. Great quantities are not unfrequently swept off by sudden inundations. And not a little is consumed in the barn by lightning. It is not true, therefore, that God always intends to have the precious grain secured and enjoyed when he has caused it to grow and ripen to the harvest. How then can you know, what may be his will in regard to yours? If he preserves it from the destructive powers of the elements, and enables you to secure it without violating his law, then it becomes your duty to secure it. If not, your duty is to acquiesce cheerfully in the loss.

The reader will observe, that I have thus far proceeded on the supposition, that in the case now under consideration, work must be done upon the Sabbath, or the field of wheat will certainly be lost; and I do most strenuously insist, that even this supposition furnishes no sufficient excuse, for encroaching upon the sacred rest. But our main argument may be placed on much stronger ground. How does the proprietor know, that by leaving his grain one day longer in the field, he shall lose it? I have it from the best authority, that in one part of the town of B—a considerable number of farmers, two years ago, took up and carted in their grain upon the Sabbath. The next year, just before harvest, their crops were destroyed by a

hail storm, the ravages were mostly confined to the neighborhood! But I remember a solitary instance after much inquiry having been able to find one, in which a great quantity of grain had been lost, being attended to upon the Sabbath. In some instances, the grain has been injured, and made quite so good as new, who that thinks and acts rationally, would not prefer to go with the divine blessing to the most costly dainties, and have curses denounced against Sabbath breakers resting on them?

Still, however, the plan is proposed, that it has rained one week and may rain on Monday, and then may be nearly ruined. I may not rain on Monday, then your grain will be better fitted for the barn stack, than it can be on the Sabbath. Very rarely, even a slight loss in the grain, when it is presumed to be forming it. On this point, I state two facts, one of which came under my own observation two years ago, and the other is fresh in the memory of those who will read this paper. The facts are similar. In the first, there had been a long rain, and amidst of harvest. On the first fair day was Lord's day, and both, much grain lay unswath. In both, some went into their fields, and others repaired to the house. The Sabbath passed, and the day came, and it rained. Those who had been in the field, and spent the day in the service of God, were out, invigorated, and

with joy, bringing their *with them*; while those who did not trust their Maker on his holy day, in doing *in work*, soon found to *st*, that they had hurried *rain* in before it was dry, *so far from saving any* they had incurred much *al labor and expense!* *facts need no comment.* *weak for themselves, and* *on which they teach,* *one would think, be easily* *stated.*

I have I gone through *a plea which I proposed* *ine, and unless I greatly* *the result of the inves-* *is, that even in the ex-* *case supposed,—manual* *the field, on the Lord's* *both unprofitable and sin-* *will not consume the* *time in proving, what* *so obvious, that if the* *olly fails in an extreme* *rust of course fail, in all* *uses, where the alleged* *y is less urgent. It can-* *necessary to prove, that if* *man may not gather his* *vest on the Sabbath, the* *n may not gather his* *invest—nor that if grain* *be secured on that holy* *y may not—nor finally,* *manual labor, on the* *day. is sinful in time of* *it is sinful at all times.* *It not be denied, that a* *of such high and solemn* *moment as this, de-* *be serious consideration* *person in the communi-* *be reasoning and conclu-* *which I have relied in* *ceding pages be correct,* *is certain, that a tremen-* *nd of guilt, incurred by*

profaning the Sabbath lies on New England; for it is a mournful fact, that multitudes have of late years, done their own work, in what they have been pleased to call cases of necessity, on the Lord's day. It is high time to break off from this sin, by righteousness; to repent and do so no more. Let all those who have quieted their consciences, by such pleas and excuses as have been stated and examined in this number, give the whole subject a thorough investigation, and beware, that they do not rest on ground, which will utterly fail them in the day of Judgment.

Let professors of religion, especially, walk in the straight and safe path of revealed truth. How deeply have some such wounded the feelings of their brethren, what a reproach have they brought upon their profession in the eyes of the world, and how highly have they provoked the great Lord of the Sabbath, by going into their fields to labor on that holy day!

If it were a very doubtful question, it would be their plain duty to abstain, in *all cases*; for fear that their example might be injurious. They are required to avoid even the appearance of evil. How much more imperative then is the duty, when the practice is plainly contrary to one of the express commands of the decalogue.

Perhaps I ought just to remark, that nothing which has been advanced, either in this, or any preceding number, is intended to condemn those exertions to save property, which may be suddenly called for, on the Lord's day, by the breaking out of a fire, the undermining of houses by

a deluge, or the wreck of a ship in a storm. Such cases are very rare, and when they do occur, it may perhaps be doubted, whether the efforts which they demand, for a few moments or even hours, can strictly speaking be called *work*, in the sense of the fourth commandment. At any rate, they are cases totally distinct from common labor; not to mention, that if such exertions are *work*, they are often works of mercy; that is, they are necessary to relieve present distress, and therefore not liable to any of the preceding objections.

I shall now close this number, with a resolution of the General Association of Connecticut, passed at their session, June 1814.—*Resolved*, that those labors in the field which have been increasing in this State, for years past such as taking up hay and grain, and various others, are not in the opinion of this body works of necessity; and that no labor on the Sabbath, can be deemed such but that which is demanded to save property from *immediate destruction by fire, inundation, or other perils equally inevitable*, and that even in some such cases, it would be expedient rather to suffer loss, than to set an example, which would be pleaded as a pretext, for real and extended violations of the Sabbath."

Z. X. Y.

For the Pamphlet.

MEDITATIONS ON MATT. IV,
1—11. NO. I.

We are warned in the word of God of the subtlety of the tempter of mankind, and are commanded to resist him, abiding steadfast in the faith, (2 Cor. xi, 3; 1 Pet. v,

2, 9.) The consideration of our Lord's victorious conflict may assist us in this duty. The history of this conflict is thus introduced

"Then was Jesus led up by the Spirit into the wilderness to be tempted of the devil; and when he had fasted forty days and forty nights, he was afterwards an hungred." Matt. iv, 1, 2.

These verses suggest the following remarks.

1. It appears to have been important in accomplishing the designs of his mission, that the Lord Jesus should be tempted as he was; since he was led into the wilderness by the Spirit of God for this very purpose. That our Redeemer and Surety should triumph over the tempter, who had seduced Adam and all his posterity, may have been requisite on many accounts. He is better able to sympathize with his people, and to support them, in their temptations. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." The history of his conflict and victory may also afford instruction and encouragement to the Church in all ages. The disciples of Christ may learn by it to be circumspect, and aware how subtle and unwearied an enemy lies in wait to deceive them. He will endeavor in every possible way to do injury to their souls and to obstruct the Redeemer's cause. Therefore, "be strong in the Lord and in the power of his might; put on the whole armor of God that ye may be able to stand against the wiles of the devil."

2. The Spirit of God overtook

to expose themselves to
ons by any conduct or
s, unwarranted by Scrip-
e should cautiously shun
in this respect. We
t to loiter in idleness, to
mmoral books, to keep
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improper amusements,
le with what does not
us, or to do any thing,
necessarily places us in
of temptation, and en-
our virtue. We ought
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in slippery places, or
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ilence. In the cases
cified, however, very
expose themselves, will
o be led by the Spirit.
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nd measures detrimen-
rilous to the soul and in-
o the cause of true re-
to which ardent and en-
persons may falsely im-
mselves to be led by the
God; such, as engaging
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secure proper ends,
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l manner of attending to
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ir proper limits, con-
or non-essential forms
and provoking unnec-
ntroversies. How often
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e of the Church and
way of truth to be evil
f. We ought not in any
lly to follow the impuls-
clinations of our minds,
s and signs, under a no-

tion that we are led by the Holy Spirit. We should bring all things *to the law, and to the testimony*; for only they are led by the Spirit, who make the Scriptures their guide, carefully studied with humble and sincere prayer. They were given by inspiration for this purpose; and by them the Spirit of God enlightens and directs, sanctifies and comforts his people. It is enthusiastic, and always dangerous, to neglect the Bible and follow our imaginations and feelings, or any other vague and fallible guide. Since the Scriptures were completed, and we have in them a competent directory, men have no warrant to seek or expect any extraordinary communications from heaven in dreams, suggestions, signs or impulses. We may take a hint from such things when they remind us of what we are taught in Scripture, but are not to consider them, as of any authority to direct our faith or conduct.

Notwithstanding, when we cordially obey the Scriptures, and are evidently walking after the Spirit, we may be led into temptations. The best are not exempted. But in this case we may consider them, as the appointment of God for wise and good purposes, and may confidently expect his special protection and assistance. But we cannot reasonably expect the same protection, if we rashly neglect the instructions of Scripture and the direct path of duty, to follow vain men, or vain fancies. We then go into the enemy's territory, are in fact under his leading and cannot be safe.— We should always suspect a

measure, for which we cannot assign a direct and evident reason from the word of God.

3. As our Savior was *without sin*, his temptations were in some respects different from those of sinful men. For in the latter, the tempter avails himself not only of outward objects and the temperament and appetites of the body, but also of the depravity of the heart. In fine, he fits his toils and allurements with consummate skill to the various characters, views, passions, habits and situations of mankind. Hence there is a particular difference in the methods, by which he endeavors to beguile and destroy individuals; for he avails himself of whatever is peculiar in their respective dispositions, acquirements, persons or circumstances. There is also a general difference in the tenor of his designs and attempts on the ungodly and the pious.

With great subtlety he takes advantage of the criminal lusts, passions and habits of the ungodly, to lead them to do all manner of iniquity, and to bind them faster in his toils. He excites them directly to outward sins and open vices, to gratify the lusts of the flesh, the lust of the eye, and the pride of life, and to engage eagerly in all the selfish emulations, contests and pursuits, which occupy and embroil the world. He excites them to profane the name of God, to treat his word and institutions with levity and contempt, to oppose and revile sound doctrines and vital piety, to espouse and propagate errors and to entertain false hopes. When persons are so enlightened, as to perceive the necessity of repentance, and so

gloried, as to form resolutions to repent; he will then endeavor to prevail on them, to defer the execution of their resolutions from period to period. Postponed, they are rendered useless, often pernicious, as they serve to quiet the conscience for the present. But when he can no longer persuade men to neglect religion, he will still endeavor to cause them by his craftiness to retain some favorite iniquity, to rest in the form without the power of godliness, to rely on the name and peculiarities of a sect, or to mistake for true piety the false zeal, vain displays, and unfounded joys and hopes of enthusiasm. In such ways as these, the prince of darkness rules in the children of disobedience. Oh, that their eyes were opened to see, how they are deluded, ensnared, and taken captive by this subtle enemy who means to destroy their souls forever—Then, sinner, you would sigh for liberty;—you would look to the Son of God, who only can set you free.

In tempting Christians, the crafty adversary seldom endeavors to lead them directly to the commission of manifest and scandalous sins. When they are conscientiously walking in the path of duty, he usually tampers with them as an angel of light, concealing his designs under fair pretences, offering plausible inducements and the counterfeited appearances of virtue. But when he has brought them on his own ground, and into a frame predisposed to his purposes, his temptations become more direct and gross and at the same time more powerful. Hence we may perceive the vast importance of

inspection, of walking cautiously, and of guarding against deviations from our duty, beginnings or first steps ofgression. His common exhortations on Christians are designed to make them negligent and careless; to deter them from exertions by a dread of opposition and difficulties; to betray them into imprudences and irregularities; to produce in them inordinant affections, spiritual pride, rivalry of one another, bigotry, presumption, or distrust, melancholy; and to draw them into extremes of indulgence, or of austerity. He will exert no means to retard their progress, and to beguile them into such misconduct, as dishonor their profession, diminish their usefulness to others. Is the tempter subtle, and so busy? How can we, therefore, to watch and

Let us endeavor to acquire knowledge and to realize our situation, and leave no quarter unguarded. Let us carefully scrutinize every affection, frame, opinion, inclination, or purpose, lest the enemy lurk under it. Let him neither keep us from duty, nor corrupt our principles or motives in the performance. An indolent, heedless mind is peculiarly exposed to his devices.

Our Savior was led into the wilderness to be tempted, immediately after the descent of the Holy Ghost upon him at his baptism, and the testimony from the Father, saying, *This is my beloved Son, in whom I am well pleased.* Thus Christians generally pass from extraordinary manifestations of divine favor, to usual religious enjoyments, &c. XL

into a state or frame that forms a striking contrast. Perhaps such tokens of divine love are sometimes designed to prepare them for an approaching conflict. Often however such favors render them vain and remiss, so that some humiliating circumstance is necessary, like the apostle's thorn in the flesh. We should therefore remember to keep our hearts with great care after such seasons, that we may not be elated and giddy, and inadvertently fall into the snares of the tempter.

5. Our Lord's retiring into the wilderness and fasting forty days and nights, does not warrant any attempts to do as he did in this respect. His retirement and abstinence evidently belong to those special transactions, in which he is not to be literally followed. Why should I attempt to imitate him in this case any more, than in walking on the sea? His example does not therefore authorize monastic seclusions and the extraordinary austerities, which have been extolled at some periods, as the greatest efforts of virtue and piety. Retirement and abstinence, however, are a Christian's incumbent duty. We should retire daily to our closet, or some convenient place, for the secret exercises of devotion; we should be temperate at all times; and on proper occasions we should add fasting to prayer and humiliation. Probably these duties are too much neglected. Our Lord undoubtedly passed the time in the wilderness, as far as the interruptions of the tempter would admit, in meditation and prayer, preparatory to the arduous work and sufferings, which were be-

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But when we retire to com-
mune with our hearts and our
God, we should expect and be-
ware of the tempter. He will
endeavor to interrupt and confuse
our meditations, and to lead the
mind from what would be most
useful to something calculated
to excite vain and unholy feel-
ings. He will endeavor to mislead
and make us partial in self-ex-
amination; and in the result vain
and self-confident, or gloomy and
dispirited. In our prayers he will
endeavor to occasion carelessness
of spirit, vagrancy of thought
and attention, forgetfulness and
formality; or to render them
the efforts of the mind, rather
than the humble and fervent as-
pirations of the heart. It is his ob-
ject to make us trifling and list-
less, or injudicious in these du-
ties, and to prevent spiritual im-
provement; and we may be sure,
he has corrupted them, when they
render us no more humble, spir-
itually minded, or diligent in do-
ing good. In our retirements
we should endeavor to keep our
heart in the love and fear of God,
and should be grieved at unholy
or unseasonable thoughts, which
tend to prevent their usefulness.
Such was our Redeemer's per-
fect holiness, that the tempta-
tions of Satan were distressing
to him by their disagreeableness,
and the abhorrence and antipathy
they excited. *He suffered, being
tempted.* He was probably ha-

ressed by the odious sugges-
tions of the tempter from time
to time, during the forty days
and nights he fasted in the wil-
derness, (Mark i, 13.) At the
end of them, when he was in
hungered, Satan seems to have
assumed a visible appearance,
probably that of an angel of
light.

"And when the tempter came
to him, he said, If thou be the
Son of God, command that these
stones be made bread. But he
answered and said, It is written,
Man shall not live by bread
alone, but by every word, that
proceedeth out of the mouth of
God." Matt. iv, 3, 4.

Here the adversary suggested
to our Savior distrustful thoughts
of God's goodness and provid-
ence, and endeavored to excite
him to an inexpedient measure
for relief. He might also inti-
mate, that it was questionable,
whether he were the Son of God,
and that he ought to prove him-
self to be so, by a miracle to sat-
isfy his hunger. Our Lord re-
plied by a pertinent quotation
from Scripture, importing that a
man's life depends on God and
not on his food only, and that the
best way to preserve his life and
to secure his salvation, is to ob-
serve implicitly every promise
and direction of God's word.

On this passage we may make
the following remarks.

1. Satan's address to our Lord
reminds us of the manner, in
which he accosted Eve, the
mother of our race; *Yea, hath
God said, ye shall not eat of every
tree of the garden?* In both cas-
es he endeavors to insinuate
doubts of the truth and benevo-
lence of God. Most sins begin
in latent unbelief, or in doubting

city, wisdom, power, grace, justice, or goodness over the sovereign of the Universe. None of his attributes can be questioned or denied by transgression. It is of great importance, therefore, to reserve in our hearts a full and approbation of his works. Then we shall accept of his dispensations, as he is perfectly wise and faithful in his word, as in due; rely on his provision as a sure resource; and endeavor to ascertain and do his will, which is always right and most good. Let us then, looking to Jesus, seek to maintain a cordial faith in his promises as our shield.

In different circumstances, in which our Redeemer and his parents were assailed by temptation, are worthy of observation.

He was in a rude and solitary wilderness; they were in the city.

He had fasted forty days and nights, was faint and weak, and had no supply at hand; they were full, and had abundance to eat of every tree, and fruit of every wood for food. He was tempted to a deed, which was visibly sinful and might seem to be a transgression; they were tempted to deny their plain and absolute commandments of their bountiful Creator, under any specious pretext to excuse their transgression.

These considerations make our Redeemer's victory more illustrious. They should also humble us, and diminish our self-confidence. If our parents, when holy, were easily circumvented, we do, whose hearts are hardened and corrupted with sin, and manifestly have no power of overcoming the adver-

sary, except through the powerful assistance of the victorious Captain of our salvation.

3. The enemy of our souls well understands, how to take advantage of our temporal circumstances. Are we favored with the ease and spirits of good health, he will endeavor to lead us into excessive and irregular gratifications of a sensual nature; and we should especially guard against all the sins of intemperance and sensuality. We should be diligently employed in something useful, partake with moderation of the bounties of providence, avoid whatever excites improper desires, and consider our bodies, as temples for the Spirit of God; and present them *a living sacrifice, holy, acceptable unto God, which is our reasonable service.*

Is it our lot to endure the pains and inquietudes of a body, indisposed and feeble; the enemy will take advantage of our state in this respect; and we should guard particularly against gloomy imaginations, murmuring and peevish feelings, discontentment, impatience, and censoriousness. We should beware of making the state of our health an excuse for indulging sins of this kind, or for neglecting any duties which we can perform. We should look on the favorable side of our condition in a spiritual view, as calculated to wean us from the world, to keep death and eternity in mind, to make spiritual consolations and blessings more acceptable, to humble the soul into penitent submission, and to make us look to God as our only hope and dependance. Such benefits as these, if derived by the grace of

God from our condition, will render it most salutary to the soul. Corporal maladies may be instrumental in producing spiritual health and beauty, and temporal adversity yield everlasting joys.

If we are distinguished by the possession of wealth and affluence, by elevation to honorable offices and employments, or by talents and erudition, the adversary will diligently endeavor to prevent the right use of our advantages, and to make them the occasion of immense guilt and mischief to ourselves and others. In such circumstances we should particularly guard against the swellings of pride and self-importance, ostentation, voluptuousness, seeking our own glory and emolument, the vanity of valuing ourselves on original and singular opinions, and contempt of common men and common things. We should remember, that our responsibility to God and obligations to do good to men, are proportionate to our superior means and opportunities. We should beware, that our mind be not intoxicated; study our high and extensive duties; and preserve on our hearts a deep conviction, that we are entrusted with our gifts and advantages for the promotion of truth, virtue and piety, the welfare of mankind and the glory of God; and that *Unto whomsoever much is given, of him shall be much required.*

Though prosperity and elevation are most agreeable to the natural desires of mankind, it is much safer being in the vale. A low condition, however, has also its dangers. The enemy tempts those in it more

particularly to envy, dishonesty, base and sordid gratifications, murmuring, insubordination, and subserviency to the views of others. If in an indigent and humble condition, we should guard against such sins, learn contentment and resignation, and by industry, frugality, virtue and piety, endeavor to mitigate the evils of such a state, and to glorify God and be useful to man in it. We should respect our superiors, meddle not with concerns beyond our duty, but study to be inoffensive, and to get and do what good we can, not coveting great things in this world, but aspiring to be *rich in faith, and heirs of the kingdom which God has promised to them that love him.*

Our circumstances should be attentively considered, to ascertain our duties and our dangers, that we may perform the one, and guard effectually against the other. The appointment and providence of God should also be acknowledged; and *thy will not mine be done*, express our acquiescence. We should not rashly conclude that we are the favorites of God, if prospered and flattered in the world; nor that he has cast us off, if we are pressed down to the dust under a heavy burden of afflictions, or by grievous temptations.

4. Satan often tempts Christians, when destitute and afflicted, to distrust and despondency. They are sometimes ready to say of God; does he not deal severely with me? How many wicked men prosper, and how all their hearts can wish; while I am distressed for necessary food and apparel. How many enjoy perfect health and ease

while I am incessantly visited with disease and pains. How many are honored, caressed, and surrounded with their friends; while I am bereaved of my friends, despised and persecuted, or neglected. Has he not forgotten to be gracious? How can his promises be true, while I am left to suffer such things? When such suggestions as these, arise in the minds of afflicted Christians, they should immediately banish them, as coming from no good source. Rather let them say; God has nowhere promised me affluence, or health, or the favor of men, or exemption from the rod of affliction in this world. My Redeemer was a man of sorrows and acquainted with sufferings, beyond any parallel; and shall I complain, who have been so vile and guilty? The great Shepherd knows what is best; and might not any other circumstances be worse for me than these? Perhaps he is now putting my faith and love to the trial; or teaching me to hate sin more, to love the world less, and to long for his heavenly kingdom; or making my refractory heart by discipline more humble, patient, resigned, and spiritual; and thus preparing me in the furnace, to shine with greater lustre. I will therefore hold fast my confidence to the end; and in the mean time endeavor to learn the lessons, which my afflictions are calculated to teach me, to submit myself unreservedly to the will of God, and to rely without wavering on his word. *Though he slay me; yet will I trust in him; and I shall one day sing his praises for all these sufferings.*

5. Satan often tempts persons to improper ways of supplying their wants, or extricating themselves from difficulties. Their case it is suggested, is of such an extraordinary nature, as to justify a departure from the rigid laws of virtue; their circumstances render it necessary to resort to forbidden means. In such an extremity as theirs, it would be folly to be scrupulous; their necessity gives them licence, and will be a sufficient excuse. How many by such suggestions are beguiled into the use of falsehood, and fraud, and other unlawful expedients; quieting their consciences by the groundless persuasion, that their indigence and distress will excuse them. Never should we yield to such a persuasion; but in circumstances, most trying, adhere inflexibly to the precepts and confide steadfastly in the promises of God. Trust in him; and he will do for us much better than we can for ourselves by any unwarrantable steps. Our blessed Redeemer, who in compassion, repeatedly fed by miracle the multitudes who followed him, refused thus to supply himself at the instigation of the tempter. It would have shown a disposition, on any emergency or solicitation, to leave the direct path of duty. His example teaches us to avoid all sinister and suspicious measures in our distress, and to rely with unshaken confidence on the providence of God. *Our Lord was in all points tempted like as we are, yet without sin.* Shall we then think that any sins become necessary and allowable on account of our trials and temptations? Let us ever re-

member, that no pressure of trouble, or greatness of affliction, will justify impatience, and repining, or the use of unlawful means. Trust in the Lord, and do good; commit thy way unto the Lord, and wait patiently for him, and you will find support and deliverance. For God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

6. Our Savior repelled temptation by the word of God; thus teaching us to make the Holy Scriptures our directory and encouragement at all times. We should by study and prayer endeavor to acquire a just and accurate knowledge of what is written, that we may make the precepts of God our rule, and his promises our support. In case any are troubled with doubts of the truth of revelation, let them not only attend to works on its evidences, but also with prayer and an honest heart peruse the Scriptures with great attention. The work in question should itself be examined with care and reflection. They should consider the accurate delineation of the various characters of men in the Bible, the sublimity and originality of its doctrines, the righteousness and benevolence of its precepts, the comprehension and depth of its various instructions, and the holy tendency of the whole. The Bible is a book, which wicked men hate and oppose, or endeavor to corrupt; but which good men love and admire. It inculcates with the strongest motives every duty, and condemns all iniquity. It is a book, which, if

there be any light given by the kind from Heaven or any place, has infinitely fairer pretensions than any other. It is a book which beyond all others subdues the selfishness, pride and sinfulness of mankind, and affords consolation and support to the afflicted and the dying. It has raised Christian nations in light, liberty and humanity far above the other nations of the earth. Wherever it is received, as a rule of faith and life, it enlightens, exalts and purifies the soul; and produces a rich harvest of all the fruits of benevolence and piety. Can such a book be the invention of wicked and impious men? Such the penmen must have been, if they did not, as they assert, receive their communications from heaven. Could it indeed be the work of any man, however gifted, except as the amanuenses of the Holy Spirit? Does it not evidently bear the impress of God, no less than the volume of nature? Is it not manifestly appointed by him, as the grand instrument, to make known the Savior, to overthrow the powers of darkness, to enlighten and heal the nations, to cheer and guide the humble and contrite, and to prepare men for the kingdom of heaven, where all is perfect holiness and love?

Let us therefore, my Christian brethren, bind this precious book to our hearts, study it with diligence and confidence, and make it our habitual meditation and directory. Then we shall defeat the tempter; and be like trees planted by the rivers of water, that bring forth their fruit in season, whose leaves also shall not wither, and whatsoever we do shall prosper. We should

also give this inestimable book to the destitute and indigent; and do all we can to extend its blessings; praying that it may

fill the hearts of all men with the knowledge and love of our glorious and blessed Redeemer.
R. W.

REVIEWS.

LXXIX. *Review of Wardlaw's Discourses.*

(Continued from p. 425.)

THE main controversy, which divides professing Christians at the present day, may be reduced to this grand question; *viz. what degree of reverence and submission is due to the Holy Scriptures?* Those who adopt the tenets of Unitarianism, or rather, who reject the doctrines of the reformation, may make high professions of casting off the prejudices of education, and the authority of men, and of receiving their religion from the pure word of God. They may pretend that the orthodox believe in human creeds, while they believe in Christ and his apostles. But the obvious fact is, that in proportion as men depart from the grand principles which are found in the creeds of the reformed churches, their confidence in the Scriptures is diminished.

Those who go to the *first* degrees of departure from the doctrines of the reformation, show in various ways, especially by their manner of interpreting Scripture, that they are more or less wanting in reverence for the word of God. Those who go to the *extreme* degrees of departure from orthodoxy, and adopt the latitudinarianism of Priestley,

Belsham, or the German Unitarians, fearlessly avow their rejections of the Bible as the ultimate standard of faith. The intermediate degrees of departure from orthodoxy and of disregard to the authority of Revelation are almost innumerable. On the other hand, those who seriously embrace the system of evangelical truth, as held by the Fathers of New England, and the reformed churches generally, hold the Bible as the only standard of faith and the only rule of life. From this they make no appeal. Their only inquiry is, *What is the mind of the Holy Spirit in the Scriptures? What does the word of God teach?* When they have settled this, whether it respects doctrine or practice, they have no further question to ask. Their reason submits; their hearts acquiesce. If they believe sentiments which were taught by Luther, by Calvin, by Athanasius, by Edwards, or any other uninspired men; it is not because those sentiments were taught by such men; but because they find upon careful inquiry, that those sentiments, which were taught by such men, are contained in the Scriptures. It is their unwavering and entire belief in the inspiration and supreme authority of the word of God, which leads them to embrace the doctrines maintained by the Reform-

ous, in preference to the lax theology of Unitarians. If they call themselves Calvinists, Lutherans, &c. it does not imply that they derive their sentiments from Calvin, Luther, or other fallible men; but merely indicates the manner in which they understand the word of God.

The sixth discourse in the volume now before us, "on the test of truth in matters of religion," deserves the most serious perusal. Here the author with clearness and precision, discusses the question, which is at the bottom of the great controversy now agitated in the Christian world. We shall give a series of extracts from this discourse, which will shew somewhat of the argument and the spirit of the writer.

"What then, is the test to which all things are to be brought? Is it Reason?—or is it REVELATION?"

"On a supposition of our having a revelation from God, there can be but one answer, surely, to this question, among all who 'think soberly.'—The test must, without controversy, be, not Reason but Revelation. To affirm the contrary, would be to exalt reason, in the certainty of its decisions, above Divine authority, and the claims of Natural Religion above those of the Word of God.

"What then is, on such subjects, the proper province of Reason?—To this inquiry an answer was briefly given in a former discourse.—There are two points which we not only may with propriety, but ought in duty, to employ our reason to determine. The first is, Whether the Scriptures be a revelation from God:—and when this has been satisfactorily settled, the second is, What is the true meaning of the various parts of this revelation?—what does it contain?—what does it really teach us to believe, and to do?—Reason, then, is not the test itself—it is only the instrument by which we ascertain the test, and by which we apply it to use. If this be to renounce the free exercise of our reason, we plead guilty. But to assign to reason any higher place, on subjects of this nature, we cannot but reckon most irrational and inconsistent,

as well as in the highest degree, arrogant and presumptuous. The testimony of the God of truth must be taken in whole, or rejected in whole. What He expressly dictates, it must be impious for man to presume to dispute." p. 157.

"Agreement with regard to the test to which disputed doctrines are to be brought is obviously of the very last importance. It is, indeed, quite essential. There can be no satisfactory reasoning without it; for without it there is no arriving at any conclusion.

"On this subject, then, it is a question of great magnitude, 'Is this volume, which we call the Holy Scriptures, given by inspiration of God?' " p. 151.

"It is extremely difficult to maintain a process of scriptural reasoning with the adversaries of the Divinity and atonement of Christ, because the notions which they entertain respecting the inspiration of the Holy Scriptures are so very vague and undefined.—Of this I must lay before you two or three instances."

"The Scriptures," says one of their most eminent writers, "were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who, from their circumstances, could not be mistaken, with regard to the greater facts of which they were properly witnesses; but (like other men subject to prejudice) might be liable to adopt a hasty and ill-grounded opinion concerning things which did not fall within the compass of their own knowledge, and which had no connexion with any thing that was so. We ought all of us, therefore, to consider ourselves fully at liberty, to examine, with the greatest rigor, both the reasonings of the writers, and the facts of which we find any account in their writings, that judging by the rules of just criticism, we may distinguish what may be depended on from what may not." I like the honesty of this avowal; but I presume you will agree with me in thinking, that *Duram* ought to have been the profession of him who makes it. Every one must at once perceive, that, according to this view of the Scriptures, they cannot be a test by which all things are to be proved, for instead of possessing any fixed character and decisive authority, there is nothing certain in them. In bringing all things to them as a test, we may be rejecting important truth, and storing our minds with mistakes as to facts, and with hasty and ill-grounded opinions, the result of ignorance and prejudice. They are themselves, it seems to be proved by a standard of superior authority. For what is there, in the pro-

otation, respecting the Holy which might not be said, in the and with the same truth, with he writings either of the self, by whom their authority is shew, or of any other human writer." pp. 189—190.

riters of whom I now speak, to themselves thus slightly mistaken epistles, are wont to in-Gospel's being quite sufficient any one of the Gospels being by sent, for our complete instruction-principles of the Christian faith. we Gospels," says one of them, only intended to be a sufficient in the fundamental principles say" I am by no means deny, that the fundamental of Christianity may be found in evangelical histories. But if it's method, to complete the tion of his mind and will, in active portions; are we, I to consider ourselves warranted-consider what he intended we together, and use as one a Gospel, we should read, lives of Facts; and as such, further than the facts themselves. If, therefore, it was arpose of God to give a confirmation of Christian doctrine personal ministry of Christ, it by obvious, from the very nature thing, that this complete de- could not be contained either in all of the Gospel histories, of the simple design, to give us that ministry. Our Lord himself, on one occasion, to his disciples he was about to take his leave, "I have many things to say, but ye cannot hear them I again; When he, the Spirit come, he will guide you into all things, he will teach you all things, all things to your remembrance, I have said unto you." Are not by such expressions, that life-time their ministrations complete—That at a future were to receive, by direct a more full, even a perfect as with that doctrine, which it is great business of their lives here to mankind? And are who elight the Epistles, and on as containing the opinions of fallible men, &c. &c. of the previous results of this Divine Illumination, and of the counsel of God, against I earnestly wish my Cults (for such I desire to esteem

them, as fellow men, although I cannot give them the right hand of fellowship as Christian brethren) to consider this with becoming seriousness, and to beware—and it is my fervent prayer, that others may be preserved from that fatal delusion which it is my present object to expose;—that they may be saved from treating with unbecomingly levity the word of the most High God, and may continue to approach it, as they approach to its Divine Author himself, "with reverence and godly fear"

"This feeling of humble reverence will be animated, in proportion to the degree in which it exists, with self-distrust and ingenuous candor;—a disposition of mind absolutely indispensable to the right discharge of the duty enjoined in the text, of "proving all things." In bringing either sentiments or practices to the test of God's word, it should be our sincere desire to have our minds divested of all prejudice; so that we may come to the Bible, not with a view to find confirmation of opinions which we have previously formed; but with humble and earnest subjection after an answer to Plato's question, "What is truth?" If we come in any other temper of mind than this, we are sure to fail.

"We, my brethren, are often and earnestly exhorted by our opponents, to the laying aside of prejudice, and to the exercise of candid and unbiased judgment. It is certainly our incumbent duty, to take all such allegations in good part. But when it is modestly taken for granted, that all our sentiments, as to what we are accustomed to reckon the distinguishing and peculiar doctrines of the Gospel, have their origin and their foundation in prejudice alone; unfortunate and inevitable early prejudice—say, when we are told publicly, and from the press, "that I'inking it unsafe to make just the result of rational inquiry, we determine to ground it in early prejudice;"—we have only to say, that such reflections are not the most likely way to produce the candor, of which the absence is deplored. We presume to think, sensible though we be that we are liable to the influence of prejudice as well as others, that rather more than enough is here assumed;—and we reject the charge brought against us, as illiberal and unjust.

"When, in connexion with lamentation over the unhappy power of prejudice, we are assured, with an air of imposing confidence, that we need only to lay this prejudice aside, to use our reason freely, to employ our understanding without apprehension;—in order to our immediately discerning our errors, and embracing the truth;—but we not forget, that "we

his brethren of the captivity, the report of the desolate state of his beloved nation, he "sat down, and wept, and fasted, and prayed before the God of heaven." "Why should not my countenance be sad," replied this patriot and saint to the inquiries of the Persian king, "when the city, the place of my father's sepulchre, lieth waste?" Secure of the favor of the king on his enterprise, this good man hastened to Jerusalem, explored in the solitude of night her desolate condition, and though her foes were grieved that a man was come to seek her welfare, openly exhorted her friends to repair her wastes, and strengthened their hands to accomplish the good work.

Such ardent patriotism and Christian benevolence are discernible in the preacher of this nervous discourse, while exploring the waste places of Connecticut, and urging on her friends the duty of building them. Such is his subject; and for the text, he has chosen a prediction of Isaiah concerning the restoration of the tribes from Babylon. *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

The desolations which the preacher examines, and which he urges the friends of Connecticut to repair, are not confined, it will be seen, to Connecticut alone. They are the following. "Not a few societies have ceased to hear those doctrines of the Gospel, by the instrumentality of which, the Spirit of God awakens, converts, and sanctifies men. A number of churches

have become feeble, and by hard struggling prolong, from year to year, the enjoyment of divine institutions. While some have, long since, fallen and are lying now, in utter desolation."

Were we to look over New-England, and to mark every such waste; and were we to confine our views merely to the present time; we should doubtless attribute these desolations to present difference of religious sentiment, or indifference to religion. There is no town which once provided its families with evangelical instruction but would now do it, were all its inhabitants united in sentiment and desirous of the privilege. What then has produced these desolate wastes? An examination into the remote causes of the defection of such churches from their primitive purity and religious order, claims the first place in the sermon of our author.

Among the causes of these desolations, he ranks, as the earliest, the deep declension of vital piety, which spread in the churches many years ago. The evangelical doctrines, which during a century had enlightened and adorned our infant churches, then gave way; and with them departed the Holy Spirit of God. The pulpits, that were before enriched with burning and shining lights, were now occupied in many instances by unsanctified men, prepared by native feelings to oppose the Gospel; and *the ways of Zion mourned because few came to her solemn feasts.* To replenish the dwindling churches, the half-way covenant was introduced, and *moral sincerity, instead of grace*

a condition of admission to church. The consequence of these extensive innovations, that discipline was relaxed, and the power of vital piety yielded to a self-righteous spirit.

revivals of 1740, broke in a lethargy; and though formation which then com-

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causes on which our dwells, are, unfaithfulness, the clergy, the corruption of infidelity and divisions of party feeling.

effect of applying an immediate remedy to restore a church, the last cause which Mr. Beech-
ions, is drawn by him in highly characteristic.

usual result has been, the settlement of the minister, upon an incompetent and the expectation that he will result in part, by his own exertion result has usually been, what has been anticipated, the habit of idleness and exertion, which necessarily becomes sometimes a confession of worldliness, to which the becomes entirely a secondary loss. Gain is substituted for and preaching the Gospel convenient auxiliary in the system of accumulating money. The man is a thriving farmer, an able minister, a successful speculator, but loses sight of his true calling as a faithful minister of Christ.

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common effect is, that his ministry embarrasses his worldly enterprise, and his worldly enterprise his ministry, so much, that both become comparatively unfruitful. He cannot pursue his worldly business to the best advantage, because he is a minister, and he cannot pursue the work of the ministry to advantage, because he is a farmer; the combined result is, a bare support, with a double tax of care, few books, and no leisure to read them, little time for study and that of little value, from the impossibility of putting in requisition, at a moment's warning, the resources of a mind reared with secular care, and long since a stranger to habits of study. He laments his situation, longs to devote himself to his work, hopes for better days, while every year brings new conviction, that they will never come. In this unequal struggle his days of improvement pass away, his mind undisciplined, his heart cold and formal, his manners unpopular abroad, and irksome at home.—He neglects to visit his people, for he has no time; he neglects district and meetings for prayer; and the main spring being removed, all the movements, which are the life of religion, stop. In proportion, also, as he does less for his people, he loves them less, and their affection for him declines in the same degree;—and now sectarians, with flaming zeal, break in upon his charge, and preach, and pray, and visit, and do just those things to alienate his charge, which ought to have been done to attach them to himself, and to one another. Alarmed at this furious onset, he hurls from the pulpit, unavailing invectives against the for, and makes some feeble exertions, to prevent, by action, a defection, which hard names will only extend. But it is all too late; the kind attention, by which he might once have bound his people to himself forever, has been exhibited by a stranger, who has stolen away their hearts, by an irretrievable delusion. And now his little salary presses hard upon the diminished number of his people, is poorly paid, and operates as a constant temptation to increased defection. Alarmed at their danger, his people complain that he does not visit them, and take pains to hold the congregation together; and he, in return, complains that they have not enabled him to do it, by providing for him a competent support, or even by the punctual payment of the pittance stipulated. Complaint begets complaint, and excommunication begets excommunication, until at length the crisis arrives;—his people, weakened by defections, can no longer raise his little salary; and he, by the most strenuous exertions, cannot do without it. Of course a small

is called, and the pastoral relation is dissolved. The pastor, with a large family, in the decline of life, goes an exile to the wilderness, or settles in some other desolating church, to repeat the same experiment, and, unless death prevent, to witness the same result.

"The Society, which by a trifling additional effort, might have commanded the whole time of their pastor, and become yearly stronger, have by their injudicious parsimony, frittered away their strength and brought themselves to desolation—have dug their own grave, and lie down in it to awake no more." pp. 12—13.

One cause of desolations, which Mr. B. has not mentioned, we should trace to negligence in providing an able and pious clergy. We would by no means insinuate that the great proportion of the New England clergy are not of this character, but that sufficient care has not been taken to secure to all our churches such pastors. Circumstances, indeed, have rendered it convenient for the candidate to contract the space of preparatory study; and on these cases Associations have looked with indulgence. Perhaps the only alternative has been, for the churches to remain wholly destitute, or receive the ministers such adverse circumstances could rear. The efforts to which many are now awaking are the commencement of a better system, we would hope, which, in the course of its operation, will draw in the cheerful aid of all who love Zion; and which certainly promises, if pursued, to beautify with cultivation the waste places of New England and the Union, and to send forth fertilizing streams into the desert. The precautions which are already taking in lengthening the term of preparation, too, we hope will soon attest their utility by their good effects.

Sufficient caution, also, has not been observed in introducing candidates to the confidence of the churches. The negligence, which has crept into some Associations, in requiring the belief of no particular doctrines, and entering into no examination of the evidences of personal holiness and other qualifications in the candidate, while it has been called liberality and love, has let in ravening wolves into the flock of Christ, and caused many hearts to bleed. The young candidate means well, he has been at great expense in obtaining a collegiate and theological education; many friends are looking forward with raised expectations to his appearance in public life; can we bear to ruin the late prospects of the youth? Considerations, comparatively trifling as these, perhaps, have excluded from their view the eternal hopes of many precious souls; sensibility has decided, before conscience is heard; and they have made their judgment for the candidate, when they should have made it for the Lord of heaven and earth.

The second subject, which the preacher considers, is "the means by which these wastes may be built."

For the supply of feeble and destitute congregations, he recommends occasional itinerations of stated pastors, concerts of adjacent pastors to extend to them courses of parochial visits, and the services of evangelists appointed for the purpose, to be supported partly by such congregations and partly by the able churches of the State.

He next directs the attention of each pastor to the wastes

his own limits. To the ministrations of the Sabbath would advise the pastor village lectures, parochial, and catechetical instruction. On each of these points, Beecher speaks with the facility and decision of one who has trod in the paths he de-

causes conspire to interrupt the of distant villages, and neighborhood, to the public worship of God, produce a relaxation of religious order. To counteract these local circumstances, occasional the preaching of lectures are able. Such attention is an act of the distant districts of a congregation pay equally for the support of the gospel, and cannot, without some provision, be made equally partakers of the blessing. It conciliates affection and binds the extremities of a congregation to the sanctuary of their fathers, stronger ligaments than can otherwise be formed.

It is a means of preservation which if not employed by ourselves will infallibly be employed by others to alienate and divide. Great benefits have been found to accrue also, from lectures in different districts of a congregation. They contribute very much to keep alive the attention of the people to the subject of religion, afford to the minister an opportunity of becoming more acquainted with his flock, as he approaches their consciences in plain and yet forcible manner. Meetings of districts promote also union among themselves, accommodate the aged and the feeble, and call the attention of many, to the subject of religion, and allure to the sanctuary of the sanctuary, who otherwise had slept away from the grace of God.

may not in this place omit to add that visits to the rest of ministerial brethren for the preservation of the church. There is no congregation where they can be introduced, with prudence, but they will, with the most ardent approval, enter every family of his flock, the rich and the poor alike, to instruct them, catechise the children, and promote the spiritual welfare of all, by communicating such advice, exhortation, and proof, as the circumstances of

each family shall demand, and his own discretion dictate. Unquestionably, such visits may be ranked among the most efficacious labors of a minister for the salvation of his people. They increase greatly his affection for them, and their affection for him. They make him acquainted with the children of his charge, and furnish a minuteness of information not otherwise to be obtained, and without which he could not be qualified to give to every one, his portion in due season. They will occupy indeed, considerable time, but by furnishing a press of interesting subjects, and increased facilities of composition, they will redeem as much time as they occupy. Any man will be able to preach better, on the Sabbath, after visiting his people two days in the week, than he would be, had his whole time been devoted to study. He will then have an object while he writes and when he speaks, and will write and speak with an animation, which nothing but a deep interest in his subject can inspire." pp. 18, 19.

The subject to which Mr. Beecher last attends is, the "motives to immediate exertion for the purpose of building these wastes."

On the duty of churches to help decayed sister churches, he remarks;

"There is a fellowship of churches, which Jesus Christ has constituted, and relative duties, which he has enjoined. These duties are, sympathy in joy and sorrow, counsel, admonition, and pecuniary aid, as circumstances may require. It is not a matter of discretion, then, whether the churches of Connecticut shall help feeble sister churches. They are bound to do it. In becoming churches, they have assumed a relation to each other, the duties of which, are as plain and as indispensable, as the duties of husband and wife, or parent and child. According to our ability, we that are strong are bound to help the feeble. Is it our duty to minister to the hungry the bread that perisheth; and can we be at liberty to withhold the bread of life? Are we bound to do good unto all men as we have opportunity; and may we yet overlook the household of faith? Are the members of the same church bound to look, not every man on his own things, but every man also, on the things of others; and may churches contract themselves within their own selfish circumference,

regarding with a cold heart, and an unhelping hand, the necessities of other churches? Can there be no love to God in the individual professor, who hath this world's goods, and shutteth up his bowels of compassion against a needy brother? And can churches practise towards churches the same hardhearted parsimony and be guiltless? Or must we draw the startling inference, that the love of God dwelleth not in churches, if they disregard the afflictions of destitute churches and withhold the necessary aid? Is it our duty to send the Gospel to the destitute in the new settlements in other States, and to the heathen in other lands; and can we be at liberty to witness as idle spectators, the extinction of sister churches, and the return of heathenism at home?" p. 21.

"The consociation of the churches of this State, in the year 1708, is an express recognition of the relation which churches bear to each other, according to the Gospel, and a voluntary, implied engagement to fulfil towards each other all righteousness. Nor have the feelings or the duties of this relation utterly ceased, but they are feeble and limited in their practical influence. Sister churches have been overrun with error—divided, broken down, and even annihilated, and nothing but good advice and good wishes has been interposed. Instead of a general lamentation, that a light in Israel should be put out, it is not known, to many churches in this State, that such calamities have come upon us. But they have come. There are grievous desolations in this State: societies might be named, where the church is extinct and the house of God in ruins: The blasts of winter rare through it, the flocks of summer find a shelter in it. The Sabbath is a holiday. The authority of revelation has ceased with many, and, by others, is employed to sanction doctrines, not less destructive than atheism. Preachers are patronized, whose object it is to keep the audience laughing by ridiculing the ministers, and the doctrines of the Gospel. A revival of religion would be regarded with as virulent enmity, as Jews or Pagans regarded Christianity. There are, in this State, districts as far from heaven, and, without help, as hopeless of heaven, as the Pagans of Hindostan or China. Will the churches sleep over such ruins? Can nothing be done to repair these desolations of many generations?" p. 25.

We would not enter here into the many and forcible arguments which urge friendly churches to consociate. These paragraphs

remind us, however, of one advantage of consociation, at which we will just hint. What church, that watches over its own prosperity, with the care it ought, and that is sensible that, like every association of men, churches too are mutable, will not wish, in the day of prosperity, to guard against future reverses; and attach to itself, by express compact, the friendly assistance of sister churches? Every church indeed depends on the King of Zion for its continuance and purity. But what church can hope for his smiles, when neglecting the obvious means of its preservation? When a church lies waste, who shall pity her? Relief, if God grant it at all, will come through some church on earth surely. How much greater than her security, had she cultivated the friendship of sister churches, in the days of her glory. A consociated church in the day of affliction has at least one more hold on life than one that is not. She can call to her sister churches for assistance. She can point to the records that have pledged it. Or if she be so near her last struggle as to be insensible of her fate, sister churches will not be so regardless of their engagements as to reach her no help. There will be some faithful Beecher to call on them to rise for assistance, when a light is about being extinguished in Israel.

The preacher has advanced one position in this sermon, which, if not new, has at least the claim of being brought out into a more distinct light, and urged with more persuasive reasoning, than has been usual.

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XI.

We have given an imperfect sketch of this excellent ordination sermon. It abounds in valuable matter. It suggests many subjects, on which we might

profitably dwell; but we wish to render our notice concise, and refer our readers to the discourse itself, leaving them to the reflections it will naturally suggest. Every minister of the Gospel, who is willing to be exclusively devoted to his work, and to possess clear views of the extent of his duties, ought to make it a pocket companion. The conciseness and antithesis of Mr. Beecher's style gives his paragraphs weight, and point, and edge. All who will take the trouble to read the discourse will find their labor amply repaid.

Two or three remarks we will just suggest at concluding.

Waste places are not confined to those parts of Zion, which are destitute of preaching. A church may support an instructor, and steadily attend upon his instructions, and yet be in as desolate and cheerless a state as if it never met in the house of God. What a winter is desolating the graces and consolations of that church, which weekly meets at the sanctuary, and instead of hearing a message from her God, receives "for doctrine the commandments of men?" The preacher, out of courtesy, selects his text from the Gospel of Christ, but draws his instructions out of the wells of heathen morality; the maxims of Plato, Seneca, Zoroaster, Confucius, Mahomet, any but Christ. The Holy Spirit is grieved, and withdraws from such churches his enlivening influence; for the doctrines are neglected, which only he makes powerful unto salvation. Jesus, the Head of the church, frowns; for his Gospel has been supplanted by another, and his eternal glories, that

should have drawn away their affections from earthly vanities, are clouded in darkness.

If so much labor be requisite to build up the waste places of Zion, especial care should be taken to prevent cultivated places from becoming waste. All which are now waste, were once cultivated; they that are now cultivated, may become waste. The same causes of desolation are liable to operate now, as ever; and will produce, unless arrested by grace, equally lamentable effects. Let a church, which has long been enlightened and invigorated by the doctrines of the cross, but once be turned aside to preachers of smooth things, and that church has laid the foundation for a desolation of many generations. That church, which shrinks from faithful, efficient discipline, is preparing death to her graces, and threatening her existence with schism. That laborer, which an Association have carelessly introduced into the vineyard of Christ, will lend no helping hand to its cultivation, but will demand much attention from the steady laborer to keep him from mischief. He has entered the harvest, not to reap, but to prevent others from reaping. The half-way covenant, that 'anomaly in religion,' that halting place between two systems, the experiment, which Jehovah pronounces vain, to serve both God and mammon, to hold fellowship both with Christ and Belial, will surely desolate a church now as it ever has done. Wherever introduced, the distinction between the church and the unbelieving world is frittered away; the graces of the children of God wither; the sanctuary soon of de-

s paralyzed; the Head of which threatens, as he did the church of Ephesus,—once desolate, to remove and stick out of its place, *they have left their first*

cannot rise from the pe- this discourse, without deeply impressed with the desolate condition of men. Not the pious care of the old men, who planted on desolate shores churches, the cedars of Lebanon, every purpose of perpetuate pure worship of God, to save them from so soon existing wide and ruinous

Must so many hearts be put in requisition to see the little tracts of this which Christians occupy? Can be done even to maintain their ground? How then can a great change be effected? Alas, the promise of God to us, awaits all the nations desolate by sin? When the wastes in all lands be the wastes of paganism—wastes of mahometanism—wastes of popery—the wastes of ism and heresy?"

Though the work be great, individual may do much.

He may repair the wastes in his own heart. Were this done by every one on earth, the great change, so desirable, would be effected. He may enlist himself in those plans, which are formed to repair the wastes of a desolate world. No Christian must refuse to engage in them, nor slacken his efforts until the work is done. The hand of charity must reach the Bible to the people of every kindred, and tribe, and tongue, and nation. Christian teachers must be stationed in every settlement on earth; and all the tribes of men must weekly go to the sanctuary, to behold the beauty of the Lord and enquire in his temple. Little children in all lands, precious immortals, must receive among their earliest lessons, from parental lips and the word of God, the affecting tale of their depravity and ruin, and of their only help in the compassion and power of the Savior, who bled for them on Calvary. The cries of misery, and ignorance, and sin, that have so long ascended from the wide wastes of the fall, must be soothed, and changed into sounds, sweet as the notes of angels, the praises of redeemed sinners.

RELIGIOUS INTELLIGENCE.

FOR THE EDUCATION OF INDIGENOUS YOUNG MEN, FOR THE MINISTRY.

Societies are founded on two well and deeply impressive facts; a large portion of our nation is destitute of competent religious instructors, and the ordinary supply from our seminaries is utterly insufficient to meet the wants. The population of our country swells far beyond the ordinary

flow of ministers from our colleges. The wants of the country are constantly becoming more extensive and more grievous. An extraordinary and vigorous effort, therefore, is demanded in order to furnish our nation with suitable Christian instruction.

The facts, which have been laid in various ways before the Christian public, relative to the wants of our countrymen, are yet incomplete. The most prying eye has not yet searched out every corner

of darkness in our land. But the facts, which have already been collected, need only be diffused, to interest every Christian heart in the subject. An impartial statement of facts will enable every Christian to see what claims his destitute countrymen have on his charity. Information on this subject, must be collected and diffused. Men must see, in order to act. Objects of misery must be present to the view, before the heart will be moved to pity. The multitude of Christians in our land who enjoy the weekly instruction of the sabbath, and who, with their families, dwell daily in the midst of that great light, which first diffused its healing beams on the land of Zebulun, beyond Jordan, in Galilee of the gentiles, must behold the thousands of their fellow-countrymen, who, with their children, spend the present life without Christian instruction, and enter the future without hope; and, unless they are Christians merely in name, they will open their hearts and purses in charity.

Mr. Beecher, in his Address in behalf of the Charitable Society formed in Connecticut for this object, has laid before the public a brief and comprehensive view of the present state of information, respecting the extent of religious instruction enjoyed in our own country, as can elsewhere be found. The facts he has exhibited respecting the deficiency of evangelical instructors in our nation, his ingenious and sound calculations to show the incompetency of any ordinary method to furnish a supply, accompanied with the most solemn appeals to the conscience and heart, have already induced many Christians to take hold of the subject and to form Charitable Societies. Their object is to educate pious young men for the ministry, who are unable to educate themselves, and thus supply the nation. They would seek the energy, and talent, and piety, that adorn so many in the poorer classes of society, and cultivate them for more prominent service in the church of God.

Mr. Beecher has warned us not to keep silence on this subject. In his expressive language, "the newspaper, the tract, and magazine must declare to our slumbering countrymen their danger. The press must given in the communication of our wretchedness; and from every pulpit in the land the trumpet must sound long and loud. The nation must be spoken to save itself by its own exertions or we are undone."

This was uttered while his heart was warmed by the facts he had just been exhibiting. These facts have probably met the eyes of most of our readers. We feel justified, however, without detailing them minutely, to exhibit his general ex-

imate of the spiritual necessities of our nation.

The rule with which Mr. Beecher set out in his estimate, is, that to furnish the United States with competent religious instruction, one instructor is demanded for every thousand souls. To justify this rule, he states that in the Jewish nation the proportion was much greater, that New England in her most prosperous days had one for 625 and that the present medium supply for Europe is one for 1,000. The following reasons show the rule to be at least moderate. "The population of the Union is so scattered, that one half of it cannot be thrown into congregations of a thousand souls, and if, in some places, one pastor can supply 1,500 or 2,000, in four times that number of places he can only supply in his charge a number not exceeding 500 souls. So that assigning one minister to a thousand souls, as they are scattered over the face of the nation, is in fact a very small supply. But could the population of the nation be organized in congregations of 1,000 souls, or 100 families, the whole routine of ministerial labor, the weekly preparations for the desk, the visiting of schools, the catechetical instruction, the weekly lectures, and family visiting, added to a vast amount of miscellaneous avocations, would completely engross the whole time of my pastor."

Take this rule, then, and the 3,000,000 of inhabitants in the United States and 3,000 ministers. The number of our educated ministers is not more than 1,000 of course 2,000 are at present needed, and 4,000,000 people are destitute of competent religious instruction. There may be, perhaps, 1,500 besides, who are nominally ministers. These Mr. B. strikes off the list. His reasons for so doing are, that they are extremely illiterate, dropping learning, and utterly incapable of exerting that religious, moral, and literary influence which belongs to the ministry.

"Illiterate pastors," Mr. B. justly observes, "cannot be the patrons of schools, academies and colleges. They cannot, and if they can they will not, exert society above their own level. Education, religious and literary, will be neglected in their hands, civilization will decline, and immorities multiply. If the influence of such men be better than nothing, it do not help in the decline caused by human depravity, it is totally incompetent to arrest it."

"Illiterate men have never been the chosen instruments of God to build up his cause. The Disciples of our Lord, to supply the deficiency of an education, were instructed by himself for eight years, and then, were solemnly baptiz-

s, and clothed with the power of , and were guided beside by the te suggestions of the Holy Spirit. t would the science of law be id the administration of justice, and of men destitute of a com- rection, ignorant of the science, should go from the plough and kshop to the bar? What would ate of medicine, and our fate, alth and life committed to the men who never studied the hu em, and knew nothing of diseas- edies, by reading or by medita- nd what would be the fate of ag- , or commerce, or the mechanic sued with as much ignorance as in unlettered ministry; and pur- ly as a calling subordinate to which occupied six days in seven? us knowledge alone to be ob- thout study? Or is the soul, and ial concern, the only thing or- worthy the attention of an or- en educated for the purpose, and exclusively to that object? It is then to engage deliberately in prise of supplying our nation with religious instructors.—Religion is hing that should be committed to ls of ignorant and incompetent the real deficiency of competent instructors is at least *five thous-* the population unsupplied is five

uestion then arises whether these) will ever receive competent instructors. A short calculation , that without extraordinary ex- hey never will. The population untry in past years has far out- increase of ministers. "From 1700 to 1753, there were 1998 graduated at Harvard and Yale (at that time the only Colleges England.) Of this number, 804 isters of the Gospel. Of these e were living in 1753, according st estimate, 621. The popu- New-England, in 1753, was 390, course there was, at that time, rage, one LIBERALLY EDUCATED for every 628 souls in New-

a cursory examination of the documents, it is presumed, ous to this period, back to the lement of the country, the sup- ren greater than this proportion. re this result with the *present* sup- isters from these colleges. Let it emembered, however, that since population of New England has nearly *tenfold*, and has spread it- the whole western country; and

though Colleges have multiplied, yet Har- vard and Yale still educate *ONE FIFTH* of all who receive a collegiate education in the United States: that of course one third of the population, or nearly three millions of people, look to them for re- ligious teachers. To supply this popula- tion, as New-England was supplied for more than 130 years after its settlement, (that is, till within the memory of many now upon the stage,) would require 4,250 ministers. Yet it is a fact, that there are now living only 760 ministers, graduates of Harvard and Yale; leaving an arrearage of 3,490.

"To speak more particularly of Yale- College. Probably *one sixth* of all who receive a collegiate education in the United States are graduates of this semi- nary.—Allotting then to Yale-College *one sixth* of the population of the United States, as her portion to supply, if this portion were now fully supplied, with one minister for every 1,000 souls; yet, barely to fill the vacancies by *death*, and to meet the *annual increase* of population, the College would still be called upon to furnish 80 ministers *annually*; and this number to be increased in future, in pro- portion as the population should increase. Yet it is a fact, that for the last forty years, there has not been an average of *NINE* ministers annually from this insti- tution."

We are brought then to this conclu- sion, that "an immediate, universal, vigor- ous effort must be made to provide relig- ious instruction for the nation.—The en- terprize is one which a few hands cannot accomplish. The nation, all the pious and well-disposed part of the nation, must unite and engage systematically and vigor- ously in this work of self-preservation. The evangelizing of the nation must not be a secondary object to any one. It must stand forth in all its magnitude, as the prominent object upon which all eyes are fixed; for which all hearts beat, and in which all hands are employed. A Bible for every family, a school for every dis- trict, and a pastor for every 1,000 souls, must be the motto upon the standard, round which the millions who enjoy these blessings must rally for the purpose of ex- tending them to those who do not."

Mr. B. brings an object so loudly claim- ing Christian charity to the doors of min- isters, churches, charitable associations, the wealthy, men in civil authority, and the alumni of Yale College. On each of these classes, he presses his solicitations with an ardor demanded by the necessi- ties of those whose cause he pleads. We will close this article with a few pas- sages, with which he concludes his energetic ap-

poor. "The means to such an effort as we propose, are numerous and powerful. It is indispensable to prevent the great body of the nation from sinking down to a state of absolute heathenism. Let the tide of population roll on for seventy years as it has done for the 70 that are past, and let an extraordinary exertion be made to meet the vastly increasing demand for ministers; but let them increase only in the slow proportion that they have done, and what will be the result? There will be within the United States seventy million souls—and there will be only six thousand competent religious teachers; that is, SIXTY-SEVEN MILLION, out of the seventy, will be wholly destitute of proper religious instruction. They may not become the worshippers of idols, but there is a brutality, and ignorance, and prodigal dissipation prevalent where the Gospel does not enlighten and restrain, as decisively ruinous to the soul, as idolatry itself. It is of little consequence to a ruined immortal in hell, whether he perishes by the waters of the Ganges, or on the road to Juggernaut; or whether he perishes at home, consumed by slow fire within, or chilled by frost in a fit of intemperance. The little light that may glimmer upon the dark places of our land, if it be not enough to rescue souls from death, may even render their circumstances more dreadful than the total darkness of heathen lands, by aggravating their guilt and condemnation. The civil welfare of the nation demands imperiously, the universal co-operation of religious institutions.

"If knowledge and virtue be the basis of republican institutions, our foundations will soon rest upon the sand, unless a more effectual and all-pervading system of religious and moral instruction can be provided. The right of suffrage in the hands of an ignorant and vicious population, such as will always exist in a land where the Gospel does not restrain and civilize, will be a sword in the hand of a madman; to make desolate around him, and finally to destroy himself. It is no party in politics that can save this nation from political death, by political wisdom merely. The disease is upon the vitals, and the remedy must be appropriate. There is no remedy but the tree whose leaves are for the healing of the nation. Beneath the shade of this tree the millions of our land may sit down with great delight, and its fruit shall be sweet to their taste.

"The integrity of the Union demands special exertions to produce in the nation a more homogeneous character, and bind us together by firmer bonds. Commerce, as each State did, a kind of insulated existence, and preserving still, as it ought

to do, an independent, internal organization and spirit as the States are, over a vast extent of country, and united as they are, chiefly for defense and commercial purposes, there is not sufficient intercourse to beget affection, nor a sufficient solidity of the whole nation to counteract the danger of local republicanism in times of political convulsion. A remedy must be applied to this vital defect of our national organization. But what shall that remedy be? There can be but one. The consolidation of the State Governments would make a despotism. Let the preservation of peace, intelligence, enterprising ministers through the nation, at the rate of one for a thousand, would establish schools, and academies, and colleges, and halls, and yonder those of homogeneous influence. They would produce a consensus of views, and feelings, and interests, which would be the foundation of our empire upon a rock. Religion is the central attraction, which must supply the deficiency of political affinity and interest. Religion is the bond of unity, which in storms would undergird the ship. The intercourse of good men, in the blessed enterprise of evangelizing our land, will do more than every thing beside to make the different parts of the land acquainted, to do away local jealousies, to consolidate the nation, and perpetuate its liberties. The very enterprise will cause every one who enters it to love his country better, while it constantly renders his country more worthy to be loved.

"How blessed will be the remuneration of such an enterprise, in the health, the temperance, the industry, and peace, and friendship, diffused through the nation. The expense of raising and educating the youth, beside all the woes of war, disease, and crime, as great, as the expense of their prevention, by a comprehensive system of religious instruction.

"With respect to the young men, whom we shall educate by our churches, it may be observed, that as we take them under our patronage not until they are fitted for College, we shall not be likely to be deceived in the objects of our charity, after such a probation as the preparatory school will afford. We shall be able to select young men of sound minds, and good talents, and they will be taken from a state of society, where hardly a year, recluseness, and a capacity of enduring hardships, will be found in their last estate.

"Upon the College, and upon the Seminary, the influence of such an accession of intelligent and pious young men, will be most auspicious. The religious and moral habits of our young men in College are to affect deeply the civil and religious be-

the State. The age at which
In College is the forming age;
bits of thinking and feeling ac-
e, will often be carried through
feel constantly in our churches,
civil concerns, in all parts of
the good or ill effects of princi-
pl, and habits formed in Yale
Now the great difficulty, where
bers of inexperienced youth
led, is to guard against irrelig-
ssipation. What parent, on
son to a public seminary, does
at the temptations, to which
e exposed? But the students,
ity shall send to Yale College,
s, ordinarily, a weight of talents,
it may be hoped, that piety
inspection, which will create an
the College, surpassing the
rws or discipline. What a se-
ur sons to have in the College,
s send them, a select band of
unions to watch over and pray
and lead them in the right way.
it a vain expectation, that the
e example, and the conversation
ns of the prophets in our Col-
be connected with frequent re-
ligion, and that our charities to
be the very means, which God
the occasion of salvation to our
ren. What a pledge to the
the piety and integrity of her
l of rising legislators. It is no
de hope, that in educating one
charity, we shall provide two
ntry, by the blessing of God
rayers and example of this one.
vidence of God also seems at
time, to indicate, with uncom-
ness, our duty. There is an un-
position, manifesting itself in
s, to receive the Gospel. Infir-
long been on the decline, and
ance of religious institutions is
y appreciated. Something be-
near in some of the new settle-
ch reminds us of the early days
glad, when our fathers carried
r with them, to commence a
in the wilderness. The utility
ary labors is more and more
l the demand as to extent and
is increasing every year.
charitable foundations have at-
laid, with a view to prepare in-
g men of piety for College; and
ised up suddenly, and by an
d liberality, Theological Semi-
receive them, and fit them for
ry, when regularly educated.
vals of religion, also, which have
d now prevail in our land, a
tude of young men have been

made willing to devote themselves to all
the hardships attending so great an enter-
prize as the evangelizing of the nation.
Our College constitutes the broken link.
To her threshold, every year, young men
of piety come, and for the love of Jesus,
and the worth of souls, plead for admis-
sion, and are sent away because no funds
are provided to help them through. From
all parts of the land the cry ascends, Give
us Ministers, or we die; and pious young
men, smitten with compassion, spring up
and rush to our College, and offer them-
selves to the Lord, and no provision is made
to receive them.

"For a number of years past, from 16 to
20 applications of this kind have been
made and refused. There are at this
time several young men in Yale-College
who, hearing that this society had been or-
ganized, have come and flung themselves
upon us. We could not send them away,
and yet, unless we are patronized by the
public, they must go away despairing
of their object; for they stand in need of
every thing, while as yet it is compara-
tively nothing that we can do.

"After all, it may be demanded by some
what evidence have we, that the objects of
our charity will devote themselves to the
profession for which they are educated,
and will adorn the doctrine of God their
Savior. You have the evidence of a pro-
fession of religion, confirmed by a corre-
spondent life, through at least two years of
preparatory study.

"Considering the great demand for Min-
isters, and the evident purpose of God to
provide a supply, indicated by revivals in
Colleges, and unheard of liberality of many
to educate ministers, you have reason to
believe that those who offer themselves
will be generally those whom God has
called, and whom he will preserve and
bless. And you have the analogy of past
experience, from which it appears that,
with few exceptions, the young men, who
have been educated by charity for the min-
istry, have answered the expectations of
their benefactors. But suppose occasionally
we should be disappointed, and our labors
be in vain, would that be a reason for aban-
doning the whole system of charitable ed-
ucation, and leaving our country to relapse
into heathenism, and our posterity to be
crushed by the hand of despotism. Must
we be certain of success, before we lift a
finger in any charitable enterprize? Is no
trust to be reposed in God, and no risk to
be run for the love of Jesus and the good
of souls? Do we in common life vest no
capital in any business without an absolute
certainty of a profitable return? If a crop
fail, will the farmer never sow again? If a voy-
age prove unsuccessful, will the merchant

never try another? We have at least as high security for the accomplishment of our charitable designs as attend an ordinary worldly avocation, in which the risk of failure never deters any one. Where then you would run the risk of failure from a prospect of earthly gain, will you not do it to glorify God, to bless your country, to save immortal souls from perdition. You have as high and even higher security than parents ordinarily have, who educate their own children for the ministry, and upon the principle upon which you would refuse to give, all efforts must stop to provide masters, and the whole land sit in darkness. Besides, your obligation to give does not arise from the absolute certainty of success. The necessities of your country and the world, and the high authority of heaven, bind you to give, committing the event to God. If he hear your prayers and bless your aims, you are bound to give thanks. But if, for the trial of your faith, he disappoint your hopes, then you are to submit without murmuring, but never to withhold your charities and your prayers.

"And now, people of Connecticut, and all who fear God, with these facts we appeal to your consciences whether it is not your duty to give. We appeal to your hearts whether you are not willing to give, to save your country from ruin, and to save millions of your countrymen from hell. Are you a friend to your country? Behold her nakedness and spread over it the cover of charity. Are you friends to civil liberty? Give, that it may be rescued from a violent death, and a speedy one, by the hands of ignorance and irreligion. Are you patriots? Bless your country by uniting in the holy enterprise of converting a moral wilderness into a fruitful field. Are you fathers? Give, that you may provide for your children, at home and abroad, an inheritance incorruptible and undefiled, and fading in heaven. Are you Christians? Pray without ceasing to the Lord of the harvest, that he would thrust laborers into his vineyard, and let your prayers and your charities go up together. Do any of you anticipate a speedy removal from this to a better world, and do you wish to consecrate to some useful purpose a portion or the whole of your property? Give it, we beseech you, for the education of indigent pious young men for the Gospel Ministry, that you, being dead, may yet, through distant generations, speak to your countrymen the words of eternal life. And, finally, whatever it shall be your purpose to do, do it quickly, and with all your might; for of the five millions of your destitute countrymen every year is sweeping 150 thousand to the grave. While you read, they die and go to the judgment; and with all the expedition that you can make,

about 750 thousand must die in this Christian land destitute of the means of grace before you can send to them one competent religious instructor, as the result of efforts which are yet to be made. O, let my head weep as waters, and mine eyes as fountains of tears, that I might see this day and night over the slain of the daughter of my people!"

CONSTITUTION

OF THE CHARITABLE SOCIETY, FORMED IN CONNECTICUT, FOR THE EDUCATION OF INDIGENT PIOUS YOUNG MEN, FOR THE MINISTRY OF THE GOSPEL.

Art. 1. The object of this Society shall be, to furnish pecuniary assistance to indigent young men of piety and promising talents, intended for the ministry of the Gospel, in obtaining an education at Yale College, it being understood, that no persons are to be received under the patronage of this society, unless they be truly indigent, and that even such be required to make all suitable exertions to help themselves.

Art. 2. Any person who shall entrance the constitution, and pay annually a sum not less than one dollar, shall be a member of this Society, and shall be bound to make such annual payment, until by notice given to one of its agents, he shall withdraw from the Society.

Art. 3. Any person who shall pay at one time not less than twenty dollars shall be a member for life.

Art. 4. Any person who shall pay ten dollars at any one time, shall be a member for ten years; and if within that period he shall pay ten dollars in addition, he shall be a member for life.

Art. 5. Any person who shall collect ten dollars a year in behalf of the Society, may be a member.

Art. 6. A permanent fund, of which the interest only shall be expended, shall be formed by the payments made by members for life, and for ten years, from such sums as the donors shall appropriate to this purpose, and from a portion of the annual receipts, to be determined, from time to time, by vote of the Society.

Art. 7. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, and Auditor. The Treasurer of Yale College shall, ex officio, be Treasurer of this Society. The other officers shall be chosen annually by ballot.

Art. 8. It shall be the duty of the Treasurer to manage the funds, so as to render them productive; to pay out such sums as shall be ordered by the committee of appropriations; and to render to the Society an annual account of the receipts and expenditures, and of the manner in which the funds are invested.

1. The selection of the objects of aid, and the appropriation of all moneys, shall be made by a Committee of five, to be chosen annually, and called the Committee of Appropriations.

2. The Committee of Appropriations, selecting objects of charity, shall have preference to the descendants of soldiers for life, and of others who may be a sum greater than twenty dollars; and such descendants have the same rights as the donors in the constitution.

3. The following committees shall be appointed annually, viz: A Committee of Supplies, and a committee in each congressional district in this State.

4. It shall be the duty of the Committee of Supplies to devise measures for raising the funds of the Society; to publish the same to the public; and to make up their liberality, in behalf of those in pecuniary aid is solicited.

5. It shall be the duty of the associational committees to promote the objects of the Society, within their respective districts, particularly by soliciting subscription and donations, and by encouraging the formation of auxiliary societies.

6. Any individual or association, who shall pay one hundred dollars a year, may have the privilege of naming a person, who shall receive the aid of the Society, provided the Committee of Appropriations shall judge worthy of its patronage.

7. If any person, who has been engaged by the Society under the expectation of aid in the ministry, shall deserting on that work, he shall refund the amount expended for his education, unless, for sufficient reason, the Committee of Appropriations shall release him from the same.

8. There shall be an annual meeting of the Society, at New-Haven, on the succeeding the public Commencement at 9 o'clock, A. M. unless otherwise ordered by the Society.

9. Any vacancy occurring among the members may be supplied by the Committee of Appropriations till the next meeting of the Society.

10. The President, or in his absence the Vice-President, shall have power to call a meeting of the Society, if it appear to him to be necessary.

11. Fifteen members shall constitute a quorum of the Society for the transaction of business.

12. Although it is the principal object of the Society to assist in educating young men for the ministry, yet, in conformity with the wishes of any donor, the aid of his subscription or contribution applied to the assistance of persons

of good character and promising talents, without limitation to a particular profession.

ART. 21. This constitution may be altered or amended by a vote of three-fourths of the members present at any annual meeting.

Officers of the Society, appointed Sept 1814.

Hon. TAPPING REEVE, *President.*
Rev. SAMUEL MERWIN, *Vice-President.*
Mr. CHARLES SHERMAN, *Auditor.*

Committee of Appropriations.

Rev. TIMOTHY DWIGHT, D. D.
Mr. JEREMIAH DAY,
Mr. BENJAMIN BILLIMAN,
Mr. JAMES L. KINGSLEY,
Rev. SAUL CLARK,
Rev. NATHANIEL W. TAYLOR,
Rev. SAMUEL MERWIN.

Committee of Supplies.

Rev. LYMAN BECKER,
Rev. JEDIDIAH MORSE, D. D.
JEREMIAH EVARTS, Esq.
Rev. HENRY HUMPHREYS,
Rev. ABEL FLINT.

Associational Committees.

Rev. ROSWELL SWAN, *Fairfield, West.*
Rev. WILLIAM ANDREWS, *East.*
Rev. ERASTUS SCHAFFER, *N. Haven West.*
Rev. AARON DUTTON, *East.*
Rev. JOSEPH HARVEY, *Litchfield North.*
Rev. BENNETT TYLER, *South.*
Rev. SHUBAL BARTLETT, *Hartford North.*
Rev. CALVIN CHAPIN, *South.*
Rev. WILLIAM L. STROUD, *Tolland.*
Rev. AARON HOVEY, *Middlesex.*
Rev. DANIEL DOW, *Windham, Original.*
Rev. ABEL M'EWEN, *New-London.*

The following is the Constitution of a Society about to be formed in Massachusetts, on a comprehensive plan, and to which a liberal subscription has already commenced.

CONSTITUTION OF THE AMERICAN SOCIETY FOR EDUCATING YOUNG YOUTH FOR THE GOSPEL MINISTRY.

TAKING into serious consideration the deplorable condition of the inhabitants of these United States, the greater part of whom, as it appears from authentic documents and well supported estimates, are either destitute of competent religious instruction, or exposed to the errors and enthusiasm of unlearned men, we, whose names are underwritten, do hereby, in the fear of God and love of man, form ourselves into a Society for the benevolent purpose of aiding, and of exerting oth-

ers to aid, indigent young men of talents and hopeful piety, in acquiring a learned and competent education for the Gospel Ministry, upon the principles and in the manner following, viz.

I. This Society shall be denominated the AMERICAN SOCIETY FOR EDUCATING PIOUS YOUTH FOR THE GOSPEL MINISTRY.

II. Any person, who shall subscribe, and annually pay into the Treasury a sum, not less than five dollars, shall be a member of this Society; and shall be holden to make such payment, until by written notice to the Treasurer he shall have dissolved his connexion with the Society; any Clergyman, however, to whom, in his own opinion, it may be inconvenient to pay this sum, may be a member who shall annually pay, as above, the sum of two dollars only; and should any member, for three successive years, neglect to pay his subscription, unless excused by the Society, his membership shall cease.

III. Any person, who shall pay at one time a hundred dollars, shall be a member for life.

IV. A permanent fund, of which five sixth parts of the interest only may be expended, shall be formed of bequests, legacies, donations, grants, and subscriptions, thus appropriated by the donors; and from a portion of the annual receipts, to be determined from time to time by the Society.

V. The Officers of this Society shall be a President, three Vice Presidents, a Clerk, a Corresponding Secretary, a Treasurer, and Auditor, together with such assistant Officers and Agents, as experience may prove to be necessary; all which shall be annually chosen by ballot.

VI. There shall also be chosen annually by ballot a Board of Directors, consisting of seven members, whose duty it shall be to superintend the management of the funds and other property of the Society, and to effect, to the utmost of their power, the enlargement of the same, by soliciting themselves, and by appointing Agents in distant parts, to solicit, in behalf of the Society, of Christianity, of the human race, and especially of millions of our own countrymen, perishing for lack of knowledge, the aid, necessary to achieve the glorious object in view; by exciting Churches and Congregations to make annual collections for this purpose; and by establishing auxiliary Societies in towns, counties, and distant regions, together with cent Societies and other charitable female Associations of various kinds, as also Associations of young men of different occupations, especially of such as have themselves enjoyed the advantages of a liberal education; by personal and

persevering addresses to rich individuals of both sexes, particularly those in single life, and by respectful applications to Legislative bodies and other classes of men; by establishing active and extensive correspondencies, and by making known to Ministers of the gospel, to Magistrates, to Christians in general, and to all of every order, age, and sex, in whom are any remains of humanity, the *destitute, ruinous* state of many parts of our country, relative to instruction in religion and morals, the source of all, that is stable in government, happy in life, and safe for eternity; in a word, by every possible method, calculated to produce in the minds of every man, woman, and child, a heartfelt, operative conviction, that it is the imperious and indispensable duty of every human being, while life remains, to contribute all in his power to the cause of Christ, to the redemption of the souls of his brethren from eternal death.

VII. Qualified candidates for this charity may be aided in each of the several stages of preparatory education for the ministry. But, except in very singular cases, no applicant shall be assisted, even in the first stage, who is not fifteen years of age; nor in either stage, shall any candidate receive assistance, who shall not produce, from serious and respectable characters, unequivocal testimonials of real indigence, promising talents, and hopeful piety; nor shall any person be continued on this foundation, whose Instructor or Instructors shall not annually exhibit to the Directors satisfactory evidence, that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity; in addition to which, each beneficiary, after his admission into any College, shall annually exhibit to the Directors a written declaration, that it continues to be his serious purpose, if his life be spared, to devote that life to the gospel ministry.

VIII. The appropriation of all monies shall be made by the Directors; with whom also shall be entrusted the power of examining and selecting candidates for this charity; and likewise the power of appointing Agents, to examine and recommend to the Board applicants, living in distant parts; but the power of placing and continuing a person on this foundation, in either stage of education, shall be lodged with the Directors alone.

IX. If any person, who has been assisted by the Society, with a view to the gospel ministry, shall not devote himself to that work; he shall within a reasonable time refund the sum, expended for his education, with lawful interest for the same, whenever required by the Directors.

Directors shall appoint a Pres-
ent for their Board out of
number; and have power to
attendance of the Clerk,
Treasurer, Auditor, or any
of the Society, whenever
it necessary.

vacancy, occurring among the
be supplied, if necessary,
ors, till the next meeting of

President, or in his absence
-President, shall have power
se with three of the Direc-
sional meetings of the Society;
ident of the Directors, or in
their Clerk, shall have power
d meetings of the Board.

Treasurer shall be bound
ties, in a reasonable sum, to
ed by the Directors, to a
rge of his duty; which shall
e property of the Society in
nd most productive forms,
the instructions of the Di-
ake such payments and ad-
ney, as they shall order; and
nder to the Society a writ-
of all receipts and expendi-
the year, of the amount
nd of the manner in which

nty members shall constitute
the Society for transaction of

Society shall meet annually
e of officers, the transaction
ual business, to hear the re-
directors, and to attend public
a sermon, at such time and
Society shall appoint; and
ing of the Society shall be
h in Park Street, Boston, on
ursday in October next, at
in the afternoon; at which
iety shall be organized.

first meeting of the Directors
ointed by the oldest member
h; and all future stated meet-
appointed by vote of the Di-

ery meeting of the Society
irectors shall be opened with

is Constitution, but not its
be altered and amended by
fourths of its members. pres-
nual meeting; provided al-
ery proposed alteration or
shall have been submitted to
h, and approved by them,
s previously to its being pro-
Society.

**EXTRACT FROM THE THIRD REPORT OF
THE CALCUTTA AUXILIARY BIBLE
SOCIETY.**

*The following extract is an acknowl-
edgment of the receipt of the first re-
mittance, from the American Board of
Commissioners for Foreign Missions,
to India, for the aid of translations.*

THE sum of one thousand dollars has al-
so been contributed for the purchase and
distribution of the Scriptures in the ver-
nacular languages of Asia, by an associa-
tion of pious and benevolent persons in
America, incorporated under the denomi-
nation of *The American Board of Com-
missioners for Foreign Missions*. The
above sum was remitted by the Treas-
urer of the Board, to a Committee of gen-
tlemen at this presidency, who, consider-
ing the purpose for which it was designed,
thought it proper to allot a moiety to the
missionaries at Serampore; by whom sev-
eral editions of the Scriptures have been
translated, printed, and published; and to
present the other moiety in aid of the
funds of this Society. The donation be-
ing made for the express object of this
Institution, *the distribution of the Scrip-
tures, to those who require them*, the
Committee on behalf of the Society, have
thankfully accepted it.

**REPORT OF THE DIRECTORS TO THE MEM-
BERS OF THE MISSIONARY SOCIETY,
AT THEIR TWENTY-FIRST GENERAL
MEETING, LONDON, MAY 11, 1815.**

"THE SAVIOR OF THE WORLD," intend-
ing that the benefits of Redemption should
be extended to sinners of every nation,
enjoined his disciples, with his parting
breath, to "go into all the world, and
preach the Gospel to every creature."
But yet, after the lapse of almost eighteen
centuries, there remain countries of vast
extent, the numerous millions of whose
inhabitants are in the same wretched state
of ignorance and vice as when the Apo-
stolic commission was given. It is not our
business, at present, to inquire into the
causes of this deplorable fact, but it is our
bounden duty, as the disciples of Christ,
and the friends of man, to use our best
endeavors for the further propagation of
the Gospel, and to extend as widely as
possible the inestimable blessings of rev-
elation to all the human race. This is the
end-object of the Missionary Society, in
pursuit of which it has been incessantly
laboring for twenty years; and we are now

once more assembled to take a view of our proceedings, and to adopt the best measures we can devise to promote the future prosperity of the Institution.

The Directors, honored with your confidence by being entrusted with the management of your affairs for the past year, will now, according to annual custom, present a brief account of their proceedings during that period.

SOCIETY ISLANDS IN THE SOUTH SEA.

The information respecting the happy change of affairs in the Otaheitean mission, which the Directors had the pleasure to announce in the last Report, has been abundantly confirmed by letters of subsequent date. The brethren, in a letter dated Eimeo, 23d of April, 1814, observe, that they are now able to change the language of complaint for that of gladness; they state that the good work of conversion appeared to be going forward; and that the number of those who had renounced their idols, and desired to be considered as the worshippers of Jehovah, amounted to FIFTY. They report that these persons are, in general, regular in their attendance on the means of instruction; that they are in the habit of retirement for secret prayer; that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath, associate to hold meetings for prayer, and that their moral conduct is greatly improved. Some of them appear to have experienced an inward change, evinced by their loving what once they hated, and hating the evil ways which once they loved; that they are desirous of having their sins pardoned, and their hearts renewed; and that they seem to be sensible of the need of Divine influence to effect this. They add, that in consequence of this profession, their neighbors deride them, and distinguish them by the name of *Burere* *Ituu*—"the praying people." In this pleasing intelligence every member of the Society will doubtless rejoice, and give glory to God. Hereafter, let no Missionary, in any age or country, however long his patience may be tried, despair of final success. The word of God shall not return unto him void.

As yet, the brethren have not left the island of Eimeo, to return to Otaheite, nor has King Pomarre recovered his sovereign authority; but some persons of consequence in Otaheite are among the professed converts. A chief, named *Upaparu*, and his people, have removed from that island to Eimeo, to enjoy the instructions of the Missionaries; and although he has been importuned by his friends to return to idolatry, he appears to be steady in his profession: he says that

his brother, *Tairai*, (another chief,) is like minded with himself, and that a great number of the people are desirous of instruction, indeed many of them, although to their present disadvantage, have removed their residence to Eimeo. It is pleasing to notice among the converts *Motupapa*, who was a priest and a principal *Arendi*.

Nor is this disposition to receive the Gospel confined to Eimeo or to Otaheite. Mr. Nott, accompanied by Mr. Hayward, took a voyage to Huahine, Raiatea, and Taha, preaching to the natives wherever they could collect them together, and were much pleased with their steady and fixed attention. At Huahine they met with a young chief, who had been at Eimeo, who treated them kindly, and expressed a desire that Missionaries might be sent to his island. He professed himself a Christian, has cast off his gods, and observes the Sabbath. Indeed "the gods," says Mr. Nott, "have fallen into great disrepute, and the people scruple not to call them bad spirits—"foolish spirits," while they acknowledge Jehovah to be the 'Good Spirit.'"

The brethren are proceeding with the building of a small vessel, which, when completed, will enable them to visit other islands and greatly contribute to the extension of their usefulness.

A circumstance of a singular nature has lately occurred: Captain Sir Thomas Staines, on the 7th of September, 1814, fell in with an island, which it is thought must be that named *Pitcairn's*, (or *Incar-nation*,) where he found forty persons, all of whom could speak English, and who proved to be the descendants of part of the crew of the *Bounty*, who mutinied in the year 1790, and who took the ship to this island, where it was destroyed. The people had never seen a vessel since that time, except the American ship *Topaz*, Captain Folger, who touched there about six years ago. The people are reported to be moral and religiously inclined, and are under the instruction of an old man, named John Adams, the only survivor of the mutineers. The Directors of the Society will consider what can be done for the spiritual benefit of these people, at present cut off from all intercourse with society.

The Missionaries at Otaheite have very laudably engaged in translating a portion of the Scriptures into the language of the natives, which they have printed at Port Jackson for dispersion among the islanders.

The pleasing change which has taken place in the South Sea missions, and the earnest request of the Missionaries, induced the Directors to determine on send-

the island of Madagascar, the Directors have resolved to commence that work as soon as proper instruments can be obtained, with which they hope soon to be furnished. (*To be continued.*)

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Aug. 31,* 1815. The following sums were received by the hands of the Rev. Dr. Lyman, of Hatfield, viz.

From the Cent Society in Bridgewater, (Penn.) by Mrs. Anna Rainsford, remitted by the Rev. Dr. Morse, \$9 81

From a friend of Foreign Missions in the west parish of Westminster, (Ver.) 1 00

From the Rev. David H. Williston, Tunbridge, (Ver.) 50 00

From a child in Vermont, a present, remitted by the Rev. D. H. Williston, 10 00

From Mrs. Lois Partridge, Hatfield, 4 00

From a friend of Foreign Missions in the county of Franklin, 3 00

Addition to the sum of \$52 36 acknowledged in the Panoplist, for August, p. 385, as received from the Female Society in South Hadley, 50 cents having been deducted to pay the expense of carrying the above sum in specie to Boston, 50

From Mr. Solomon Goodell, of Jamaica, (Ver.) in notes and bonds, amounting, principal and interest, to the following sums, viz.

To the permanent fund, \$328 68

Continued list
Nov. 209 69—708 37—786 68

From the Grand Royal Arch Chapter of Vermont, for the pur-

Carried forward \$726 68

* It is necessary on account of the Treasurer's absence, to place under the date of Aug. 31st several donations, which were made during that time, but which were not paid into the Treasury till a later date.

Brought forward \$726 68
pose of aiding in propagating the Gospel in foreign parts, remitted by Benjamin Lord, Esq. Grand Treasurer, to the Rev. President Davis, 100 00

The following sums by the Rev. Asaph Morgan, of Essex, (Ver.) viz.

Contribution in the town of Essex, \$10 50

From the Young Ladies' Benevolent Society, in do. 9 00

From a female friend of missions, in do. 1 00

From an apprentice lad, in do. 50

From a female friend of missions in Underhill, 1 00—22 00

From Professor Hall of Middlebury, (Ver.) 8 00

From the Female Cent Society in Dorset, (Ver.) by the Rev. William Jackson, appropriated to the propagation of the Gospel among the American Indians, 24 00

From a few female friends of Foreign Missions, in Westfield, (Mass.) by the Rev. Dr. Morse, 10 00

From a female friend of Foreign Missions in West Windsor, (Ver.) by Deacon Nathan Coolidge, 1 00

From a Female Association in Long Mead, by the Rev. R. S. Storrs, 35 00

From a female friend, by the Rev. Dr. Worcester, \$15 00

From a friend by do. 10 00

From an unknown friend, by Mr. Job Harris to the Rev. Dr. Worcester, 10 00

From an unknown friend, by Mr. Michael Shepard to the Rev. Dr. Worcester, 3 80—58 80

From the Foreign Mission Society of North Yarmouth and the vicinity, by the Hon. Arami R. Mitchell, Esq. Treasurer, \$76 50

From Mrs. Phebe Venzie, Treasurer of the Female Cent Society in Freeport, by do. 6 37—82 87

Part of the clear profits of the Panoplist, Vol. VIII \$36 27

Also, part of the clear profits of the Panoplist, Vol. IX. 114 34—150 61

\$1,276 66

N. B. The foregoing donations are comprised in the Treasurer's accounts for the year which ended on the 31st of August, 1815.

Donations to Foreign Missions.

487

ing donations have been received since the 1st of September.

From Mrs. Sarah Olney and Olney, by the Rev. Thomas of Providence, remitted to Mr. Armstrong, \$10 00
Miss Polly Ben-
danbury, (Con)
Tucker, 1 00
the Cent So-
malboro', by Miss
Treasurer, 17 91
friend to missions,
Willey, of New
10 00—38 91
young lady in Royal-
2 00
the Female Cent
Wilmington, (Ver.) 17 00
a young lady in Bran-
) by the Rev. T. P.
2 00
John P. Whitman,
Williamstown, (Mass.)
Henry Hudson, the
board at Hartford,
\$40 00
ice Curtis, Wil-
75—40 75
the Wethersfield For-
ion Society,* by
Marsh, the Treas-
tered by Rev. Calvin
115 00
tribution after the An-
on before the Board,
by the Rev. Mr Cha-
Tabernacle Church,
124 40
the Female Chari-
ty in Williamstown
Mrs. Betsey Noble,
rrier, remitted to Mr.
strong, 45 00
the following Societies
uals, viz, by the Rev.
s,
the Female Cent Soci-
frey, by Miss Edith
\$32 08

Carried forward \$32 08 \$385 06

dollars of the above donation
nted in specie to the Society
g preceeding their annual
y an unknown friend to mis-

dollars of the above sum were
e box by a subscriber to the for-
ion Society of Salem and vi-
his annual payment for two
even dollars of the contribution
opriated to translations.

Brought forward \$32 08 \$385 06
From the Female Cent
Society in Rindge, (N.H.) 38 98
From the Female Cate-
chetical Society in Rindge, 7 90
From Mr. John Stearns
of Rindge, 1 00
From Mr. Phillips Pay-
son, 2 00
From the Rev. Dr Pay-
son, his annual payment, 3 00
From Mr. William
Parker, 2 00
From two unknown
persons, 5 00—91 96
From Guy Richards, Esq. of
New London, by General
Huntington, 10 00
From Isaac Story, Esq. of
Marblehead, by the Rev. Sam-
uel Dana, for the translations, 20 00
Contribution at Carlisle, Scho-
harie County, New York, by
Mr. J. F. Schermerhorn, 25 00
From a friend to missions in
Charlestown, 3 00
From the following persons
and societies, by Mr. Timothy
Dwight, Jun. agent of the Board
at New Haven; viz.
From the Ladies Cent
Society of Woodbridge \$ 3 00
From a Lady in Wood-
bridge, 40
From the Female Cent
Society at Painted Post,
(N. Y.) by the Rev. Mr.
Higgins. 10 00
From a female friend, for
the distribution of the Bible
in Louisiana, by do. 5 00
From several Ladies in
Guilford, by the Rev. W.
Dutton, 23 00
From Mr. Timothy
Stone, of Durham, by do. 10 00—51 40
25. From the Female
Cent Society in the north
parish of Woodstock,
(Ver.) a part of their an-
nual contribution, by the
Rev. Edward Warren, 12 00
From Miss L. W. of
Marlborough, (Mass.) by
do. 2 00—14 00
From Miss Tryphena
Root, of Brutus, Cayuga
County (N. Y.) by the
Rev. Royal Phelps, 5 00
From the Foreign Mis-
sion Society of Franklin County,
by Jerome Ripley, Esq. the Treas-
urer, 130 00
Carried forward \$735 48

Brought forward	\$735 42
From the Congregation in Brattleborough, (Ver.) a collection, remitted by the Rev. President Davis,	\$40 12
From an indigent young man, by do.	60—40 72
26. From the Female Cent Society in Wardsborough (Ver.) by Mr. Jonathan Robinson, remitted to Mr. S. T. Armstrong,	17 00
27. From Mr. Charles Chamberlain, of Locke, (N. Y.) remitted by the Rev. Joshua Dean, to Mr. S. T. Armstrong,	5 00
28. From the Female Cent Society, of Westbrook, Maine, remitted by the Rev. Mr. Hilliard to Mr. N. Willis,	24 00
From Miss Sarah A. Stetson, of Harvard, by the Rev. Warren Fay,	1 25
From children in Miss Hills's school, Andover,	1 05
From a number of ladies, in Salem, (N. H.) remitted by Mrs. Hannah Smith to the Rev. Dr. Woods,	8 32
A contribution in Malone, Franklin County, (N. Y.) remitted by the Rev. Ashbel Parmelee.	27 40
29. From the Foreign Mission Society of Middletown (Conn.) by Mr. Samuel Gill, the Treasurer,	175 00
From Juvenis, by mail, to the translations,	25 00
From J. L. of C.	30 40
	<hr/>
	\$1,090 56

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

Report of a Missionary Tour through that part of the United States, which lies west of the Alleghany Mountains; performed under the direction of the Massachusetts Missionary Society. By Samuel J. Mills, and Daniel Smith. Andover: printed by Flagg and Gould. 1815. pp. 64.

Great effects result from little causes. A Sermon, delivered Sept. 13, 1815, at the anniversary of the Moral Society in Andover. By Ebenezer Porter, D. D. Bartlet Professor of Sacred Rhetoric in the Theological Seminary, Andover. Andover: printed by Flagg and Gould. 1815. pp. 24.

NEW EDITIONS.

Letters on Missions, addressed to the Protestant Ministers of the British Churches. By Melville Horne, late

Chaplain of Sierra Leone, in Africa. Published for the Society of Inquiry respecting missions. Andover: printed and sold by Flagg and Gould. 1815. 12mo. pp. 216.

Travels in South Africa, undertaken at the request of the Missionary Society in London. By John Campbell, Minister of Kingsland Chapel.

Flagg and Gould propose to reprint immediately an edition of this work. It was printed at the request of the Missionary Society in London, and has lately arrived in this country. It contains an interesting account of South Africa—the missionary settlements that have been made there since 1798—and of the manners and customs of the natives.

To the relation of his travels, Mr. Campbell has subjoined an interesting Appendix of about 100 pages, comprising among other things, an account of the Caffers, of the island of Madagascar, of the Isle of France, and of the Missionaries in South Africa.

For the Panoplist.

HYMN.

John, vi. 68.

To whom, my Savior, shall I go
When I abandon thee;
My guide through all this vale of woe,
And more than all to me?

The world reject thy gentle reign;
And pay thy death with scorn;
O, they could plait thy crown again,
And sharpen every thorn!

But I have felt thy dying love
Breathe sweetly through my heart,
To whisper hope of joys above,
And can we ever part?

Ah! no—with thee I walk below
My journey to the grave;
To whom, my Savior, shall I go,
When only thou canst save!

CANTU.

ERRATA.

In the list of the delegates to the General Assembly of Massachusetts, Aug. p. 357. for Rev. Israel Lee read Rev. Joseph Lee. In the review of Wardlaw, Sept. p. 420 1st column, 5th line from the bottom, for *in* read *into*, 4th line from the bottom, for *hints* read *texts*, and 3d column, 3d line from the top, for *hint* read *texts*.

N. B. As the present volume of the *Panoplist* is drawing to a close, the friends and agents of the work are respectfully invited to give reasonable notice of additions to our list of subscribers.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

I. NOVEMBER, 1815. VOL. XI

BIOGRAPHY.

**MEMOIR OF THE REV.
DAVID BROWN, LATE SENIOR
CHAPLAIN OF THE EAST-INDIA
COMPANY IN BENGAL.**

This memoir is taken from the
Lancaster Register, for January 1814,
a daily journal of missionary intelli-
gence published in London, under the
auspices of the Secretary of the
Missionary Society. **Ed.**

an excellent Clergyman,
not a Missionary to India
in the usual acceptation of
the word, was so important an
agent, for nearly thirty
years, in maintaining and extend-
ing the influence of Christiani-
ty among the European Resi-
dents in India, and entered so
deeply into every prudent
effort for diffusing it among the
natives, that, on these accounts,
he was as the first of all our
men.

It shall be fully supported
by that distin-
guished man, the friend and co-
adjutor of Mr. Brown, the Rev.
Dr. Buchanan, to whom both In-
dians in Britain are under deeper
obligations than to any other man
who has lived, for the diligence
and high he has investigated
the social and religious degra-
XI.

dation of our Indian Empire, his
fearlessness in displaying this
degraded condition before his
country, and the intelligence and
ability with which he has pleaded
for the highest interests of India
before her tribunal.

We derive our materials for
this short Memoir chiefly from
the Appendix to the last Re-
port of the Bible Society, and
from the Notes and Appendix to
the Address, by Dr. Buchanan,
delivered to two English and two
Lutheran Clergymen, Missiona-
ries of the Church Missionary
Society to India, at a Special
General Meeting of that Society.

The Rev. David Brown was
born at Driffield, in Yorkshire.
He studied at Magdalen College,
Cambridge; and went out to In-
dia, as a Chaplain to the Compa-
ny, in 1785, soon after he had enter-
ed into Holy Orders. For twenty-
seven years he maintained an
honorable and consistent char-
acter as a Christian and a Cler-
gyman, in a situation of no com-
mon difficulty and temptation.
He was twice married; and died
at Calcutta, in 1812, in the fifti-
eth year of his age, leaving a
widow and a large family.

Mr. Brown had been for some
time in a declining state of

health, which was greatly increased by his exertions in advancing the interests of the Auxiliary Bible Society of Calcutta, to which he acted as Secretary.

"The cause of God in India (says Mr. Thomason, his successor as Secretary,) has lost one of its most zealous and useful supporters. He may be considered as the Father of our noble Auxiliary Society; the publication of whose first Report lay very near his heart, and, when accomplished, caused the tears of joy and thankfulness to flow in abundance. He was then much reduced by sickness. The effect was too great. He could not bear such an excitement, and afterward drooped rapidly. He embarked, intending (as Mr. Thomason adds) to proceed to Madras for the recovery of his health; but Providence determined otherwise. The ship, after leaving the roads at Saugor, struck on a sand. The poor suffering invalid was brought back to Calcutta, rather a loser than a gainer by his little journey. He grew weaker daily; and on Sunday, June 14, 1812, about one o'clock, it pleased God to take him to himself. On Monday his remains were committed to the earth. His grave was watered by the tears of many, who, for a course of years, enjoyed the benefit of his ministry, and feel that they have lost a father and a friend."

The Corresponding Committee, in Calcutta, of the British and Foreign Bible Society, in addressing the Committee of that Institution, add their high testimony to that of Mr. Thomason.

"In reporting to you the prog-

ress of those important labors which are carrying on in India under the patronage of the British and Foreign Bible Society, we have to communicate some tidings of an afflictive nature. You are, doubtless, prepared to receive from us an official confirmation of the loss we have sustained, by the removal of our late Secretary from the scene of his labors.

"He had been long in a declining state of health, and his friends watched the sad progress of his disorder with many anxious forebodings. They felt that his presence in the Church was greatly wanted, and that important scenes of exertion were opening, which would require the combined support of all who wished well to the cause of religion: it was not, therefore, without deep regret, that they saw so faithful and so zealous a laborer drawing near the close of life, in the midst of his usefulness. On the 14th of June last, it pleased God, whose ways are unsearchable, and whose judgments are past finding out, to call home to himself the long-loved and lamented Mr. Brown. The loss is deeply felt, not only by your corresponding Committee, but by the Church of Christ at large in this part of the world.

"We are persuaded that this sad event will excite in you the liveliest concern; and doubt not that your commiseration of our bereaved state will work out increasing earnestness in prayer to the great Head of the Church, that he would look down upon us in mercy, and show himself strong in our behalf."

Dr. Buchanan, in a Note, furnishes us with a magnificent ac-

of Mr. Brown's fidelity to gagements of his sacred me discussion has lately tal- lace concerning the ev- or sacred verses of the os, used at the festival of rnant, Doorgah, &c. of mention was made in a to the Court of Directors, a the table of the Honora- he House of Commons. question was whether these were really indecent, or er they were not rather in- t and holy, resembling our sacred poetry. It may be ctory to some, to have the iter of these verses from r authority. In a Sermon ed by the late Rev. David t, Senior Chaplain of the ndia Company at Calcutta, day the 7th October 1810, ishing the English not to nance idolatry by accept- nvitations from the Hin- to honor with their com- he festival called the Door- 'oojah; (the printed cards ed to in the sermon were t by the Hindoos in the sh Language, and request- e company of the English iday, Saturday, and Sunday;) ich Poojah (or worship) of goddess, Doorgah, whom reacher compares to As- and the Bona Dea, is ex- d in gorgeous state, and ipped with songs and dan- he thus describes the stan- ore alluded to; "They have, at this festival, what is cal- TOBER (verse.) This is rly the carnival of the Hin- —the carcass on which they But I cannot describe it this place. The boary dia, while he glories in his

shame, blushes on these occa- sions in the presence of an Eu- ropean."—THE CARCASS ON WHICH THEY FEED! What a meaning does this expression convey! And this testimony was delivered to the English Settle- ment at Calcutta, in the middle of the Hindoos themselves! It was first given on the Sunday above mentioned, in 1810, and afterwards repeated, with new circumstances, at the Presidency Church, on Sunday, Sept. 15th, 1811, a few months before the faithful preacher died."

Let us mark the end of this servant of Christ!

In the Appendix to Dr. Bu- chanan's Address, he says, "A particular account of the last ill- ness and death of the venerable Swartz, has already been given to the public, in the Reports of the Society for promoting Chris- tian Knowledge. I proceed to do a similar act of justice to the memory of the Rev. Mr. Brown."

The following is an extract from a Sermon preached, at Cal- cutta, on the 21st of June, 1812, on occasion of the death of Mr. Brown, by the Rev. Thomas Thomason, late Fellow of Queen's College, Cambridge.

"His numerous friends will be anxious to hear some particulars of his last sickness and death. Such I shall now communicate; partly in his own words, and partly in those of his friends.

"About two months before his decease, at a time when his dis- order seemed to have taken a favorable turn, and his strength appeared to be returning, he wrote in pencil some recollec- tions on recovery from sickness, which afford us a complete in- sight into his mind, and contri-

an edifying account of the consolation which he enjoyed in his low estate. After some short notices respecting the progress of his disorder for several successive days, he writes thus:—

*"March 22, Sunday.—*Prostration of strength to the utmost degree, without the least check to the disease. I said, *My times are in thy hand!* I ascended into the chambers of the Divine Attributes, and had a plenary assurance that *Jehovah is good, that great is our Lord, and of great power, and that his understanding is infinite; and I rejoiced in his sovereignty.* He made me sensible, that, for aught I knew, that very day was the best for my dissolution. I was persuaded, that, if it were his will, **THAT VERY DAY WAS THE BEST IN ALL RESPECTS,** how much soever appearances might be to the contrary; that it would be best for my soul, whose destiny I could commit to Christ; and even best for my family, dark and mysterious as the dispensation must appear to them, and awfully afflictive. Thus my views of God in Christ delivered me from depression of mind; from all fear that hath torment; and from apprehension of evil of every kind, both with respect to mind, body, and estate.

"The glory of Christ and of his kingdom occupied my thoughts. My heart prayed thus, *Thy kingdom come! Thou art worthy, O Lord, to receive all glory and honor and power. Come Lord Jesus, come quickly, with power and great glory. Come to be glorified in thy saints, and so be adored in all them that believe.* Thus have I been supported and cheered during

the whole period of my failing strength. *O give thanks unto the Lord, for his mercy endureth forever.*

"My excessive weakness, and subsequent trial, commenced on Palm Sunday, and continued all the week. The Savior's progress through the week of his Passion, was the comforting object of my meditations. I thought over all the circumstances of the Gospel History with thankfulness. Every fact, every word, and the work of every day, was interesting to me; and I kept my thoughts to the business of each day, particularly to the transactions of Thursday and Friday. The Supper; the Agony; the Cross! O how precious are the thoughts of these things! The Lord Jesus, the Son of God, died for sinners, that he might take away the sting of death, and procure for us the hope of a joyful resurrection unto eternal life.

*"March 29, Easter-day.—*My strength sensibly returned; My heart rejoiced in him, who is *the Resurrection and the life.* My only prayer was, that I might see his glory, and speak of him, and that he would glorify himself in me,—in my soul and body, living and dying.

*"March 30, Easter-Monday.—*I was asked if I could bear good news, and was told of the formation of a Bible Society at Ceylon. I could not refrain from tears of joy—called for the Hebrew Psalter—Heard the old Psalm deliberately read over. Then I returned back to the twentieth verse, *Bless the Lord, O ye angels of his, that excel in strength.* There I reposed the whole day, calling on the angels

*excel in strength, for as yet little or none, to praise Yah.**

The Hebrew Psalter has been precious to me; but above the cxliii Psalm. I paused at the eighth, *Cause me to the way wherein I should for I lift up my soul unto*

ly prayer through my sickness has been, that, if my life be a little longer, it might wholly consecrated and devoted to the glory of God. But I was not the way, and could achieve nothing of myself, but in the strength and grace of God. At length I discovered the way, in which if God enable me to walk, then will my prayer be answered, and my petition granted. Psalm xxxvii, 31: *The law of his God is in his heart: of his steps shall slide.*

I perceive to be the only infallible rule for safe and sure living, namely, the law of holiness in the heart,—the law written in the heart by the Spirit of the Lord. All must be a heavenly gift coming down from the Father of Lights, and the Father of Mercies."

In another paper, written also in council, about a week after, he writes; "I have said nothing of the comfort which some derive from the reason of their having done

his weakness is very apparent in the loose, irregular lines of the manuscript.

These reflections are the genuine words of a heart strongly imbued with the Gospel, and elevated by the consolation of the Holy Spirit above the present of things. The most prejudiced give a dying man credit for what he writes in a state of extreme weakness, and evidently intended for no other eye than his own.—NOTE BY THE PREACHER.

well. God has not put it in our mouths to say, 'Here I am, a profitable servant, worthy of eternal glory:' but has taught us to smite on our breasts, and cry, 'God be merciful to me, a sinner. We have been unprofitable servants. When, Lord, have we come up to our duties, loved thee as thou requirest, served thee as we ought, or done any thing worthy of thy notice or reward?'"

"These passages are abundantly sufficient to shew you the strong consolation which your dear Minister enjoyed; and also, that it was derived, not from any thing which he saw in himself, but from the sovereign and free and unbounded mercy of God to him in Christ Jesus. During his whole illness he maintained the same humble and cheerful dependence upon Christ.

"But here let me read an extract of a memorandum with which I have been favored by one who had the tenderest interest in the deceased, and was a sorrowful eye-witness of his sufferings.

"During the early part of his long and distressing illness, he greatly desired to live. He knew, not only that his life was of great importance as the means of support and protection to his parents and his own family dependent upon him; but he saw much delightful work before him, which his soul loved, in aiding with all his strength to promote the circulation of the Scriptures. However, as the will of God became clearer to him respecting his great change, he appeared no longer to cherish the desire of the life of the body; but turned all his attention, and desired to direct the atten-

tion of all who loved him, to the life of the soul. When the time approached that he should depart hence, he evidently desired earnestly to keep his soul with all diligence in the state expressed in a diary written on his birth-day, when he had completed his fortieth year: "Let me prepare my soul for adversities, unload the ship, and free myself as fast as possible from every earthly tie. And when my hour is come, may it find me like my now dying friend;" the world having nothing to do with me, nor I with the world. May I have nothing then to do but to die!" This state of mind was peculiarly manifest, at the latter end, after his return from Saugor. He kept a watchful eye over his own spirit, lest it should yield to earthly attractions: he desired to be out of the body even before he was separated from it; and, on hearing some reflections of Bishop Hall on preparedness for death, he checked the reading as being unsuitable to him who no longer desired to hear the word of man, but that his soul should live by every word that proceedeth out of the mouth of God. I will only add, that, when he could no longer attend to set prayer, or even to the words of Scripture, still was he able to dedicate the departing strength of his mind to ejaculatory addresses to his Redeemer; his moving lips and upraised hands testifying the employment of his spirit, even after his eyes had closed forever on earthly objects."

The following is an extract of a Sermon preached on the same

*Mr. John Obeak of Calcutta, who had been, in early life, an associate of the venerable Swartz.

occasion, at the Presidency Church, Calcutta, 21st June 1812, by the Rev. Daniel Combs—

"His attachment to our common faith appeared in his gratuitous labors in behalf of our native Christian Brethren; and especially by more than twenty years' labors in the other church without fee or reward. He was, according to the scripture character of a Bishop (Titus i. 8) a *lover of good men*. Not disposed to consider salvation as confined to any one sect or denomination of Christians, he gave the right hand of fellowship to the good of all persuasions. At the same time, it is the most entire conviction of my mind, that his decided preference was in favor of the Church of which he was a Minister. His private conversation could not be mistaken on this subject; and his dying testimony to the excellency of our Liturgy could not be feigned. He declared, that, the longer he lived, the more he was satisfied with our Church Establishment, and the more beauty he discovered in the Book of Common Prayer."

Dr. Buchanan, speaking of some who had not fulfilled their obligations, says, "I mention these things to warn you. I have more pleasure in directing your view to other servants of Christ, whose bright example has illumined the East,—who have been patterns of faith, diligence, prudence, and fortitude. From the ministers of the two churches to which you respectively belong, I shall select two illustrious characters, who have left a great example for thee that follow; I mean, the venerable Swartz of the Lutheran Church, and the late Rev. David

of the Church of England. men did not deny Christ. did not love father and more than Christ. They p the cross and followed . If you knew as well as the conflicts which they called to sustain in the you would see how fitly rds of our Lord might be d to them: *Behold I send rth as sheep among wolves.eware of men.* If you again, the conjoined wis-nd innocence which they sted in these conflicts, ould acknowledge that udied to obey our Lord's ition: *Be ye wise as ser-and harmless as doves.* aracter of both was mark-an extraordinary liberali-sentiment in regard to the nces in religious profes-a liberality, which others, nfined sphere, could not understand In a word, *ndured unto the end;* and f them were enabled to

God in their deaths, by a station of a joyful hope in ew of their dissolution. fter death, God was pleas-honor their faithfulness. ast-India Company erect-oument as a testimony r reverence for the Apos-wartz, and engraved on it rd of his labors; and to te Senior Chaplain, Mr. , they have rendered a of respect yet more mu-t, by providing for his nu-s family."

Buchanan, adds, in a note, s patronage of individuals Court of Directors to Mr. 's family, has not been less ruous than that of the pub- y. Mr. Grant has given

a writership in the service of the Honorable Company to James Brown, the eldest son; and Mr. Parry has bestowed a similar ap- pointment on Charles Brown, the second son; and both youths have, in consequence, been nom- inated as students at Hertford College. Their father's prema- ture death has frustrated the de- sign of their entering the Church. But they may have it in their power to be of yet more exten- sive service to the cause of re- ligion in India, in the respectable situations to which they will now be appointed, than if they had been merely individual laborers in the ministry. It will be grateful, I doubt not, to their own pious and ingenuous minds, ever to remember, that their re- vered father instructed them in the Oriental Languages for a high, a sacred purpose; and that he himself, though not a Mis- sionary, defended and exalted the missionary name and character in India."

Mr. Brown being Senior Chap- lain of the Honorable Company in Bengal, his proper church was that of the Presidency, call- ed St. John's, or the New Church. But, desirous, so far as was in his power, of fulfilling the duties of a Missionary Preach- er also, he instituted public wor- ship, gratuitously, for the Na- tive Christians and the lower or- ders of the people generally, at the Old, or Mission Church, which is private property. On a marble in the chancel of this church, is the following Inscrip- tion:

TO THE POOR

The Gospel was preached in this Church.
By the Rev. David Brown,
During a period of
23 Years.

RELIGIOUS COMMUNICATIONS.

30
 MEDITATIONS ON MATTHEW iv,
 1—11. NO. 2.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Matt. iv, 5, 6, 7.

The tempter, failing in his first attempt, through the confidence of Christ in the Father, now artfully grounds his temptation on that very confidence; and since he had been foiled by Scripture, he would take that, too, to favor his purposes.

Being permitted to place our Lord on a pinnacle of the temple, he urges him, by an imperfect quotation from the xci Psalm, to cast himself down. Such an act would have been tempting God, by a vain and presumptuous reliance on his promise, in a case to which it did not extend. But our Savior promptly defeated this temptation, also, by an appropriate passage of scripture. (Deut. vi, 16.)

Here we may observe

1. That, through his subtlety, the tempter often endeavors to lead men, who have forsaken certain sins, into sins of an opposite kind. By such a course, he comes on a side where he is not expected, where there is no

guard; and consequently, his wiles are too often successful, before they are discovered. It is probably, in no small degree, owing to his influence, that men so frequently pass from one extreme to another, and are so prone to excess.

The prodigal sometimes becomes a miser, the devotee an expensive gratification, a close-handed worshipper of mammon. Let the extravagant and indolent and voluptuous abandon their vices; let them not, however, become parsimoniously covetous; but by industry, frugality, and temperance, support an hospitable, humane and pious liberality. The miser, on the other side, seldom turns prodigal; some rapacious and covetous men, however, at the close of life have given large donations, to procure fame, or to obtain the favor of Heaven. Let the unjust and penurious accumulator repent, make reparations where he can, and dispose of his treasures in a wise and pious manner; but let him never think of purchasing a name with his wealth; nor deceive his soul, by supposing that any appropriation of it can atone for his sins. For pardon let him trust only in the Lamb of God.

How often do persons, who change their opinions on temporal subjects, especially if ardent and unprincipled, go from one extreme to the opposite. Some selfish motive gives a new turn to their views and prejudices, and induces them to exchange their party for another.

now indiscriminately con- with great violence, the men and measures, that recently approved. When change is not the result of tion and conscience, they ally become the most con- is partizans. They en- to justify themselves, and uire the confidence and fa- their new associates, by mon zeal in their cause.

religion, apostates have been the most inveterate ers of true Christians. ytes to a sect, generally : most stress on their pe- sentiments, and are most and bitter in opposing which they formerly held.

persons, bred in strict loxy, become unsettled keptical, they very often ed, from step to step, to ry confines of infidelity, if ass not into its regions. persons, also, are general- re bold and vehement in tion to the truth, and in ous to maintain and prop- error, than those, who have been orthodox.

n sometimes, also, pass oose opinions and latitudi- principles into the oppo- xtrême, and become too and intolerant. Desirous t as far as possible from former errors, they seem be aware, that they may the right side by carrying points too far; that they give some doctrines and , because newly embraced, roportionate attention; and ey may undervalue other nes and duties, from an ap- nsion, that they approach ar the errors, which they elinquished.

. XI.

When a man greatly changes his principles, it often happens also, that the men and books, which he once admired, sink in- to undue contempt in his esti- mation; and others rise from contempt into unqualified re- pute. How must a person's mind be warped by selfish prej- udice, when he can see nothing but strength and excellence in any, who favor his views; and nothing but weakness and error in any, who oppose them. We should learn to discriminate on all sides. *Prove all things; hold fast that which is good.*

Where revivals of religion take place, there is sometimes more than a due proportion of attention paid to social worship, conferences, relation of experi- ences, exhortation, and duties of this kind. This is not so often the case, as enemies to revivals would represent; but is it not sometimes the case? These du- ties appear so useful, and are so agreeable, that some would glad- ly spend their whole time in them. Are there not instances therefore, when such directions, as the following, may probably be useful, especially to young converts?

In your social meetings, *be swift to hear, slow to speak.* Avoid all intemperate zeal and irregularity, crude and extrava- gant speeches; and let all things be done in a solemn and decent manner. Let not your meetings be too frequent, nor be continu- ed to an unseasonable hour. Spend more time in secret pray- er, in the perusal of the scrip- tures, in self-examination and meditation, and in domestic du- ties. Endeavor to understand all your duties, and so to adjust

death. To understand this wrested passage, we should examine it, in its connexion: ~~that~~ at it in the Epistle of Paul; and you will perceive that it has reference to certain Jewish solemnities, in regard to the observance of which, they being neither commanded nor forbidden, every man, regarding the glory of God and the edification of the church, might act according to the persuasion of his own mind.

The Scriptures are often wrested, by a strained and fanciful interpretation; and by drawing unwarrantable inferences from them. No interpretation of a passage, or inference from it, which renders it contradictory to other plainer texts, or to the general instructions of Scripture, can be correct and true. But many appear to be regardless of this, when resolved to maintain a favorite opinion.

The word of God is often handled deceitfully, by endeavours to explain away the obvious signification of plain and direct passages, and to maintain opinions by those, which are obscure and indirect. An instance will explain my meaning. Suppose a person honestly desires to ascertain, what the Scriptures teach respecting the future state of those, who die in impenitence and unbelief; he will undoubtedly turn to those passages, which speak expressly and directly on that point, and conclude, that they teach the true doctrine of the Scriptures. Is not this the only fair and legitimate way of making them the rule of our faith? Yet there are not a few, who endeavour to explain away the obvious meaning of all such

passages, and to support the doctrine of universal salvation by others, which by no means treat directly of the future destiny of those, who die in their sins; but are capable by the manner of their expression, or by their obscurity, of being warped with a little ingenuity to their purpose. Is it fair, is it safe, thus to treat the oracles of God?

Many, instead of submitting to the authority of revelation, and being taught and guided by it, sit as judges over it; and receive what is agreeable, and reject the rest. By philosophy and reason, falsely so called, they corrupt the word of truth. All the doctrines of revelation are perfectly reasonable; but they may not always appear so, to persons under the influence of divers sins and prejudices. They contain depths, which reason cannot fathom, and heights, above the reach of her eye. The office of reason is to direct us in ascertaining what God has revealed; and not to decide on the propriety of his measures and laws. We are not competent to such a task, who are of yesterday, and know so little, and are so fallible. But are not some doctrines in Scripture questioned or denied, because they are not deemed reasonable, rather than because they are not revealed with sufficient plainness? Would not those, who disbelieve the doctrine of the atonement for instance, find it in their Bibles, if they did not judge it to be unreasonable? Would not some other doctrines, also, be found in the Bible by those, who disbelieve them, if they did not reject them on other grounds, than the want of plain scriptural support? It is still true, that ~~some~~ ^{many}

are hidden from the wise and prudent, and revealed unto babes and fools; and that, some account be foolishness, which is the power of God unto men.

Do we wrest the Scriptures intentionally, by reading them with a light and inattentive mind. As, they catch this way, are very far from being the sense of Scripture.

Do we wresting the Scriptures would change their real meaning, it is folly would not be so. But what can we gain by misinterpretation? The Scriptures will continue to be the same, though we disbelieve it; they will be nothing but a lie, though we hold it fast in our hands.

The value of the Scriptures is diminished, because they are often perverted. They are no safe guide, if we have a rebellious heart and obedient will. It would make the Scriptures give us our guard against every kind of perversion. We must compare text with text, and endeavour to explain every thing in harmony with the whole.

All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. The authority of the Bible is evidently evident, and it cannot answer the charges of a revelation, if we say that not the whole, but only an undefined part of it is true. The whole therefore ought to be received, as the oracles of God; and its should always be explained in conformity with the whole.

Figurative passages should be interpreted in conformity with those, which are not

figurative; obscure texts by parallel texts, which are more plain and intelligible; and no interpretation of a passage should be admitted, as correct, which is inconsistent with the obvious meaning of any other passage.

But are not the interpretations of commentators and preachers, who profess to believe the whole Bible, inconsistent and contradictory? How then shall common Christians ascertain the truth? The Bible itself affords a sufficient answer. *If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her, as silver, and searchest for her, as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. If any man will do his will he shall know of the doctrine, whether it be of God. Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.* Observing these instructions, search the Scriptures for yourselves. Neglect not, however, thankfully to receive the assistance, and to pay proper deference to the opinions, of authorized teachers, especially those, who are distinguished by prayerful hearts, spiritual minds, and holy lives. Do these things; and you will have peace and stability amid all the clashing opinions of the world.

R. W.

For the Panoplist

GOD OUR HELP.

MEN will often subscribe to the more abstruse and mysterious parts of the gospel, while they

cavil at some plain truths, which reason, as well as Scripture, plainly teaches. There are thousands who acknowledge the truth of the miracles related in Scripture; the incarnation, sufferings, resurrection, and atonement of Christ; the immortality of the soul; the resurrection of the body; the eternal duration of rewards and punishments; but yet deny the scriptural account of our dependence upon God. They may acknowledge their dependence in general terms; but when they are questioned as to their inability to do any thing acceptable to God; when they are told of his sovereignty, that he is all in all, working all things after the counsel of his own will, they hesitate to assent and discover their unbelief.

It is a doctrine, to which they are not willing to submit. If they should assent to it, they could take no merit to themselves;—all the glory would belong to God. From this concession, their selfish, proud hearts revolt.

But the unbelief of some does not make the faith of God of none effect. The declaration of the Psalmist, *Our help is in the name of the Lord, who made heaven and earth*, is true and will remain so, notwithstanding the cavils of infidels, and half-formed Christians.

We stand in need of help. We are naturally in a lost and perishing condition. The leprosy of sin is upon us. It is not only a loathsome, but a fatal disease. Unless we receive help we must die the bitter pangs of eternal death. Our condition by nature is truly wretched. With hearts of enmity and opposition to God, whose favor is life and

whose displeasure is death, we are the children of wrath, the heirs of perdition, strangers to peace, with no rational prospect before us but that of misery. In such a condition as this, is there not need of help? Inhabiting frail, feeble tenements of clay, which are crushed before the moth, and when they are dissolved, unceasing woe succeeds, do we not stand in need of deliverance? We must be delivered or perish everlastingly. Deliver ourselves we cannot. As well might gall and wormwood change their nature, as we change ours, and fit ourselves for heaven. Unless renewed by the power of the Holy Ghost, we shall do nothing but sin, nothing but transgress the holy law of God and ripen ourselves for destruction.

No man can help himself, and consequently none can help his neighbor. Men, by the blessing of God, may be of assistance to each other. God may and does excite men to endeavor the benefit of others, and crown their labors with success. But still these instruments are wholly impotent of themselves. No man can relieve his brother from the cruel bondage of Satan; he cannot change his heart, nor forgive his sins. These are God's works.

Angels cannot help us. They are dependent on God. The holiest angel, is as unable of himself to do his duty, as the weakest mortal on earth. Therefore Gabriel, and all the shining hosts of heaven, are unable to afford us relief.

Our help then must be in God; for there is no other help. To him we may look and not be disappointed. God is our refuge and strength, a very present

trouble. He is not only
but a present help, a help
near and close at hand;
more, he is a very present
very near and ready to help
our distresses, most ready
greatest need.

counts the sorrows of his saints,
his groans affect his ears;
hast a book for my complaints,
ottle for my tears.
to thy throne I raise my cry,
wicked fear and flee:
ift is prayer to reach the sky,
near is God to me."

is the burdened sinner's
The sinner finds himself
nned by the law. He can-
lp himself, his fellow sin-
annot help him, angels can-
lp him, Satan, whom he
faithfully served, will not
him, for his name is Apol-
he destroyer. But to God
y go, with encouragement
aining relief. Eternal love
read a bounteous feast. It
ead for sinners, hell-deser-
inners. They are invited
e, and eat and drink abun-
Not in their sins, but
must forsake their sins. If
ould obtain help from God,
must give up all for him.
must resign the world, the
and the devil, and make
heir portion; be willing to
led by his laws, and govern-
his counsels. With such
ission, they may come freely
partake of the marriage
of the Lamb. Here
weary souls may rest, and
longing appetites be satis-
with holy and ineffable
ures. Oh, why should sin-
keep away from God and
ness.

a weary Christian, who is
to give up all for Iqst, has

help in God. Has he forgotten
that the Lord is good and gra-
cious? Has he forgotten that
God was his help in times
past? Let him remember and
take courage. Christians, like
the Israelites, can sing that *the
Lord was their help and deliv-
er.* If it had not been *the
Lord was on our side when our
sins and spiritual enemies rose up
against us; then they had swal-
lowed us up; and we should have
been overwhelmed forever.*
Blessed be the Lord who hath
delivered us; *the snare is broken
and we are escaped.*

What other help can any one
wish? God is good and merciful
and all powerful. God is good.
He is love. All the vast plans,
by which he governs the uni-
verse are dictated by benevo-
lence. The government of an-
gels and men, of empires and
kingdoms, and of every individu-
al, is benevolence. Whether he
dispenses mercies or judgments;
rewards the righteous or punishes
the wicked, it is all in benevo-
lence. God cannot do any thing
which is not benevolent. But
his benevolence does not allow
sinners to violate his holy laws
with impunity. Goodness re-
quires that the bad should be
punished, as well as the good re-
warded.

God is merciful. His mercy
has been constantly manifested
from the fall of man to this day.
Rich was the mercy that gave
the fallen world the Savior.
Rich was the mercy that gave
benighted man the holy volume
of inspiration. Rich is the mercy
that gives the Holy Spirit to sub-
due the proud hearts of sinners,
bringing them out of the bon-
dage of sin, giving them life,

ce and joy, exalting
in the dunghill of ini-
quity, making them com-
plices of the King of kings and
of lords.

all powerful. Whatev-
er his goodness or mercy designs,
he assuredly executes.
No man defy his power,
no vile miscreants, curse
that feeds them, and
the power that sup-
ports them; but their audacity
and enmity do not limit the
power of Jehovah, nor frustrate
the purposes of his government.
They fight against their own souls.
Their words are like chaff and
their breath as fire
that consumes them. God is a nev-
er-failing help. They who put
their trust in him, shall never be
shamed or confounded. Thous-
ands of his enemies
shall be disappointed, filled
with grief and remorse, anguish
of heart, but his faithful ser-

vice; if we would undertake noth-
ing upon which we could not
consistently implore the favor of
God; if we would look to him in
prayer for his blessing, and re-
turn him thanks for the daily
mercies we receive from him,
it would greatly add both to our
temporal and spiritual pros-
perity.

Let us, as perishing sinners,
look to God for help. Let us
implore his pardon for our sins,
and pray for renewing and sanc-
tifying grace, and for faith in
Christ. Let us beseech him to
become our sun and our shield,
to enlighten and guard our way.
Let us daily draw nigh to him,
and he will draw nigh to us. Let
us commit ourselves and all our
concerns to him, and he will or-
der all things for our good. Then
should we pass the days of our
pilgrimage on earth with Chris-
tian comfort, and our condition
through eternity would be happy.

a reasonable one too, make them right. We hate God; his first demand, then, and one that is able to enjoying his favour at we love him. Such

God requires of us calls us to repentance.

demands of such deniers no less than a heart.

his change is in all attributed to the Spirit of men are so set in the iniquity, that of themselves will do nothing but the prerogative of God therefore, to regain his love in the heart. Nothing he makes the demand on all and backs the weight of his infinite

Make you clean, put away the evil of your doings; mine eyes, cease to do to do well; yet there no hope for the salvation of our lost race, had he misused also the interference of his own almighty power, a new spirit within you; break the stony heart out of us, and will give them new flesh.

you one object to his demand on all, with which comply without an interference of his power? Ask if disposed to make on, is the demand itself? May not God reason you to love him more than all created objects? do not deserve your submission? If so, shall he cease to demand, because you comply? Because you do of yourself repent, cease to urge on you a demand? On all.

such a supposition, God can reasonably command nothing but what you are inclined to do. He can bid you do nothing that you are unwilling to do, for the very reason that you are unwilling. Your inclination then, and not his will, is to be the rule of duty. Who would not reject a consequence so palpably absurd?

If then God may reasonably command all to repent, and if none of themselves ever will, what becomes of your objection? Do you aim it against the mere fact that God interposes his power? Would you, because none ever will of themselves repent, have all perish rather than have God interfere to save? Have you so unfeeling a heart that you could rather see the Redeemer stripped of his crown and the redeemed of their glory, than have God shew mercy?

Or does your objection lie against his saving only a part? Would you say, that, if God save one, he ought to save all? He is under obligation to save none. That he saves at all is gratuitous. You ought to praise him that he interferes to save any. The mouths of all who finally perish will be closed in silence; for they merit their doom. And whether you shall ever join their song or not, the tribes of the ransomed shall make heaven echo with acclamations to the grace of their Deliverer, *Not unto us. O Lord, not unto us, but to thy name give glory.*

But, perhaps you may say, all are on probation; all ought therefore to have an equal chance of salvation. Let us attend to this objection a moment, for many form very crude notions of what is implied in a probationary state. Do you mean then, that all ought

to enjoy equal advantages of knowing their duty and the way of salvation? Such evidently is not the fact. Men evidently are in no such state of probation as that. Is it your meaning, that salvation should be offered to all upon the same terms? This is true. Salvation is offered to all who will repent. But none, of themselves, ever will repent. Without an interference of almighty power, there would in fact be no chance at all of salvation. By an equal chance, therefore, if you mean any thing, you must mean this; that the power which renews one heart, ought to renew all. Your objection then is the old one in a new shape; you would not have God save any, unless he saves all.

The very pith of such objections lies here. You are very solicitous about yourself, and care little, so be you are safe, what becomes of the rest of the creation of God. You dare not trust yourself in his hands. If a part only are saved, and if that part are not saved of themselves, then, you must admit, God saves by his own power. The admission of such an interference of his power, leads you to the unavoidable conclusion, that he is sovereign in his mercy. He saves whom he pleases. He will have mercy on whom he will have mercy. He will prepare whom he pleases as vessels of mercy unto glory, and leave whom he pleases to fit for destruction.

But is it reasonable to oppose that grace, which bringeth salvation to thousands of needy creatures? May not the Sovereign of the universe see wise reasons for selecting only a part

of mankind to be heirs of salvation? And if so, is he not able to make the wisest selection? Will he, in doing it, ever injure any of his creation?

But, if almighty power is necessary to render your entreaties effectual, why urge men to repent? One plain answer is, God bids me do it; and if I do it with a right spirit, I may hope for his blessing. Another is, repentance is reasonable. Therefore I urge my fellow men to repent. When I urge them, I indeed know that, of themselves, they never will. But I cease not my expostulations on this account. I will not on this account be less urgent in my entreaties. I know that the message I deliver is just as reasonable, as if they had not rejected it. I know that the Savior whom I commend to their affections is just as glorious, as if they had never contemned his offers. I know that the salvation of their souls is as much worth, as if they had not chosen destruction.

Should my efforts be succeeded in reclaiming a lost soul, I say not that my feeble strength, or his own, hath done it; but I look to that Jesus who is exalted to give repentance unto Israel; and I say that his arm of mercy hath wrought out salvation. Every penitent soul, I acknowledge to be made such, by the power that built the universe. The sinner that was dead in sin is now alive, and was made so by the mighty power that raised Christ from the dead. Do I therefore make God a hard master, because I give him the glory of saving hell-deserving sinners?

G. K.

MISCELLANEOUS.

THE CONNEXION OF
CHURCHES, AND THE REPORT
OF THE COMMITTEE OF THE
GENERAL ASSOCIATION ON
THE SUBJECT.

A momentous period, when
the Christian world are making
unparalleled exertions for
the conversion of the heathen, and
the promotion of piety and
reform in our own coun-
try, and with so much
success, it is a pleasant
consideration, that the im-
portance of our system of ec-
clesiastical order is not over-
looked and forgotten. The Fathers
of New England viewed
it as a vital interest of the
cause. Being most of them
Puritans, who wished to see the
Church of Christ purged from
superstitions and establish-
mentarianism, the pure principles of
the Gospel, upon being silenced
and persecuted for non-conform-
ity to the church of England, to
whom they belonged, they fled
to this country, and here endeav-
oured to found churches after the
pattern of those in the apostolic
Church government was
the basis, on which they thought
they should stand and deliberate and
act. They held four
General Synods in the course
of the century, they composed
many and labored treatises,
and relaxed their efforts
never upon the system
they established in the

But with deep concern
the subsequent genera-
tions solicited on the sub-
ject inclined to relax their

strictness and to admit innova-
tions with little consideration
and little regard to system. The
influx of foreigners of various
sentiments, the decay of vital
piety in the land, and, above all,
the relaxation of primitive strict-
ness with regard to the admis-
sion of persons to the special
ordinances, prostrated the ener-
gy of discipline, bred dissensions
and controversies, and produced
a gradual and growing departure
from the first principles of New
England. Frequent attempts were
made at reformation; new provis-
ions and remedies were devised,
but with only partial and tempo-
rary success. The current still
rolled on. Several of the Fath-
ers, such as Cotton, Norton, the
Mathers, Higginson, Hubbard,
and others, saw and lamented the
growing evils; and some of them,
as they drew near the close of
life, wept over the churches, and
left their dying testimony in fa-
vor of the ancient system of
church order, charging their
younger brethren to guard this
sacred Palladium of New Eng-
land. But their warning voice
was little heeded; and in process
of time, the platforms and the
treatises of the fathers were for-
gotten, no system was studied,
none was acknowledged to be of
authority, none was followed.
Disorders of course ensued, her-
esies crept in, vital piety tan-
guished, discipline became al-
most impossible, and to prevent
worse disorders than it was in-
tended to heal, was at length
dearly sought.

And the Church of New England

tury, the attention of Christians begins at length to be turned in earnest to the subject of ecclesiastical order. Individuals have thought and conversed much, and some things have been published. The formation of the General Association has brought a very large body of the clergy to be acquainted with each other, and has led to numerous private conversations on the subject. It is found, that there is a general impression among the orthodox through the commonwealth, that something ought to be done. A few indeed, having become practical independents or Brownists, and dreading any coalition which will not comport with their favorite independency, are disposed to stand aloof; others, from want of information, or comprehensive and just views of the subject, appear timid and wavering; others again, from prudential motives, take no active part; but still, it is believed, the mass of the orthodox are convinced, that something may and should be done.

It was in this state of the public mind, that the original MS. of proposals made in the years 1704, 5 and 6, was discovered and laid before the General Association at their meeting in June, 1814. That body with great apparent pleasure listened to the repeated reading of the proposals, but manifested a disposition to proceed with great circumspection in so weighty a business. They therefore appointed a Committee, consisting of the Rev. Messrs. J. Morse, D. D., S. Austin, D. D., L. Woods, D. D., S. Worcester, D. D., E. Hale, J. Lyman, D. D. and T. M. Cooley, "to in-

quire into the history of the above-mentioned document—and to report at the next annual meeting of the Association, on the expediency of a recommendation by them of the plan of discipline there proposed, either entire or with alterations and amendments, to the consideration of the associations and churches in their connexions." *Panoplist*, vol. x. p. 318, for July, 1814.

This Committee, it appears, held several meetings for consultations. Their report is certainly an elaborate one, and manifests a thorough acquaintance with the history of New England and with the principles of genuine congregationalism. When read before the General Association it excited great interest, and seemed to meet almost universal approbation. Yet the Association thought fit to do nothing more at present than to order the report to be printed and circulated "for the purpose of ascertaining the public sentiments respecting the plan of ecclesiastical order therein presented." *Panoplist* for August, 1815, vol. xi. p. 358.

The conduct of the General Association in this whole business appears to be marked with wisdom, moderation and deliberation. It may perhaps be suggested by some, that the Association have no right to form rules and regulations and offer them to the churches. But so long as they only deliberate and publish their opinions in the form of mere proposals, what improper liberties do they take? What do they do more than district associations, and the General Convention, and indeed general syn-

have been in the habit of in the first settlement country? The proposals appear from the face to have originated with nine in and around Boston together as the representatives of five district associations in the General Convention at Boston, May 30th, 1703, were "approved and passed, with the divine assistance, in all suitable meetings, passed in that body. The convention has in every year issued its proposals and recommendations for the advancement of the interests of the church. Is then the General Convention, which is a regular assembly, represents more clerical than laymen? met in convention at liberty to do the will of the fathers individually as well as collectively, and their opinions and recommendations. How then can it be proper for the General Convention to publish their opinions and recommendations. If it is necessary, some body must call the convention to the subject, and it ought to be done, and the churches to engage in it, and what body is so qualified to make these preliminaries as the General Convention, which meets regularly for deliberation, and is composed of an equal number of twelve associations of twelve ministers in Massachusetts—a delegation from four general bodies of clergy—ending over almost the

whole United States.

The Report of the Committee may naturally be divided into three parts. The first, extending to p. 362, gives a history of the proposals of 1703.

P. 360, the Report states the causes which led those wise and good men, who framed the proposals, to wish for consociations. The causes summarily detailed are however gathered in part by consequential reasoning. Dr. Cotton Mather, who was one of the framers of them, has in his *Ratio Disciplina*, Art. ix, §. 7, p. 181—183, given a summary view of the causes, which will confirm the statements of the committee, and which it may be proper here to subjoin. It is as follows:

"In a treatise (says he) entitled 'The first Principles of New England,' there is published 'an instrument of the famous Mr. John Cotton, pressing that the Elders and Brethren of the churches would meet together, in convenient numbers, at SET TIMES, (which may be left unto the wisdom of each SOCIETY of CHURCHES,) and thus to enjoy and practise CHURCH COMMUNION.' And there are added many directions elaborated by him for the most edifying management of such stated Councils."

"Dr. John Owen, in his treatise of a Gospel Church, commends a constant actual communion of churches, within the limits of the same supreme civil government, in Councils. And he adds, 'I cannot see how it can be any abridgment of the liberty of particular churches, or interfere with any of their other rights, which they hold by

institution, if, through
instant lesser synods for
 there be a communica-
 their mutual concerns
 ose that are greater, un-
 asion require, and it be
 nt, there be a *General*
 y of them all, to advise
 y thing wherein they are
 erned."

the influence of such
 it began to be propos-
 the associated Pastors
 vicinity, with a proper
 of other delegates, (cho-
 e a year at least) from
 veral churches, might
 ed into *stated councils*; to
 and advise upon such
 s might be proper rath-
 he consideration of an
 stical council."

pinion of Mr. John
 being much revived,
 NODS are so necessary,
 a *salutare hic remedia*
carere, sine insigni

"God. Through the gracious
 "and watchful providence of God
 "their Savior, the churches had
 "not in fact seen much of this
 "confusion; and it may be the
 "prudent servants of God had it
 "more in fear than there was a
 "real need of. Nevertheless, it
 "was thought that *prudence* call-
 "ed for a more effectual provis-
 "ion."

"Accordingly *stated councils*
 "being proposed, the meeting
 "whereof *once in a year* was judg-
 "ed little enough; it was now
 "also further proposed, that the
 "association whereto the Pas-
 "tors of such a council belonged,
 "may direct when there should
 "be judged an occasion for this
 "council, (or *what* part of it they
 "should think enough,) to con-
 "vene upon any emergency."

I here quote this last sentence,
 to shew that it was a part of the
 original proposals, to make the
 assembly of the *consociation* to

one another, and breed confusion. How far those are just, the history of riches for the last fifty ill enable us to judge.

1. The Committee object, "they have not sufficient in their possession, to state the various uses which operated to prevent these proposals [of from going into effect." the reply of Mr. Wise to answer, in his satire on the churches quarrel on the causes of their divisions, or rather the arguments against them, may be added as follows.

First and chiefly this, that proposals put too much power in the concerns of churches into the hands of ministers and two respects, first, they leave the ministers to decide what a church might have a say before the council; and secondly, all the council, or only a part of it, should sit and act. Thirdly, when the council is called and shaped by the association was assembled, "the consent of the major part of the body in it," was made necessary to the validity of each and every act of the body.—To this objection, two others were added as deserving some consideration.

That standing councils, or associations, were not considered by the platform, and were not needed, because occasional councils had generally been efficient.

That in the present state of the country, the churches were too scattered over a large territory to be able to procure the assistance of such

annual meetings of the associations would be a great expense and burden.

Mr. Wise has other objections against associations; but against associations, all he objects is in amount what is stated above. It deserves to be noticed, that he is careful not to impugn the principle that there should be fellowship among the churches, and as great fellowship as the proposals would recommend. Neither does he object, or intimate that any objected, that congregational principles forbid churches to form standing councils or associations. Indeed he admits, p. 75, that "if there be any certificate, order or vote, from the churches," for the formation of these standing councils, then they would be legitimate. The intelligent reader, who has patience to go through his book, will clearly see that the grand, and almost the only objection in that day to the proposals of 1705, was that given above as the first and chief.—And this will enable us to understand Dr. Cotton Mather's statement, *Ratio Disciplina*, p. 183, when he says: "There were some very considerable persons among the ministers, as well as of the brethren, who thought the liberties of particular churches to be in danger of being too much limited and infringed by them." And in deference to these good men, the proposals were never prosecuted, beyond the bounds of mere proposals.

The Committee, in their Report, p. 360, observe that the proposals for associations in 1705, were in various respects such, that the churches could not

"regional ministers, cannot consistently recommend or approve them."

If they here refer, as they probably do, to the control, which according to those proposals the ministers were to have both over and in the consociations, the Committee manifest themselves to be very far from aiming or wishing to create a clerical lordship over the churches. As an apology however, for the framers of the proposals of 1705, it should be remembered that the Platform and all the writers on church government of the 17th century confirm the fact, that our fathers unanimously accounted it *official work to rule the church*, and regarded the power of the brotherhood as merely the power of *privilege*, viz. to hear, to debate, and, by refusing consent, to stay the proceedings of their officers. The Platform says expressly, ch. x§ 11, "From the premises, namely, that the ordinary powers of government belonging jointly to the elders, the power of privilege remaineth with the brotherhood, (as the power of judgment in matters of censure, and the power of liberty in matters of liberty,) it followeth, that in an organic church and right administration, all church acts proceed after the manner of a mixt administration, so as no church act can be consummated or perfected without the consent of both." Such principles prevailing universally, and the first ministers of New England, from their weight of character, having had such influence and control over the churches, as in fact to direct all ecclesiastical proceedings according to their own

pleasure; it is not strange that the framers of the proposals in 1705 should have inconsiderately placed too much power in the hands of ministers. They did not foresee the consequences but others did, and thence became prejudiced against both them and their proposals, which caused the utter failure of their pious and benevolent efforts. The Synod of Connecticut, A.D. 1708, before they adopted them, wisely purged the proposals of 1705 of the odious power given to associations over the meetings of the consociations; but they did not see fit to expunge the provisions respecting clerical votes both in church meetings and in consociations. The Committee of the General Association do not load their proposals with either of these conditions.

The second part of the Committee's report, pp. 362—364, enumerates "those evils in our ecclesiastical state, which affect churches and ministers in their public character and in their relation to each other."

This part of the report is drawn up with great precision and ability; and it gives a just and affecting representation of the deplorable state of our ecclesiastical discipline. If read without prejudice, and with the attention it deserves, it must and will carry conviction to every pious breast, that something may and must be done to restore the ancient purity and discipline of our churches.

The evils enumerated in the report are all traced back to their source, the neglect of the sacred principle of ministerial and church fellowship, or of what our fathers called "the common

churches?" This unquestionably is their true source, so they originate from our method of conducting ecclesiastical affairs. Indeed ever been one of the principal objections raised by the ecclesiastical writers of other denominations against congregationalism, that it is lame in this

The Presbyterian tells us there is no bond of union, lent cooperation, no mingling of each other, among churches. And the Independent tells us, we open our doors all around us, and give liberty to plunder us of all our rights and privileges.

It must be acknowledged them say truly, if by consociation be meant such a union of fellowship among churches, as is undefined and dependent on the caprice or the varying inclination of the churches.

Undoubtedly either congregationalism or independence is better when piety runs free of errors and disorders. It is vastly preferable to any other. But let the duties and obligations of churches to each other be accurately defined, let their whole intercourse be regulated by fixed principles, shall be understood and acknowledged by all, and consociation will be found a very safe and an exceedingly good form of church government.

Another principle may be laid down as a fact; Churches, like individuals, can have no pleasant fellowship except as agreed. If congregational churches of essentially the same religious views and interests unite their respective

proceedings to the review and direction of each other, or look to each other for aid and assistance, they are sure to counteract each others plans and purposes, to weaken each others hands, to condemn each others proceedings, and finally to lose all friendly feelings, and fall into contention and war. Massachusetts presents too many striking illustrations of this subject, to render any farther explanation or confirmation necessary.

The last part of the Report proposes as a remedy for the existing evils, the revival of fellowship among the churches by means of regular consociations, established on the basis of the propositions of the Synod of 1662.

Here, as might have been expected, the Committee make a display of all their wisdom, circumspection and fidelity. The plan they propose varies from the proposals of 1706, chiefly in these respects; it takes the Propositions of the Synod of 1662 for the general basis of consociation and particularly as defining the powers of the consociations and the rights and privileges of individual churches. Farther, it gives associations no control over consociations, and does not require a majority of clerical votes in order to a decision in the consociations. Lastly, it explicitly gives the consociation entire jurisdiction over ministers as respects their ministerial standing. In all these respects, except what relates to clerical votes and building upon the Synod's proposals, the plan of the Committee agrees with the Saybrook Platform of 1706.

As to the other Propositions

of the Synod of 1662 for the *general* basis of consociation, and not for the whole and only basis; it is important to notice wherein it differs in principles and provisions from that instrument. The variations appear to be substantially these two: (1) placing the communion of churches under the care and management of standing councils, or consociations, instead of having it in the hands of occasional councils, mutual and *ex parte*; and (2) making all ministers in the connexion amenable directly to the consociations, instead of their own church and occasional councils.

Before we proceed to consider these variations from the Propositions of the Synod, let us look a little farther into the general doctrine of communion of churches, as held by all ancient congregationalists.

The committee have made many remarks on the nature, necessity and obligations of communion of churches, which are luminous and altogether accordant with the views of the fathers of New England. There was anciently great harmony both of sentiment and practice, among all congregationalists both in England and America, in regard to the general doctrine of communion of churches. In confirmation, extracts from, and references to their most approved writings and public documents will be given. From these the reader may obtain a correct general knowledge of this whole subject.

Mr. John Cotton, ordained teacher of the church in Boston, October 10, A.D. 1633, has been called the patriarch of New England. He was particularly con-

cerned in giving form to congregationalism in this country. He wrote largely on the subject, and his writings, particularly his book of *The Keys*, were, next to the Bible, the principle directory for all the New England churches, all the formation of the Platform in 1648. In all his writings he treats of communion of churches. But his sentiments are the most fully expressed in a MS. he left at his death, and which was published in 1675 by his son in law Dr. Increase Mather.

The title of the work is: *Propositions concerning Consociation and Communion of churches*, tendered to the elders and brethren of the church for their consideration and acceptance according to God. It consists of the ten following propositions.

"Prop. I. Every true church of Christ, viz. a particular congregation furnished with a presbytery, and walking in the truth and peace of the Gospel, hath received from the Lord Jesus full power ecclesiastical within itself both of liberty to receive her own members, to choose her own officers and the like; and also of authority to administer sacraments, censure her own offenders, and restore penitents, Matt. xviii, 18; 1 Cor. v. Acta, vi, 2; and xiv, 23; so as this consociation and communion of churches ought not to hinder the exercise of this power, but only by counsel from the word to direct and strengthen their hands, in the right administration thereof upon all just occasions."

"Prop. II. is for substance: 'If the Apostles, though in'

nt of each other, and each by power immediately Christ, might lawfully together, Gal. ii, 1, 2; more may churches con- sult and consociate ree together about all weighty matters, in which d and concurrence of ent may be requisite, &c." ., III." is for substance: icles might rebuke one , as Paul did Peter; then dity of churches does not heir doing the same, but heir "duty in love and lness to admonish each n case of public offence, submit to such admoni- n meekness of wisdom, e will and authority of and to give such satis- as the rule doth re-

. IV. Out of question, d Jesus, the head, king mpassionate high priest ivior of his body the , bath as great a love e of the purity, peace fication of whole church- if particular saints, (as is t by those epistles sent churches of Corinth, Ga- id the seven churches of o heal the public errors, ions and other corrup- und in them,) and there- rtainly he hath appointed anctified some sufficient pserve their purity and o heal and help the evils emper of whole churches, e of particular believers. hen, since Apostles and xtraordinary officers are (that had power in all es, and only love remain- hat other ecclesiastical there left, without in- g the power of particular

"churches, but the exercise of "brotherly love, mutual watch- "fulness, brotherly care, and "counsel? Which elders and "churches ought therefore to "practice towards each other in "this way of brotherly commun- "ion and assistance on all just "occasions."

"Prop. V. Upon these and "other scripture grounds and ex- "amples, and for the ends above "said, it is very meet and requis- "ite, (according to our present "practice,) that &c."—viz. that other churches, if they may be had, be sent to and assist at the formation of churches, and the election and ordination of elders.

"Prop. VI. In such matters "of public censure, wherein "through the obscurity and diffi- "culty thereof, or otherwise, there "doth arise differences tending to "dangerous divisions and distrac- "tions in the church, or offence "to other churches; in all such "cases it is meet and requisite "that the church proceed advi- "sedly with the counsel and con- "currence of the elder or elders "with other judicious and impar- "tial brethren of other churches, "clearing up from the word what "is the mind and will of Christ "to be done."

"Prop. VII. Not only in mat- "ters of censure, but also in oth- "er cases of doctrine or practice, "wherein for want of light or of "the spirit of meekness and love, "there doth grow dissension in "any church, (as did in the "church of Antioch about circum- "cision.) the church so divided "shall do wisely and safely, not "to proceed to determine by a ma- "jor vote; to the unsatisfaction "and ~~loss~~ of a considerable "part ~~of~~ themselves, or the "offence of other churches; but

"ought &c." viz, might to take the judgment of the elders and brethren of other churches, "which judgment ought to be received with all due respect, according to God, Acts, xv."

"Prop. VIII. As there is a brotherhood of members in the same church, so there is a brotherhood of churches, being all fellow members of Christ Jesus, and so bound to have a mutual care one of another. Concl. VIII. It is therefore meet and requisite, that in case any church shall fall into scandalous errors or offences in doctrine or practice, then the neighbor church or churches should advertise, convince and admonish such a church thereof &c." viz. after due pains taken to reclaim the church, without success, should withdraw from that church, or from the faulty part of it; (according to the 3d way of Communion.)

"Prop. IX. In case any member shall be laid under censure in a church by the major part with the offence of a considerable part thereof, or when any whole church shall seem to have consented corruptly to such a censure; upon complaint of the aggrieved part attested by the dissenting brethren, or in the other case, by other audible persons, it is free, yea requisite, that other church or churches in the spirit of meekness &c." viz. should inquire into the matter, and confirm the censure if just, or if not, receive the aggrieved to their fellowship.

"Prop. X. As it is the practice of Godly Christians in the churches (without any scruple, and with much edification, and increase of love) to meet togeth-

er in convenient numbers of families at set times, house by house," [i. e. from house to house] "to exercise that christian communion which the moral rules of the gospel call for, 1 Thess. v, 11; Col. iii, 16; Heb. iii, 16, 24; so also upon the same grounds, besides others, it would by the blessing of God conduce much to the increase of brotherly love and unity, the spiritual edification of many, by mutual faith of each other, to the strengthening of the hearts and hands of one another in the work of the Lord, If the elders and brethren of the churches did meet together church by church, in convenient numbers at set times, (not to exercise any jurisdiction over any,) but to enjoy and practice church communion by prayer together, hearing the word preached, and conferences about such cases and questions of conscience as shall be found useful or needful for the edification and comfort and peace of every church or any of the brethren thereof. And this course might tend much to satisfy the spirits of divers godly brethren, who have thought that we so much mind the distinction of particular churches, and the duties of fellow members in the same, that we lose much of the comfort of love and the fellowship of the spirit, which we might enjoy, and that we fall short in some brotherly love which we owe mutually to our dear brethren of several churches."

"For the better improvement of such a conference."

"1. It is fit that the number of churches so to meet, be regulated according to the power of

"distance of churches, and as
"other conveniences or inconve-
"niences shall require."

"2. For the *times of meeting*, it
"may seem best to leave it to
"the wisdom of each society of
"churches, to meet more fre-
"quently or seldom, as they shall
"see cause."

"3. Concerning their *exercises*,
"it is meet &c."—viz. that there
be a sermon; and three or four
questions previously made
known to be discussed, and a
moderator to preside.

"4. For the ordering of the
"time, it may be fit that the ser-
"mon begin at 11 o'clock, and af-
"ter it the conference follow, and
"continue so long, as shall be
"meet and reasonable."

We may here see the nature,
object, extent, and grounds of
communion of churches, as held
by this eminent father, and more-
over the plan of regular consoc-
iation in its embryo state. From
this tenth Proposition of Mr.
Cotton, the framers of the pro-
posals of 1705 borrowed ideas:
see the extract from *Ratio Dis-
cipline*, above. p. 8. And had
Mr. Cotton extended his views a
little farther, had he only made
his *societies of churches* the
counsel to be consulted in all
cases, as well as the medium of
constant friendly intercourse and
care, his plan would probably
have fully met all the wishes of
the advocates for consociations
at the present day.

The famous *Thomas Hooker*,
first Pastor of the church in
Hartford, came over from Eng-
land in the same ship with Mr.
Cotton, and was as distinguished
among the fathers of Connecti-
cut, as Mr. Cotton among those
of Massachusetts. His "*Survey
of the Sum of church Discipline*"

was printed in London A.D.
1648, the year after his death.

In the preface, he gives a
summary of the principles ad-
mitted by common concurrence
in New England. The follow-
ing extract is to our purpose.

"Each congregation complete-
"ly constituted of all officers,
"hath sufficient power in herself
"to exercise the power of the
"keys, and all church discipline
"in all the censures thereof."—
"Consociation of churches should
"be used as occasion doth require.
"Such consociations and synods
"have allowance to counsel and
"admonish other churches, as the
"case may require. If they
"grow obstinate in error or un-
"ful misarranges they should
"renounce the right hand of fel-
"lowship with them. But they
"have no power to excommu-
"nicate."—"In all these, I have leave
"to profess the joint judgment of
"the elders upon the river; of
"New Haven, Guilford, Milford,
"Stratford, Fairfield; and of
"most of the elders of the
"churches in the Bay, to whom I
"did send in particular, and did
"receive approbation from them
"under their own hands; of the
"rest (to whom I could not send)
"I cannot so affirm, but this I can
"say, that at a common meeting,
"I was desired by them all to
"publish what I now do."

In Pt. IV. ch. I. p. 1. he lays
down these propositions in
which he proposes to agree
with Mr. Rutherford, his pres-
byterian antagonist.

"1 The consociation of churches
"is not only *lawful* but very *use-
"ful* also, serving not alone to
"search out truth, but to settle
"the hearts of all sincerely
"united in the right apprehen-
"sion and profession of the same."

"ought &c." viz, ought to take the judgment of the elders brethren of other churches which judgment ought to be received with all due respect according to God, &c.

"Prop. VIII. A church is not bound to receive members from any church, so long as she is independent of her, and so bound to care one of her members." "8. It is requisite, that a church shall for her independence of practice, or her connection with other churches, (1) either be subject to subordination; or be independent in its kind for the attainment of its end and so be opposed to imperfection. Take the word in the first sense, so a particular church or congregation is not absolutely independent; for it is subject unto some power—so that the magistrate hath a coactive power to compel the church to execute the ordinances of Christ, &c."

"Again she is so far subject to the consecration of churches, that she is bound, in case of doubt or difficulty, to crave their counsel, and if it be according to God, to follow it; and if she shall depart from the rule, and continue obstinate therein, they have authority to renounce the right hand of fellowship with her. In the second sense, the church may be said to be independent, namely sufficient to attain her end; and therefore hath complete power, being rightly constituted, to exercise all the ordinances of Christ."—"The word, then, in its fair and inoffensive sense, imports thus much, Every par-

congregation, rightly constituted and completed, hath sufficiency in itself to exercise all the ordinances of Christ."

Pt. IV. ch. ii. p. 22. "God hath provided other means for whole churches, than to excommunicate them: we must plead with them, and rebuke them, but it wants precept, promise and practice to excommunicate a whole church." Ibid. p. 23. "The renouncing the right hand of fellowship, which other churches may do, and should do as occasion requires, is another thing from excommunication."

Pt. IV. ch. iii, p. 45. "Question: What is a Synod? Answer: A synod is an ecclesiastical meeting, consisting of fit persons, called by the churches, and sent as their messengers, to discover and determine of doubtful cases, either doctrine or practice, according to truth."—"There is a meeting by combination, when by letter or messengers, one church seeks and craves for some common help by counsel and advice &c." "And there is a meeting by way of combination, when churches consecrating together by mutual consent, enter upon a common agreement to administer help each to other, as any apparent occasion shall appear to call for a common good"—Ibid, p. 50. "All juridical power issues from combination. Therefore those only are bound, that are so combined &c."

Thus we see that Mr. Hooker also lays a foundation for combination of churches in regular associations, whereby they enter upon a common agreement to administer help each to other, as occasion shall require.

(to be continued.)

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.*

Board met in Salem, (Mass.) according to appointment, on Tuesday, Sept. 20, 1815, and was continued by adjournment to day, the 22d.

Present,

Gen. JEDIDIAH HUNTINGTON,
Hon. JOHN TREADWELL, Esq. L. L. D.
Rev. JOSEPH LYMAN, D. D.
Rev. SAMUEL SPRING, D. D.
Gen. HENRY SEWALL,
Rev. SETH PAYSON, D. D.
Rev. JEDIDIAH MORSE, D. D.
Rev. JESSE APPLETON, D. D.
Rev. CALVIN CHAPIN,
Rev. SAMUEL WORCESTER, D. D.:
Rev. HENRY DAVIS, D. D. and
JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Vice President. On subsequent days the meeting was opened with prayer by the Drs. Appleton and Lyman, and the session was closed with prayer by the Rev. Dr. Morse.

The minutes of the last meeting were read.

The accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The annual report of the Prudential Committee was read and accepted.

The following gentlemen were appointed officers of the Board for the year ensuing; viz.

The Hon. JOHN TREADWELL, Esq. *President.*

Rev. SAMUEL SPRING, D. D. *Vice President.*

Rev. Dr. SPRING,

Rev. Dr. MORSE,

Rev. Dr. WORCESTER, and

Mr. EVARTS,

Rev. Dr. WORCESTER, *Corresponding Secretary.*

Rev. Mr. CHAPIN. *Recording Secretary.*

Mr. EVARTS. *Treasurer;* and

Mr. CHESTER ADAMS, *Auditor.*

Whereas the President of this Board has stated, that a legacy of \$1000 has been given to this Board, by Sarah Norton, late of Farmington,

In making extracts from the minutes of this meeting, it is not thought necessary to enter into all the details of business, such as the appointment and reports of committees, &c. &c.

ington, deceased, in her last will and testament, and wherein the legacy is held at present in litigation.

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of Missions.

Voted, That twenty five copies of the annual reports of this Board, and of the sermons delivered before this Board, or at the request of the Prudential Committee, which have been, or shall be published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the annual meeting of the Board, shall be considered as appointed the preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next annual meeting of the Board, and the Rev. Dr. Appleton his second.

Public worship was attended in the evening, when the annual sermon was delivered by the Rev. Mr. Chapin, from Psalm xcix, 10:—*Say among the heathen, The Lord reigneth.*

Voted, that the thanks of this Board be presented to the Rev. Mr. Chapin for his sermon delivered last evening, by appointment of the Board; that a copy be requested for publication; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese version of the New Testament, and the transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed in the service of this Board, is to be considered as being under Providence, dependent on this Board for support, according to such regulations as the Board, or Prudential Committee, may, from time to time, recommend or approve; and that all the earnings which any Missionary, or Missionary's wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the mission, and, as such, to be regularly accounted for to the Prudential Committee.

Voted, that at every missionary station, to which more than one Missionary shall belong, the salaries and earnings of the Missionaries, and presents made to them, or any of them, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Prudential Committee.

The Prudential Committee were authorized to allow the Missionaries, at each Missionary station, to take such a house for the

common use, as may be suitable for their accommodation, and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries on any station, shall, in their regular meetings, decide all questions, that may arise in regard to their proceedings and conduct, in which the mission is interested.

Upon the principles of the foregoing votes, the subject matter of polity, or social compact, for the regulation of our Missionaries, was referred to the Prudential Committee.

Voted, That the Prudential Committee be authorized to make to the Missionaries in India, such further allowance for extraordinary expenses, as, upon their representation, on an account stated, shall be deemed reasonable and proper.

The Trustees of the legacy, given by the late Mrs. Norris, were requested to transfer the same to the Board.*

Voted, That nine sets of the Church Missionary Register, and other documents received with it, be disposed of in the manner following, viz. To Bowdoin College, Yale College, the Theological Seminary at Princeton, Middlebury College, Dartmouth College, Williams College, the Theological Seminary at Andover, William Bartlet, Esq. and Mr. Solomon Goodell,† one set each.

Voted, That the Prudential Committee be directed to employ some suitable person or persons to visit St. Louis, St. Genevieve, and any other places, as they shall deem expedient, to ascertain and report to this Board, what measures are most eligible for diffusing the light and benefits of Christianity among the Aborigines in the western and southern parts of our country.

Voted, That the Prudential Committee be directed to hold stated quarterly meetings, and to make a quarterly communication, in the form of a circular letter, to each association, which has been, or shall hereafter be, instituted in aid of this Board.

Voted, That the Prudential Committee be authorized to employ agents to assist in forming auxiliary societies; otherwise to excite the attention of the public to the objects of this Board; and to use their exertions in obtaining funds.

Voted, That the next annual meeting be holden at Hartford, (Conn.) on the third Wednesday of September, 1816, at 10 o'clock, A. M. and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every member of the Board, not now present, information of the time and place of the next annual meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient ac-

* This has since been done in the manner, and for the purposes, described in the will of Mrs. Norris.

† This distinguished friend of missions had left the world before the meeting of the Board, though his death was not then known. The copy of the Missionary Register, which was intended to cheer his heart in the decline of life, will be sent to his widow as a token of gratitude for the almost unexampled liberality of her late husband.

commodations which she has furnished for the present meeting; and, likewise, to those gentlemen who have hospitably entertained the members during the session.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

Our two last annual reports contained much of interesting narrative recitals of the pilgrimages and adventures, perils and deliverances, discouragements and consolations, of our missionaries in the East seeking a door of entrance to the heathen, but obstructed, disappointed, and held in continued anxiety and suspense; troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Those recitals were interesting, as they showed in a very clear and gratifying light the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. *The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Their place of defence is the munitions of rocks; their eyes shall see the King in his beauty; they shall behold the land that is very far off.* If our present Report contain less of striking narrative and affecting incident, it is because our missionaries have found at length an open door and a resting place; and though they have scarcely commenced their public labours, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

At our last anniversary we had the hope, that the brethren Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest date of the accounts then communicated, they have experienced, so far as appears, no molestation; nothing but protection and kindness from the government. That latest date was Dec. 23, 1813.

As early as the 13th of the next month, Jan. 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance, that the mission might be established at Bombay; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his journal, "I engaged passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure I addressed the following letter to the Governor.

"To his Excellency General Brownrigg, Governor and Commander in Chief in the Island of Ceylon.

"Sir,

"Having resided nearly a year under your Excellency's jurisdiction, and experienced during that time every indulgence from your

ment which I could wish, I beg leave to express the deep sense I have of your Excellency's kindness to me; and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay, that I leave Ceylon with your Excellency's consent and approbation. I have the honor to remain, &c.

S. NEWELL."

"I felt obligated," he says, "to notify the Governor of my departure, as he had intimated on my first arrival at Columbo that I was not to remove without giving him previous notice; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren." "The Governor informed me through Lord Molesworth, that he consented to my departure, and would write by mail to the Governor of Bombay in my favor."

After a residence in the island of Ceylon of about ten months, Mr. Newell left Columbo for Goa on the 28th of January; and on the 4th of February the Angelica came to anchor in the roads of Cochin, where she stopped three days, and afforded him an opportunity which, he says, he had long wished for, but never expected to be favored with; that of seeing the Cochin Jews and the Syrian Christians." Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish synagogues at Cochin, and the Syrian church at Candemad, the residence of the late primate Mar Dionysius. The results of his enquiries and observations together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an appendix to this report.

On the 7th of February Mr. Newell left Cochin and on the 24th arrived at Goa; where he "visited most of the Colleges, Churches and Monasteries, saw the Vicar General of the Dominicans, dined with the Superior of the Augustinians, and called on Father *Joazeiro de Doloribus*, the late Inquisitor, mentioned by Dr. Buchanan." "The Inquisition of Goa," he says, in his journal, "is no more. It was lately abolished by order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition."

On the 2d of March Mr. Newell sailed from Goa, and on the 7th he writes in his journal. "Early this morning the harbor and town of Bombay appeared in full view, and at 11 o'clock I landed and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen Hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then

future mission. And what was peculiarly gratifying to us, we had reason to hope, that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear; for it was not absolutely certain that we should all be allowed to remain here."

Soon after his arrival at Bombay, Mr. Newell had an attack of fever which confined him several days. On the 23d of the same month, however, he writes. "We kept a day of fasting and prayer, preparatory to the Lord's supper, which we proposed to celebrate the next Sabbath. Saturday evening the 26th, we kept another season of special prayer with a view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27th, we met at 11 o'clock, A. M. and engaged in prayer: brother Hall delivered an address, suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the missionary pilgrimage. Though on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she could not return to us, yet if we were the children of God, we should go to her, and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family, and a few of our acquaintance who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the brethren wrote to the Corresponding Secretary. "Our hopes," say Messrs Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care; and intended to teach us lessons of humility, trust and patience. We would hope, that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars, can pour a blessing; yea, an immediate blessing, upon our heads. He can, he may in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love,—because you pray for us.—We have great reason to acknowledge the kind attention paid to our circumstances and wish-

ed, by the Rev. Dr Carey, the Rev. Mr. Thomason and George Udny, Esq. acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy."—"We add a few lines," say the three brethren together, "to express our united gratitude to God for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgment to the Father of mercies and God of all grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, turn out to the furtherance of the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

Since the receipt of the communication of April, 1814, Letters have been received from the three brethren, bearing date, June 10 and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears that they regularly performed divine worship, and preached, at their own house, every Sabbath day, at which a few persons besides their own family usually attended; that they kept a prayer meeting on every Wednesday evening, "to seek God's blessing on their mission;" and "observed the first Monday of every month as a season of prayer for the Church in unison with the friends of Missions, in India, Europe," and our own country; that they "applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay and of many millions on the" hither "side of India;" that with much deliberation they had formed and adopted a system of Polity or Social order for the regulation of their little community, agreeably to the Instructions given them by the Prudential Committee; that they had opened a school which they hoped might be "so managed and modified as to embrace half-cast children, and the children of Europeans, and become a boarding school of considerable importance to the mission:—in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the mission, and for the eventual extension and success of their labors. In their joint letter of 29th of December last they say: "We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the heathen in the East. The solemnities of that interesting day, on which we were designated to this important work, are still fresh in our minds, with all

the affecting circumstances of the parting scene:—and though our country and our friends are still dear as ever to our hearts, and though we have experienced, as you taught us to expect, ‘much adversity, much opposition, and many dark days in which our hearts have swelled with grief,’ our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us *this grace, to preach among the Gentiles the unsearchable riches of Christ.*—We hope that nothing which has befallen us will deter others for a moment from engaging in the work. Our trials on the whole have not been greater, than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense, in which we have been held, and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries, within the compass of a few miles. We cannot walk the streets half a mile, without meeting with thousands of heathens, with whom we may mingle and converse about the way of salvation, without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ. There are many facilities here for the prosecution of our work, among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British government: an invaluable blessing, and one upon which we could never calculate under a heathen government.”

Such was the situation, such were the occupations, the sentiments and prospects of our missionaries at Bombay, nine months ago. Later than that time we have no accounts from them; but we have reason, we think, for a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to preach to the perishing natives the words of eternal life. The station in which, after many disappointments, Divine Providence has placed them, is a most important one, and peculiarly eligible for the permanent seat of a central mission. In the midst of an extensive and populous region, they have a field apparently open to them, sufficient for the employment of hundreds of laborers; nor do they seem to entertain a doubt that others of their brethren from this country would be permitted to join them, and take part with them in their work. And besides Bombay and the surrounding country, they respectfully but earnestly direct our attention to other fields: particularly to Cochin and its environs, where they think there would be little difficulty in establishing a mission, and where many interesting circumstances, some of them rendered doubly interesting by the glowing representations of Dr. Buchanan, invite to the attempt; and the island of Ceylon, where every facility to missionary enterprize is offered, and where an extensive field appears to be white already to the harvest.

To this last mentioned field the eyes of your Committee have long been turned, with ardent desire and hope. Immediately after the restoration of peace, an event most auspicious to every interest dear to the good man's heart, and claiming the most grateful acknowledgments to Him who sits as King on the holy Hill of Zion, it was resolved to lose no time in fitting out a new mission to the East. Of the five missionaries who had for a considerable time been held in an anxiously waiting posture, Messrs Richards, Bardwell, and Poor, were designated for this mission, which was particularly intended for the Island of Ceylon. At the same time, it was proposed to send the other two, Messrs Warren and Meigs, on an exploring mission to some of the Indian tribes, in the western and southern territories of this country. In pursuance of these resolves, the 21st of June was appointed as the day, for setting apart the five brethren for their sacred work, by solemn ordination.

On the appointed day the missionaries were ordained, at the Presbyterian church in Newburyport. Ten churches by their Pastors and delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion. Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord, and Savior, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers, and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred: and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in missionary labors, and decisively took him off from the contemplated western mission. Through the mercy of God, however, he soon appeared to be slowly convalescent; and in pursuance of special and very respectable medical advice, it was determined by your Committee to send him out with his brethren to the East as the most hopeful means of re-establishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it

was judged expedient to change that also of his associate, Mr. Meigs; and they are now both of them destined to go out with the other three brethren to the East. It is due to Mr. Warren and Mr. Meigs distinctly to state, that although they had long contemplated India as the future scene of their labors and turned all their missionary desires and thoughts towards that interesting field; and although when it was proposed to them to take a destination in all respects so different as that of a mission to the western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject, in the light in which it was presented to them by the Committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the five missionaries, four of them with their wives, are to embark, is now in a state of advanced preparation; and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon. There it is intended that the brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot; whether to establish themselves in some station or stations upon that Island, or to go, all or a part of them, to Bombay, Cochin, or elsewhere, as Divine Providence shall seem to direct. And to Divine Providence, infinitely wise and infinitely good, this Board will commit them with the most affectionate and devout benedictions.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a western mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished indeed under a very sacred sense of duty and with increasing ardency of hope. From the best information which the Committee have been able to obtain, and they have taken care to obtain such as they think may be relied on as substantially correct, they estimate that within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans. Nearly one hundred thousand of these Indians are on this side the Mississippi; and of these the four Southern tribes, the Creeks, Choctaws, Chickesaws, and Cherokees, comprise about seventy thousand; more than one fourth part of the number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention on account not only of their comparative numerical importance; but also of their geographical situation, in a fine country and climate, and in the neighborhood of a rapidly increasing white population; and moreover of the disposition and habits, especially of the Cherokees, Chickesaws, and Choctaws, tending towards a state of civilization, and favorable to the reception among them of missionaries and other instructors. In 1804 the Rev. Gideon Blackburn, whose praise *should be in all the churches*, instituted, under the auspices of the

General Assembly of the Presbyterian Church, a mission among the Cherokees, which he conducted in person and with very inadequate assistance and support;* and within about five years, between four or five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and at the same time were taught the principles of the Christian religion. Many Bibles and religious Tracts were distributed, and several individuals, some young and some of mature age, became hopeful and exemplary Christians. The Cherokee tribe is estimated at twelve thousand souls. If we suppose four thousand of them to be of an age, suitable for attending schools; and four or five hundred of these, nearly an eighth part, were brought forward to the state of improvement now described, in the short period of five years, by the exertions of one man: what might not be effected, with the blessing of God, by a combined, well supported, and well conducted effort? Were schools to be established upon Mr. Blackburn's plan, at different stations, so as to accommodate the whole tribe, and these schools supplied with good instructors and placed under the superintendence of a few able missionaries, who, besides the care of the schools, should be employed in other missionary labors; would it be chimerical to calculate, that in a course of years not very long, the tribe at large would become English in their language, Christian in their religion, and civilized in their general habits and manners? One rising generation being generally initiated in the rudiments of English learning, and the principles of Christianity; the next generation would come forward under vastly increased advantages; and the third might be able to carry on the design with little extraneous aid. The Committee would respectfully submit to this Board, and beg that it may be submitted to the Christian public, whether the probability of success in such a design, together with the vast importance of the end, be not sufficient to justify and to demand an earnest, vigorous, and persevering experiment. That not only the Cherokees, but their neighbors, the Chickesaws, and Choctaws, have dispositions and habits in no small degree favorable to such an attempt, we have very satisfactory evidence: and the plan once established among them, and the happy results of it made manifest, it might be extended, as Providence should open the way, to the less tractable Creeks, and other tribes, with increased facilities and augmented encouragement.

Whether we turn our eyes to the East, or to the West, or to the South, we cannot avoid being deeply impressed with the conviction, that the harvest truly is great, but the laborers are few. At the same time, there is evidence which claims the most grateful recognition, that the Lord of the harvest is not unmindful of the present spiritual wants of mankind. Besides our eight Missionaries, gone and now going to their scenes of labor, there are five who have of-

* The Committee of Missions of the General Assembly appropriated annually only 5000 dolls.

ferred themselves, with very satisfactory testimonials, to be employed by this Board: Mr. Burr Baldwin whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state, two students at the Theological Seminary at Princeton, (N.J.) and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges, afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our churches at home, and among the heathen abroad.

The concerns of this Board are becoming from year to year more and more weighty, and the care, the labor, and the expense are proportionably increasing. The care and the labor must be ours, with humble reliance on the allsufficiency of God; for means of defraying the expense, we must chiefly depend under Providence on the liberality of the Christian public. This dependence, we have reason to believe, will not be in vain. Hitherto the annual subscriptions and occasional benefactions have exceeded our expenditures. There are at present in the different parts of our country more than thirty Auxiliary Societies, whose annual contributions have amounted on an average for four years past, to about five thousand dollars. Besides these there are about fifty female associations, formed under different names for the same purpose of supplying funds for this Board. The benefactions otherwise contributed during the last year amount to more than \$5,000; and the proceeds of our funds at interest to about \$500. The legacy of thirty thousand dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and expensive litigation, has at length been adjudged to the Trustees: and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute together with our other stocks a permanent fund, whose annual proceeds will be considerable. We have now, however, eight Missionaries, instead of three, dependent on us for support. Our expenditures, therefore, for the year to come must be more than they have been in preceding years; and must increase with every addition to the number of our missionaries, and to the extension of our operations. With this consideration, it is highly important, that the friends of Missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds, may deserve the attentive consideration of the Board.

Your Committee and all the members of this board are aware that there are other objects, besides those which our institution directly contemplates, which demand and urgently demand, the charitable attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the ministry, Tract Societies, and Moral Societies, have all of them objects of incalculable importance, objects, which

We would by no means hinder, but by all means promote. These objects, indeed, together with ours, are all in their nature harmonious and closely allied. The cause is one; and by all who are engaged in it, in whatever department, it should be sacredly regarded as one. There need be no jealousy; no interference; no other strife than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community. We have a noble example before us. The several Societies in Great Britain, besides their home missions, employ not less than two hundred missionaries abroad in different parts of the world. The British and Foreign Bible Society issues annually more than two hundred thousand Bibles and Testaments in various languages, and expends annually more than two hundred thousand dollars in promoting its great object in the four quarters of the globe. Besides the more magnificent institutions, there are in the same kingdom many others of similar spirit and of no inconsiderable consequence, among which is a Religious Tract Society, which circulates among different nations and different languages, more than a million tracts in a year. The contributions to those Societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have from year to year been constantly increasing. In the last two years the annual receipts of the Church Missionary Society rose from about twelve thousand dollars to about fifty thousand; and this with the other principle Missionary Societies are continually receiving great accessions of strength and of resources, and continually extending their plans and their operations. A similar spirit is rising in this country and by proper means may be advanced to a proportionable activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principle functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business, that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This Report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal. Hitherto the Lord hath helped us. The work is in his hand, it depends for its success entirely upon his blessing.

SAMUEL WORCESTER, Clerk of the P.C.

EDUCATION SOCIETY.

The American Society for educating Pious Youth for the Gospel, *Amplified* met, according to previous appointment, on Thursday, the 26th ult. at the Vestry of Park Street Church, in Boston, for the purpose of being organized. A very respectable number of members, from Boston and several other towns, attended. As the object is transcendently important, the Society thought it advisable that the organization should be deferred to an adjourned meeting, which is to be held for that purpose, at the same place, on Thursday, the 7th of December, at 10 o'clock, A. M. As several benefactions were communicated to the meeting, a Treasurer *pro tem* was chosen. A very interesting letter was communicated from some unknown person, supplicating the blessing of God upon the Society, and enclosing a fifty dollar bill, which the writer styled his note.

In the evening, a very appropriate and powerful sermon was preached by the Rev. Dr. Pearson, of Andover, from Rom. x, 17; *Faith cometh by hearing*. After the sermon, a collection was made for the benefit of the Society.

It is expected that a sermon will be preached before the Society, on the evening of Dec. 7th, at Park Street Church, by the Rev. Mr. Bates, of Dedham; after which a collection will be made for the same benevolent object. In the mean time, benefactions may be communicated to JEREMIAH EVARTS, the Treasurer, *pro tem*, through the post office, or by leaving them at the bookstores of S. T. Armstrong, or Cummings and Hilliard, Cornhill.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Oct. 4, 1815. From the Newell Society in the north parish of Bridgewater, by Mrs. Charity Jones, the Treasurer, remitted by the Rev. Daniel Huntington, \$35 70

6. From eight young persons; viz. Robert Haskins, Rebecca C. Haskins, Thomas Haskins, and Phebe R. Haskins, Almira Hamlin, Danforth Jewett, and Sarah Cuming, \$1 each, 8 00

7. From the Female Cent Society in Concord, (Ver.) remitted by Mrs. Sarah F. Williams, the Secretary, to the Rev. Joseph Lee, 10 00

Carried forward \$53 70

Brought forward \$2

9. From Miss Polly Ware, of Conway, (Mass.) by the Rev. James Richards,

From Miss Betsey Carleton, of Lyndeborough, (N. H.) by Mr. Richards,

11. From the Female Cent Society in Stoddard, (N. H.) by the Rev. Isaac Robinson,

From Mrs. Hiram Johnson, of Hopkinton, (N. Y.) by the Rev. James Johnson,

From Miss Sally Johnson, of Potsdam, (N. Y.) by Mr. Johnson,

From the Foreign Mission Society of Wisconsin and the vicinity, for a mission to the west,

14. From a lady in Litchfield South Farms, the avails of ornaments formerly worn,

From the Rev. Heman Humphrey, of Fairfield, (Conn.) by Mr. Meigs,

From sundry persons in Weston, (Conn.) by the Rev. B. C. Meigs,

16. From a lady in Newburyport, by Mr. S. Tenney,

From three young men in Woodbury, (Conn.) by the Rev. B. C. Meigs,

19. From a young friend to the cause of the Redeemer,

20. From an unknown person, put into the letter box,

23. From associated females in Charlestown, by the Rev. Dr. Morse,

25. From female friends to missions in the Rev. Oliver Cobb's Society, in Rochester, remitted to the Rev. Dr. Morse, by Mr. Jesse Haskel, \$11 50

From Mr. Seth Haskel, 2 00

From Mr. James Huggles, 1 50

From Mr. William Huggles, 1 00

From Mr. Jesse Haskel, 5 00—

26. From Mrs. Alice Wild, by the Rev. R. S. Storrs, of Braintree, \$5 00

From an unknown person 1 00—

From Mr. Elnathan Stroug, of Hardwick, (Ver.)

From the Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, the Treasurer, 11 00

27. From a friend to missions, by the Rev. Dr. Woods, of Andover,

Carried forward \$20

1813. Obituary... Rev. Andrew Fuller, Rev. Claudius Buchanan. 359

Brought forward \$308 38
 From the Female Cent
 Society for missions in Row-
 ley, by Mrs. Harriet A.
 Tucker, the President;
 viz. for foreign missions, \$22 48
 for missions to the west, 52—23 00
 From a poor woman, for the
 translations, by the Rev. J. W.
 Tucker, 50

\$331 88

N. B. We have received from donors
 several letters, from which we propose
 hereafter to give extracts.

DEPARTURE OF THE MISSIONARIES.

THE REV. JAMES RICHARDS, jun. DAN-
 IEL POOR, HORATIO BARDWELL, BENJA-
 MIN C. MEYER, with their wives, and the
 Rev. EDWARD WARREN, missionaries to
 the east, sailed from Newburyport, on
 Monday, 28d of Oct. on board the brig
 Dryad, Capt. Buffinton, for the island of
 CEYLON. The day was very pleasant. A
 large concourse of people assembled on the
 wharf at which the vessel lay, and on the
 adjoining wharves, and at other places
 which commanded a near view of the scene.
 The deck of the vessel was filled with vis-
 itors, mostly females, the particular
 friends of the missionaries, assembled to
 bid them a final farewell. The time ap-
 proaching when it would be necessary for
 the vessel to avail herself of the tide, be-
 tween 1 and 2 o'clock, P. M. the Rev. Dr.

Spring addressed the throne of grace.
 The utmost stillness and solemnity per-
 vaded the attentive multitude. A mission-
 ary farewell hymn was then sung to the
 tune of Old Hundred. Many were deep-
 ly affected and bathed in tears. After the
 hymn, the visitors on deck immediately
 stepped on shore; the brig left the wharf,
 spread her sails to the breeze, and quietly
 entered on her course, followed by the
 gaze of many deeply interested spectators.
 The continual fair winds that prevailed for
 several days afterwards, accompanied by
 clear weather, bore her pleasantly, we
 doubt not, far on her destined way. We
 commend the little company and their
 floating mansion, to the guidance and pro-
 tection of the Head of the Church, whose
 providence extends even to the sparrow
 and fly, who maketh the clouds his chariot
 and walketh upon the wings of the wind.

Christians, friends of missions, they go
 as almoners of your bounty. They have
 left fathers and mothers, houses and lands
 for the service of Christ, and to bear your
 offering of love to the gentiles. They go
 as your messengers, to say among the
 benighted heathen, that God reigneth on
 a throne of grace, reconcileable to the
 guilty. Let the breath of prayer, then,
 speed them on their voyage. Let them
 share, while on their embassy of love, an
 affectionate remembrance in your inter-
 cessions and your alms. God grant that
 they may be faithful in delivering their
 message, that many Asiatics may welcome
 it with faith, and come at last with them to
 the heavenly Zion, with everlasting joy
 upon their heads.

OBITUARY.

DIED, in Middleborough (Mass.) the Rev.
 JOSEPH BARKER, aged 64; formerly a rep-
 resentative to Congress.

In London, on the 7th of July, by sui-
 cide, SAMUEL WHITHEAD, Esq. aged 57,
 a celebrated leader of the opposition in the
 British House of Commons.

At Kettering, (Eng.) on Lord's day,
 7th of May last, the Rev. ANDREW
 FULLER, D. D. The Christian world have
 long been acquainted with Dr. Fuller, as
 a man of piety, a zealous friend of missions,
 and an able theological writer. He was
 one of the most active of the few Baptist
 Clergymen, who formed, in 1792, "The
 Baptist Society for Propagating the Gos-
 pel among the Heathen;" and continued
 to be its Secretary, from its formation till
 his death. He lived to see this small So-
 ciety rise to importance; its friends numer-

ous, its funds enlarged, its missionaries
 many, its effects extensive in diffusing the
 knowledge of salvation among heathen
 souls in India. His Gospel its own Wit-
 ness, Gospel Worthy of all Acceptation;
 Calvinistic and Socinian Systems Compar-
 ed, Memoirs of Pearce, and other useful
 writings, have been read very extensively;
 and by them, though dead, he will continue
 to speak to the consciences of thousands.

At Broxbourne, in Hertfordshire,
 (England,) on the 9th of February
 last, the distinguished friend of mis-
 sions, the Rev. CLAUDIUS BUCHANAN,
 D. D. The following notice of his death
 is given in the Missionary Register. "He
 had removed thither, (to Broxbourne) for
 some time, from Yorkshire; in order to su-
 perintend an edition of the Syriac New Tes-
 tament for the use of the Syrian Christians.

"Dr. Buchanan brought from India an undiminished constitution. His exertions in that country were greater than he could sustain without injury. Still his activity and energy of his mind never forsook him.

"In his character were united remarkable simplicity, great comprehension and grasp of mind, with the warmest glow of genius, and these qualities were all sustained by Divine Grace, and directed to the promotion of Christ's Kingdom among men, with a boldness and fortitude, under difficult circumstances, the outcome of which will endure his memory to generations yet unborn.

"We allude, in particular, to the untold investigation of the moral and religious state of our fellow-subjects in India, the courage with which, in the face of animosity and calumnies, he unfolded to the nation the secrets which he had witnessed and the promptitude and ability with which he triumphantly defended his representations before the highest tribunal of his country. India will never forget her obligations to him. To the latest age, her sons will name him with veneration and love.

"We have before us a letter from India, which bears a strong attestation on this subject. 'As I am aware,' says the writer, 'that it is the wish and endeavor of many to discredit Dr. Buchanan's account of India, and particularly of his account of the abominations of Sacerdotalism, I enclose a report of this year's festival, inserted in all our Madras Newspapers from the Calcutta Papers. India is under spontaneous obligations to Dr. Buchanan; and England too, I think, will soon very generally acknowledge it, and rebuke its Indian as it has its African character. Dr. B.'s late Charge to the Hindoos (Norton and Greenwood,) is in every respect, so admirably appropriate, that I hope it will be a standing column, to every Missionary coming to India.'

"His early history is not less interesting than his more public and active life; as it marks very distinctly, the over-ruling hand of Providence preparing him for that station of eminence which he occupied for many years.

"The works of Dr. Buchanan, we have reason to hope, will be collected, and published in a handsome edition, which will be enriched, we hope, with Memoirs of his Life, and a view of his Character.

"He was called away from his labors without much previous warning. On the evening of the 9th instant he complained of internal pain. Medical assistance was sent for; and he retired to rest, apparently better, about ten o'clock. His servant also retired, but, feeling some anxiety respecting his master, and being on the

watch in the next room, he was roused by a noise about eleven o'clock. He found Dr. Buchanan with his hand on his head, complaining that he was worse. The servant immediately called in search of his medical attendant. Before he returned, his master had expired.

"Dr. Buchanan was twice married, and survived both his wives. By his first he has left two daughters, of sixteen and fifteen years of age.

"The preamble to Dr. Buchanan's will, with a sight of which we have been enabled, is an expressive of the simplicity of his mind, and conveys the testimony of his dying faith, that we are sure it will much interest our readers.

"I, Claudius Buchanan, of Littlebourne, make this my last Will and testament. I commit my soul and to Jesus Christ the Saviour of lost sinners, which sinners I am one—the chief sinners, but I trust I have obtained mercy, and I look for eternal salvation at the obedience of Christ unto death, the death of the Cross. I ascribe all the glory of my salvation to be to God the Father, who loved my Son Jesus Christ his Son, before the foundation of the world. I renounce all vain claim of merit. All my works have failed and suffered with me and my sin. Whatever has been accepted God is his own, even the work of the Holy Spirit; it is not mine. Glory God, the Father, Son, and Holy Spirit, for ever and ever. Amen."

At Wilmington, (Del.) on the 26th of the Hon. JAMES A. HAYARD, one of the late American Commissioners at G.

At Guilford, (Conn.) the Rev. E. L. LUTTEN, aged 87.

At his post near Georgetown, the PHILIP BARTON KEE, aged 58, by a member of Congress from Maryland.

At Nashville, (Tenn.) JOHN DICKENS, Esq. aged 56, an eminent lawyer, late of Charlestown (N. H.) he graduated at Dartmouth College year 1797.

At Boston, on the 23rd of August, JOHN WALSH, Esq. Counsellor, aged 55. He was graduated at Dartmouth College, in the year 1781.

In Boston, the Rev. JOHN MITCHELL, senior pastor of the first Universalist Church, in the 75th year of his age.

In New York, the Rt. Rev. J. P. PARSONS, D. D. Bishop of the Free Episcopal Church in the State, aged 73.

At New Haven, the Rev. J. C. CLEVELAND, aged 71, formerly of this city, for many years a missionary to the western country.

At Enfield, (Con.) on the 7th of September, the Rev. NEHEMIAH PRUDEN, in the 66th year of his age, and the 35d of his ministry.

In Boston, on the 27th of October 1814, Mr. JOHN HASKINS, aged 86. He sustained the character of a kind husband, the affectionate parent—of an honest man and useful citizen. In youth he possessed so firm a belief in the Christian religion,

as happily influenced his conversation and conduct through life. He has left his friends with the hope he has exchanged this sorrowful state for that "rest which remaineth for the people of God."

It is worthy of notice, he left a widow with whom he lived more than sixty one years—and thirteen children. There was not an instance of mortality in his family for more than fifty years.

POETRY.

For the Panoplist.

A tribute to the memory of the late Jonathan Sewall Buck, who died at Bucks-town, Maine, Sept. 28, 1815, aged 80 years and 4 months.

The reader will find memoirs of this young gentleman in the Panoplist for 1813, p. 483. Ed.

*****! I call thee by that grateful name,
Oft on the lips of parents, kindred, friends,
To thee, to them, familiar; where art thou?
We lately heard thy voice, and saw thee here,
The still, the studious, the endearing youth,
Just turned of twenty. Not like thy compeers
In age and place, amused with vain delights,
The fashions, follies, the alluring snares,
Pastimes and pleasures of a giddy world:
But calm and serious, with familiar friends,
Tho' cheerful, never gay. Tho' much indeed
Of pensive mind, retiring from the world,
Yet never dark and gloomy. Oft we saw
The psalms of David, and the heavenly songs
Of the meek Watts, and oft the page divine
Of God's unerring word, before thee spread.
These were thy dearest themes; pondering on these,
And richly storing memory's fruitful cell
With their blest contents; this was thy delight.
Thy pastime this, the self-imposed employ
Of thy best leisure, and thy happiest hours.
So dwells the busy bee on vernal bloom
Extracting sweets nectarous; these she tastes
With lively relish, while she sips, and bears
The rich exuberance to her waxen dome.
Like her, we saw thee on the flowers of youth

And heavenly wisdom, busy, not in vain.
With strong, retentive memory, O how blest!

A memory stored with heavenly themes
how rich!

Of joy resulting and of peace, how full!
Frail was the tenement which held the soul

So ripe for glory. Pale disease within,
Lurking in secret, fast consumed the strength

Of life's fair pillars, till the building fell.
All that was mortal, hidden in the grave,
Lies, *dust to dust* returning. Let it lie
Safe in the care of Him who gave it form,
Till the last trump shall wake the slumbering dead.

But where art thou? O whither art thou fled,

Immortal tenant of the fallen dome?
Borne on the wings of joyful hope we trace
Thy happy flight to regions far beyond
The highest radiance of the solar blaze,
Angels thy convoy to the realms of bliss,
Angels and saints await thine entrance there,
And hail thee welcome to the realms of love.

Led now by kindred souls before the throne,

Where sits in glory He, who here below
Was much thy theme, and much thy humble trust,

Much thine example, much the object dear

Of thy best love, whose blood was all thy hope,

For pardon and acceptance, and whose name

Was much adored, his word with joy obeyed,

The great Immanuel! low before his feet
With reverence falling—ecstasy within,
And love supreme enkindle at the view
Of such transcendent glory, burn and glow
With holy flame, and make thy bliss complete.

With angels now, and spirits of the just,
In love made perfect, mingling—with
sweet voice,

And tuneful harp, thy lulling song's
 mence,
 Oft here below in friendly circle ring
 Morning and evening, tho' in humble
 strains,
 To cheer the hour of prayer and raptured
 now
 To an immortal choir, raised and refined,
 Inspiring transports which on transports
 rise
 Thro' the long reign of never ending years.
 So—farewell!

Bereaved, afflicted friends,
 I give you joy! With all the mingling grief,
 'Tis joy superior to resign a friend.
 A son, a brother, with well hopes as these,
 Which bloom within you. Parents, would
 you meet

Your dearest charge in glory! Let your
 care

Constant, assiduous, be to form their minds
 To every virtue. Sisters, would you hail
 A brother, late beloved, in realms of bliss?
 Like him be serious; mortify the charms
 Of this vain world, not for want of taste
 To relish pleasure, but supremely pleased
 With joys ethereal, such as angels love.

Surviving brothers, would you join your
 songs,

On some day future, with the pious praise
 Of your departed friend! Mark then his
 steps;

Where Jesus led the way, with cheerful
 feet

The bright example follow; be like him
 Humble and prayerful, and like him de-
 light

To know the scriptures, in whose every
 page,

From heaven inspired, a heavenly wisdom
 dwells,

Children and youth! Ye numerous cheer-
 ful train,

Who throng the village schools, who give
 delight

Around the social hearth, the growing hope
 Of friends and parents, let the warning
 voice

Of one who loves you, be with deference
 heard.

Know that your life's a vapour; 'tis a bud
 Fresh in the morning, full in bloom at
 noon,

Withered at night, and scattered on the
 ground.

Know that your natures are defiled with
 sin;

Hence the wild wanderings of your early
 days,

Your wide departure from the ways of
 God;

And hence your danger of an awful doom.
 Careless you sport upon the very brink

Of death eternal. Will you dare to risk
 So vast a ruin for the empty boon

Of earth's vain pleasures for a fleeting day?

Dead yourselves of every sinful
 Resist the devil and defeat his will
 By faith gain victory o'er a tempting
 Feel your own weakness, feel the
 grace;

Repair to Jesus; with a broken heart
 Roll your vast burden on him, he
 will

The dreadful weight of all your
 sins,

And give your debt a free and
 charge.

Then grow in grace; in all that's
 great

With years advancing, dear to
 saints,

Beloved of God, a wise and holy
 Ripening for glory, pleasant here

Prepared ere long to launch from
 and time,

And try an ocean of eternal joy.
 Parents and guardians! Deign

your charge
 A kind example; let them learn
 To reverence virtue, and to wait

God.
 Soon you must leave them to
 their part,

By you unsided. Be you then at
 In heavenly mansions—O what

meet
 The long succession of your heirs
 Made heirs of God, and with the

God
 Heirs to a kingdom, which will be

July 17. 1814.

WORKS PROPOSED, AND IN PRESS

N. WILLIS has issued a Prospect
 Newspaper to be called the Essex
 commence on the first Wednesday
 next, to be published weekly
 be conducted on a new plan. The
 characteristic of the proposed p
 that it will contain ample account
 ble Societies, Missionary Societies,
 and will second all the efforts to
 the laws, and to suppress and di-
 nance vice. The design of the
 thus summed up: "On the whole
 be the constant aim of the Conductors
 make their Newspaper such a pal-
 as an intelligent Christian, in any
 walks of life, would wish to read
 Though a great part of the con-
 paper will be occupied with relig-
 telligence, yet the Conductors say,
 is not intended nor desired by them
 to interfere with or diminish the circulation
 Religious Magazines."

S. Etheridge, jun. has just received
 fifth volume of Cabinet and prepa-
 ring it to press.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 12. DECEMBER, 1815. VOL. XI.

MISCELLANEOUS.

ON THE CONSOCIATION OF CHURCHES, AND THE REPORT OF THE COMMITTEE OF THE GENERAL ASSOCIATION ON THAT SUBJECT.

(Continued from p. 518.)

Passing by Mr. Norton's "Responsio ad quæstionum syllogin etc." written in 1645, at the request of the ministers of New England, which however accorded substantially with the preceding extracts; we come next to the Cambridge Platform, composed by what may be called a national synod, it being a synod from the four New England colonies, and called by public authority.

Of the members of this Synod, the Rev. Messrs. Higginson and Hubbard, in their "Testimony to the order of the Gospel," published with Wise's "Vindication," p. 79—80, say: "We that saw the persons, who from four famous colonies assembled in the synod that agreed on our Platform of Church Discipline, cannot forget their excellent character. They were men of great renown in the nation, from whence the Laudian persecution exiled them; their learning, their holiness, their gravity, struck all

"men that know them with admiration. They were *Timothies* in their houses, *Chrysostomes* in their pulpits, *Augustines* in their disputations. The prayers, the studies, the humble inquiries with which they sought after the mind of God, were as likely to prosper as any man's on earth."

These holy men, Platform ch. ii, §. 5, declare the church to be congregational, "the term independent" (say they) "we approve not."

The xvth chapter of the Platform is wholly on the subject "Of the communion of churches one with another." The first section is this: "Although churches be distinct, and therefore may not be confounded one with another, and equal, and therefore have no dominion one over another; yet all the churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical but as a political head, whence is derived a communion suitable thereunto."

The 2nd section is long, and will therefore be abridged. It declares that the communion of

churches is exercised by, 1, *mutual care*; 2, *consultation*; 3, *admonition*; 4, *participation*; 5, *recommendation of members*; 6, *affording relief and succor*. According to the 3d way of communion, viz. by admonition, a church which might be rent with divisions, or lie under any open scandal, without seeking aid from other churches, was to be admonished; and if it did not reform, it was finally to be put out of communion. But as individual churches were to undertake the thankless service, and no councils but such as were chosen for the occasion could be employed, this way of communion became very difficult, and was seldom resorted to: "Never above once," says Dr. Mather, in 1726, *Ratio Disciplina*, p. 161. It was doubtless to remedy this defect in the Platform, as one primary object, that the proposals of 1705 were brought forward.

The Synod of 1662, which composed the Propositions concerning consociations of churches, approved and adopted by the General Association, was a Synod of Elders and Messengers from Massachusetts only. As their sentiments are already fully before the public, nothing need be said, except to remark, that though greatly divided on another subject, (that of Baptism,) they were *perfectly unanimous* on the subject of consociation of churches. See "First Principles of New England," p. 28.

Both the Platform and the Propositions of the Synod of 1662, were confirmed by the general court of Massachusetts, and published under authority as the ecclesiastical basis of the churches. And a Synod of the

churches in Massachusetts assembled by order of the General Court at Boston, Sept. 10, 1679, voted their unanimous probation of the Platform.

The Connecticut Platform was composed by a Synod at New-Haven, A. D. 1708. Item the "Ideas of Agreement presented to by the united ministers formerly called presbyterian and congregational, in 1691, near London, A. D. 1691, a grafts upon that basis the substance of the Proposals of

It is needless to proceed farther in developing the sentiments of the fathers of England, on the subject of union of churches. We wish to see a condensed count of the great harme sentiment on this subject, by all congregationalists in England and America, may consult Principles of New England by Increase Mather, Cambridge 1676, or his "Seasonable moneys," Boston, 1720.

From the view now taken is evident that the Committee of the General Association are perfectly correct in representing their plan of ecclesiastical union as being, for the substance "*no innovation; but a return to first principles, a restoration of our churches to their primitive order.*" Report, p. 371.

There are, however, as observed, two points of difference between the principles of the Report, and the Propositions of the Synod, which deserve particular consideration.

I. The first is, placing the communion of churches under the care and management of standing councils or conferences, instead of having it

hands of occasional councils, mutual and ex parte.

It may perhaps be thought that the Synod contemplated formal local associations. Prop. iv, p. 370, of the Report. "Consociation of churches, is their *mutual and solemn agreement to exercise communion* in such acts as aforesaid, amongst themselves, with special reference to those churches, which by Providence are planted in a convenient vicinity, though with liberty reserved without offence, to make use of others, as the nature of the case or the advantage of opportunity may lead thereunto." But it appears the Synod meant no more than, that all the congregational churches far and near should enter into a mutual agreement, (perhaps by voting approbation of the Synod's propositions,) to practise communion in all the parts of it, with all their sister churches, and particularly with those around them; to more or less of which as they saw fit they would send whenever they needed counsel, or transacted any business in which their neighbors or the churches at large were interested. This was in reality making *occasional councils* the medium of the churches' communion. Now the Committee propose to substitute *standing councils*, called consociations, in the place of these occasional councils.

We may however notice, that this proposition of the Synod makes it the duty of each church to practise communion with those churches *especially* which are in the vicinity. Now this must forbid sending to a great distance for a council, whenever it will imply disrespect, or dis-

trust, or any unfriendly feelings towards the neighboring churches, and especially whenever it is done for the sake of carrying a point in spite of the neighboring churches. It therefore deserves consideration, whether the present practice of our churches, be not a wider departure not only from the form, but what is of vastly more importance, from the spirit and fundamental principles of our ecclesiastical constitution, than the confining of churches in the selection of a council to a select and definite number of their neighbors can be. Yet in the present divided state of the country, it is impracticable, and it would be pernicious to the interests of religion, to tie the churches down strictly to the Synod's prescription. To keep the form therefore and to follow the spirit, the fundamental principles, of our ecclesiastical system, we must form ourselves into regular consociations to be composed respectively of churches which harmonize in sentiment and practice, or else the churches must be separated into several large and distinct communities according to their varying views and modes of practice, and each community cease to have communion with the others. The committee therefore, instead of proposing to us to depart from the ecclesiastical system of our fathers, have only proposed a way for us to return to it with ease, and safety. And all classes of christians, of whatever religious sentiments, or practice, if they desire to put an end to our ecclesiastical collisions, and to restore peace and order to our churches, should join heart and hand in promoting

the formation of consociation.

That consociations are not inconsistent with the strictest congregational principles, and not foreign from the views of the most learned of our fathers who have written on church government, the intelligent reader has probably by this time begun to perceive. Let him turn back to the extracts from Cotton and Hooker, and he will see that both these eminent fathers unequivocally vindicate the principle of consociations, and that the former actually contemplated, had not death prevented, proposing them in a certain form. Let him turn to the extract from Dr. Mather, p. 309, and he will see that the framers and friends of the proposals for consociations in 1705, were careful to examine the principle of consociations, and to ascertain its coincidence with pure congregationalism. Let him turn to the statement of the objections raised against these proposals in the days of Mr. Wine, p. 511, and he will see, that the principle of consociations was not then called in question even by those who opposed their formation. Let him review the 17th Proposition of the Synod of 1662, and he will then see that the Synod so express themselves, that we scarcely know, except from history and the practice of the churches, whether they intended to form local consociations or not; and if he considers the spirit of that proposition, and the nature of consociation in the Synod's sense of the term, he will perceive that there is no essential difference, but only a circumstantial difference between the plan of the Synod and that of

the Committee. Finally let him turn to the arguments drawn from Scripture and reason adduced by Mr. Cotton, as above stated, by the Synod of 1662, in their propositions, and by the Committee in their report, and then ask himself whether consociation of churches be not duty and conscience & legitimate mode of performing it.

If any reader should not be convinced by the review of all this evidence, he is desired to consider, that it is one of the fundamental principles of congregationalism, that the church government and that only gives formal existence to a church and clothes it with power. See Platform, ch. iv; Hooker, ch. xxi. Part II, ch. iv; Wile's Vindication, ch. iii; Saybrook Platform, Heads of Agreement, §. iv. All congregational writers agree in this, that the truly pious are in duty bound to obey all the precepts of the Gospel, and naturally stand responsible each separately to God, and to him only; but that for their mutual benefit and advantage, it is required of them voluntarily to form themselves, as far as circumstances will permit, into distinct societies, or bodies politic, called churches; and that this puts them in possession of certain rights and privileges, which they before could not enjoy, and at the same time makes each individual so far responsible to the body, that they may lawfully inspect his conduct, admonish him of his faults, and if they see cause cast him out of the body for disobeying the commands of God. Now let it be considered, whether churches as such are not required by Christ to perform certain duties to their own

members, to the members of other churches, to other churches, to those not belonging to any church, to the world, to Christ, to God? If they are and naturally stand responsible each separately to God; why may they not voluntarily combine together in distinct societies of churches, called, if you please, consociations, and thus obtain the possession of certain privileges and advantages they could not otherwise enjoy? What is there in Scripture, or the nature of the thing, that forbids this extension of the principles of combination for mutual benefit and advantage? Why is there not as good authority for forming consociations as for forming churches? Why is not the former as really a duty, binding on the conscience, as the latter?

Will it be said there is no warrant or example in the Scriptures for such an explicit agreement and compact among churches, tying them together in separate parcels? I ask where is the scriptural warrant or example for an explicit agreement or compact among individual Christians, tying them together in separate parcels? Where is there in all the New Testament, a hint, that such a thing as a church covenant was ever thought of in the apostolic age? How do we know, that there were any other boundaries between one church and another than what originated from the convenience and inclination for meeting together?

If it be said, we often read of churches in the New Testament, but no where read of consociations or societies of churches; it may be replied, that in the times

to which the Apostolic writings refer, there were probably few contiguous churches except in large cities; and the Christians were so poor and oppressed and persecuted, that they could not travel far and meet statedly in large Synods. But this is true, we never read of more than one church in the same place, even in the largest cities, as Jerusalem, Ephesus, Antioch, &c. Now were there not probably several congregations in some of these places? If there were, the word *church* applied to a number of contiguous congregations, is as good a warrant for consociations, as the same word is for an explicit combination of individuals in what we technically call a church.

Should it be objected, that this mode of reasoning will prove that a consociation, or society of churches, has the same right to *excommunicate* a whole church, that any single church has to excommunicate one of its members; it is replied, that if by *excommunication* nothing more be intended, than putting out of the communion of the respective bodies, the consequence is admitted; but if by excommunication be meant laying under a disability for enjoying Gospel privileges, the consequence does not follow. For a whole church cannot, from the nature of it, be laid under such a disability; because upon congregational principles, it is sufficient of itself to maintain worship and discipline and to observe all Gospel ordinances. But an individual person has not this sufficiency in himself; and therefore when cast out of the church he loses all his ecclesiastical privileges.

For illustration; suppose all the other states in the union to join together and exclude Massachusetts from the confederation; this would not dissolve all civil compacts and deprive the population of the Commonwealth of all their civil rights and privileges; it would only render Massachusetts an independent nation. But suppose Massachusetts to declare one of her citizens an outlaw, that citizen would then lose indeed all his civil rights.

This is an important advantage of the congregational system. It entirely shields churches from all danger of ecclesiastical domination, except it be by the interference of the civil power, annexing penalties, or attaching loss of civil privileges, to ecclesiastical censures. Of course, as the principles of free toleration are well understood, and not likely ever to be abandoned in our country, there is no reason to fear that the rights and privileges of individual churches will be wrested from them by any ecclesiastical combination which can be formed. Without their consent, or allowance, no ecclesiastical power without can prostrate their internal discipline, deprive them of the special and other Christian ordinances, or force them to do any thing more than refrain from communion, with such churches as will not commune with them.

These views likewise shew, that the question whether the power of ecclesiastical councils is decisive or only advisory, is, so far as respects churches, a question merely about words. For let it be supposed decisive, it is utterly beyond the power of any ecclesiastical council to en-

force their decisions on any church. The civil arm has physical power indeed to enforce upon churches as well as on all others the decisions of councils, or of ministers, or of any other bodies or classes of persons whatsoever. But councils have not the power, and cannot have it; unless the civil rulers will give it to them, which in this age of toleration they are not likely to do any where, and especially not in our country. The civil authority has never done it in any age or country, nor can it do it systematically, without creating an establishment like those in some countries of Europe. Such an establishment neither the constitution, nor the feelings of our countrymen, will tolerate.

As respects ministers however it is a practical and most important question, whether the decisions of a council are law or only mere advice. For ministers, being dependent on the civil authority for the enforcement of the contract relative to their support, the decision of this question will determine whether councils can dissolve this important contract or not. But here we need not waste time to debate the question; for our courts must and will decide the point; indeed they have already decided it.

As a mere case of conscience, however, some always think this question important in respect to churches, and private church members. Let them then remember, that it is a fundamental principle with all Protestants, that the Bible is our only rule of faith and practice, and of course that no person is bound by any commands of any man or any

body of men whatever, to do what God in his word forbids him to do. We must obey God rather than man, whenever we cannot obey one without disobeying the other. In things which God has left indifferent or not prohibited, we must obey those that have the rule over us. And not only so, but the Christian rule is, that we should not be self-willed, and not always follow our own judgment, but seek the things that make for peace, and conform to the judgment of others, so far as we can without violating our obligations to God. Now the application of these general principles will sometimes be attended with difficulty and require great consideration and prayer; but still if men are truly conscientious and divested of all prejudices and passion, it will be no more difficult (except as the cases are generally more complex and more important.) to determine when a church, or individuals in a church, should obey the sentence of a Synod, than when a person should acquiesce in the decision of a single church, or obey the commands of a father, or follow the advice of friends. The general principle, that the decisions or prescriptions of a council are to be treated with reverence and respect, no congregationalist will deny: but in each particular case that may arise, the persons concerned must severally, from the circumstances of the case, determine how far it is their duty to comply. That no church, or council, or other ecclesiastical tribunal, can bind the conscience in all cases whatsoever, is a truth which never can be called in question. The language of the

Platform on this subject is perhaps as definite as the nature of the case will admit, ch. xvi. §. 5. "The synod's directions and determinations, so far as consonant to the word of God, are to be received with reverence and submission; not only for their agreement therewith (which is the principal ground thereof, and without which they bind not at all,) but also secondarily for the power whereby they are made, as being an ordinance of God appointed thereunto in his word, Acts xv." To conclude, the question whether the decision of a council is obligatory on the conscience, always resolves itself into one or the other of these two; (1) does God positively command or forbid the same things that the council do? If he does there is no room for doubt: or, (2) is this a case in which I ought to follow the judgment of others rather than my own private judgment?

II. The second variation of the Committee's plan from the Platform and the Synod of 1662, is making all the ministers in the connexion amenable directly to their consociations, instead of their individual churches and occasional councils.

The founders of the New England churches adopted as their fundamental principle, that each church has all power necessary to preserve and perpetuate itself. They also felt more sensibly than we do the importance of providing for a company of private Christians to set up a church and enjoy ordinances in a state of exile in foreign lands, far removed from all Christian society. They therefore decided, that a particular

church, or company of believers, have power not only to elect, but also to ordain, to discipline and depose their own officers. See Platform, ch. viii, §. 5, 7; ch. ix, §. 3, 4, 5; and ch. x, §. 6. Both the Platform, however, and the Synod of 1662, required, for the sake of maintaining the communion of churches, and to prevent divisions and contests in the bosom of churches, that neighboring churches in all ordinary cases be advised with in the election and deposition of pastors. Platform, ch. viii, §. 8, and ch. x, §. 6. Synod iv. §. 4, 2. In practice it was found necessary to call in the aid of a Council, whenever a minister was to be tried or deposed; and custom committed ordination into the same hands. Cotton Mather's *Ratio Disciplina*, Art. viii, §. 2, p. 162—167.

No church, at this day, thinks itself competent to discipline and depose its pastor without the intervention of a council; and lay-ordination is unheard of among us. The proposals of the committee, therefore, make no innovations upon present practice in this matter, except as they allow a complaint against a pastor to be brought, either by his church or some brother pastor, immediately before the council to try him, and at the same time designate the consociation to which he belongs for that council. Their giving the consociation power "to acquit or to find guilty—to sustain, or to depose," is nothing more than custom and the laws of the land have long authorised and enabled councils to do.

As it is past all doubt, that we shall continue to employ coun-

cils to try ministers, and indeed must do it, if we would dismiss them from their parishes without their consent, or would relieve a parish from the burden of supporting a profligate minister who refuses to take a dimission; the only question is, whether it be expedient to proceed in the old way, by mutual and ex parte councils, or by standing councils before which the most crafty cannot avoid appearing. On this question, those who know the evils which have originated from the plan of proceeding by councils chosen for the occasion, will not hesitate to prefer the method by consociations. In every part of the country cases are fresh in the memory of the people, of controversies with ministers which lasted for years, and almost or quite ruined both churches and parishes, but which might have been terminated at once and with little commotion, by means of consociations. This is a matter of vast moment to the peace, the edification and prosperity of our churches. And it is of no small importance to ministers, whose characters are frequently injured, and both their comfort and usefulness impaired, by the want of a regular and efficient tribunal to which they may at once repair for justice whenever they are oppressed. But so much has been said, and this subject has been placed in so clear a light, by the committee, that it is unnecessary to enlarge.

In conclusion, it is most earnestly recommended to ministers and all Christians of the congregational order, to investigate this whole subject with diligence, impartiality and candor;

to examine the ecclesiastical constitution of our country, and the history of our churches, and to judge, under the responsibility of Christians, whether the churches of Massachusetts are not now laboring under great and pressing evils, which might be removed by a due attention to the improvement of our ecclesiastical regulations; and wheth-

er this is not a suitable time to attempt such improvements; and whether the proposals of the committee of the General Association are not a safe, a legitimate, an unexceptionable, and effectual remedy for a large share of the evils under which our churches groan.

A CONGREGATIONALIST.

RELIGIOUS COMMUNICATIONS.

MEDITATIONS ON MATTHEW, IV, 1—11. No. 3.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan; for it is written. Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

THE tempter himself probably fell by pride and ambition; this last temptation therefore, as it respects the allurements, which he exhibited before our Lord, was peculiarly in character. He tempted him to ambition, and to pay religious homage to him, as the way to his gratification. Our Lord now, calling Satan by his proper name, bade him depart; and also answered his temptation in such a manner, as effectually discouraged him from making at that time any farther efforts.

1. We may observe the false pretensions of Satan. He claims *the power of disposing of all the*

kingdoms of the world and of the glory of them. *All these things will I give thee, if thou wilt fall down and worship me.* He is a liar, as well as a tempter, and deceit and falsehood are blended with all his temptations. His promises may seem fair and liberal; but they lure men to destruction. If he suggest to you, that the threatenings of God will not be executed, and promise you happiness and prosperity in the ways of sin; believe him not, but abide steadfastly in the belief and obedience of the truth written in your Bibles.

His pretensions in this instance, were not without plausibility. He is called *the prince of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience*; and it is said, *the whole world hath in wickedness*, or as some render it, *in the wicked one*. How generally has he seduced the nations of the earth, through their vain imaginations, and foolish lusts, into idolatry. They have paid divine honors, not only to the luminaries of heaven, deified heroes, and imaginary superior beings, but also to beasts, and serpents, and creeping things, and vegetables, and the

work of their own hands. That Satan tyrannises over the minds of such idolaters, that he holds such nations in bondage, we have the testimony of an apostle; *the things which the Gentiles sacrifice, they sacrifice to devils*. When we consider also, how many by iniquity and blood acquire and exercise dominion in the kingdoms of the world; the pretended power of Satan, to dispose of them appears highly plausible. In reality, however, he is but an instrument in the hands of Jehovah. He cannot take a step beyond the Divine will. He cannot enter even into a swine without permission. For wise and holy ends, though to us mysterious, God has indeed suffered him to usurp some degree of dominion over this fallen world; but over all that power, he exerts supreme control. *The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. He is the governor among the nations; and reigneth over all. He changeth the times and the seasons; he removeth kings, and setteth up kings. The counsel of the Lord, that shall stand, and he will do all his pleasure.* The pretensions of the tempter, therefore, are false and arrogant. The gifts he offers sinners, are not in his power. His promises of security he cannot fulfil. Let us then constantly have a deep conviction of the overruling providence of God. It will cut off every expectation of prospering in sin, it will close our ears to the suggestions of Satan, that we may be gainers by violating the commands of God.

2. They in effect do homage to Satan, who seek the possession or enjoyment of temporal things

in forbidden and sinful ways.—*All the kingdoms of the world and the glory of them*, comprehend all those objects, which engage the minds and captivate the affections of the ungodly. The possession of them may be desired, to gratify voluptuousness, avarice, and ambition. Accordingly the apostle John gives a summary of the things of the world in these three particulars, *the lust of the flesh*, embracing all the gratifications of the appetites, and all the sensual enjoyments of variety, luxury and profusion;—*the lust of the eye*, comprising riches, elegant apparel, magnificent edifices, rich and brilliant furniture and equipage, numerous attendants, and all things, which gratify a covetous or vain eye; and *the pride of life*, comprehending high stations, power, honors, and all kinds of distinction and superiority above others, which gratify a proud and ambitious mind. These things of the world are used by Satan, as allurements, to seduce and destroy the souls of men. Alas, with what lamentable success. Multitudes seek their happiness in animal and voluptuous gratifications. Possessing immortal souls, capable of serving and enjoying God, and of participating the glory and felicity of angels, they sink into the brute. Regardless of judgment and eternity, breaking through all restraints, they devote themselves to the debasing indulgence and servitude of their grovelling lusts. Multitudes prefer gain to godliness; an insecure, sordid, and perishing interest here, to an incorruptible, undefiled and unfading inheritance in heaven. Some seek wealth, to hoard and

keep it, as the treasure of their hearts, clinging to their property more closely, than ivy to the tree, that supports it. Others seek it to supply the means of gratifying their lusts, and of procuring the pleasures and honors of the world. Multitudes also are under the government of their pride and ambition; loving the praises of men more than the approbation of God; preferring a vain and transitory elevation and distinction on earth, to a throne and an exceeding and eternal weight of glory in Heaven. Some aspire to the exercise of dominion over others, that they may be supplicated and feared, or be flattered and admired; or they seek the acquisition of honor and fame in some other way. They desire to have their names enrolled on the page of history; but are unconcerned, whether they are written in the Lamb's book of life. Others idolize any little distinction or superiority above their fellow worms. There are scarcely any, who do not find something, to administer to their pride, and some object to excite their ambition. A few bold and restless spirits contend for kingdoms, and endeavor to command the world. Very few however aim so high. Satan seldom offers men the whole world; but only parts of it, and of the things within it, more or less considerable, according to their stations and lusts, and the apparent probability there is of their obtaining what he exhibits to their minds, as a temptation. All worldly men, however, cannot be divided into classes according to the leading pursuits, here mentioned; for the same persons are sometimes voluptuous, greedy

of gain, and ambitious. But all men who are devoted to worldly enjoyments and pursuits, regardless of the commandments of God, and of their salvation, may be considered, as doing homage to the prince of darkness. They do not really believe the truth of God, and his particular providence; they practically deny, that he is the governor and judge of the world; but they believe the suggestions of the father of lies, and yield to his temptations. This is in fact to serve *him*, and to act as if *he* were God, and the world were at his disposal.

3. If we resist the tempter, he will flee from us. But how shall we resist him? What better reply can be given than this; *Thou shalt worship the Lord thy God, and him only shalt thou serve?* Let this be our determined resolution, and all the attempts of the adversary will be baffled. Our hearts must be devoted to God; we must worship him in spirit and in truth; serve him with our bodies and souls, which are his; make his revealed will our guide, and his grace in the Lord Jesus Christ our dependence; and we shall be safe. When the tempter departs, however, it will be only for a season. While in the body, we must contend with his temptations. But if we do not court temptation, unnecessarily expose ourselves, and are not thoughtless and neglectful of our duty; if we gird up the loins of our minds, avoid excitements to sin, keep our hearts and senses, walk circumspectly, and watch and pray; temptations will not injure us. We shall acquire useful knowledge and firmness by our conflicts, improve in experimental piety, and

be more than conquerors through him that loved us.

Those passages of scripture, which instruct us, respecting Satan, his power and malice, his crafty and restless endeavors to deceive and ruin mankind, appear not to be sufficiently regarded. He rules in the children of disobedience; they are his captives, wearing his yoke and bonds. Conversion is delivering men from his power, dispossessing the strong man armed. A great part of the Christian's warfare is with him and his angels. Eph. vi, 11—16. We have numerous admonitions to beware of his wiles, lest he get some advantage; and we are required to put on the whole armor of God, that we may be able to stand in the day of contest. But are not many professors of religion extremely deficient in regarding such instructions? Do not many entertain views, on this subject, very different, from what we are plainly taught in our Bibles?

We ought to be very thankful to God, for restraining the power of Satan. From the evils he was permitted to inflict on Job, and the liberties he was suffered to take with our Redeemer in transporting him from place to place, it is manifest, that none of the human race could escape, or have any security, if he were not bound, and his malice restrained by the power of God. How great are our obligations, also, to our blessed Lord. It was for our sake, he condescended to suffer temptation. It was for us he conquered. It is by his example, sympathy, and grace, that we also are enabled to obtain the victory. Let us then ever *set his example before us, and*

look to him for succor in our temptations. For we have not an high Priest, who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

R. W.

REVIVALS OF RELIGION.

We have received the following letter from a respected friend; and we assure him, and our readers, that we have felt a lively interest in the work of grace so prevalent in our country, and have been ready to publish any communications made to us on the subject. Such information, however, cannot be expected from us, unless we are first furnished with it by capable persons living on the spot. The scanty information forwarded to us, we have given; and have regretted that it has been so meagre—that we have been able to erect, on the pages of the past year, no better a monument of gratitude to the signal mercy of God.

ED.

Oct. 21, 1855.

Dear Sir,

It is much to be regretted that we have no more intelligence in the Panoplist of revivals of religion. It has been publicly stated in the late sessions of the General Convention of Vermont, and the General Association of New Hampshire, that revivals have been more numerous in the bounds of the Presbyterian Church, the last year, than in any preceding year. The same has been remarked with respect to the churches in Connecticut. About a fourth part of the Congregational Churches in that State have recently been favored with showers of Divine grace.

This revival has not only reached the College, but also four Academies or public schools, in that State. There have also been signal displays of divine grace in a number of towns in Massachusetts, which are highly worthy of particular notice. In Vermont, there have been late revivals in Brattleborough, Newfane, Orwell, Jericho, Swanton, Plymouth, and the adjoining town of Granville, in New York. And in New Hampshire, the Lord has lately granted effusions of his Spirit in Haverhill, Piermont, Hanover, Plainfield, Acworth, Nelson, Keene, Pembroke, Boscawen, and Salisbury; and also in Dartmouth College. It is

true, we have had some very brief intimations of some of these revivals in the *Panoplist*. But we want more particular information—information, which may do more to animate Christians in other places, and rouse them to fervent prayer and lively praise. Some measures, I think, ought to be immediately adopted for obtaining more religious intelligence of the above kind for your excellent publication. It would be exceedingly useful in various ways. Both gratitude to God, and a benevolent regard to men, evidently require it. Do let the subject have its due attention.

Yours affectionately,

* * *

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE MEMBERS OF THE MISSIONARY SOCIETY, AT THEIR TWENTY-FIRST GENERAL MEETING, LONDON, MAY 11, 1815.

Continued from p. 486.

CHINA.

THE Directors have received during the last year a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese language. With inexpressible delight they view these fruits of his successful labors, and humbly anticipate from their dispersion the most beneficial results. It affords a gratification of no ordinary kind, that the Holy Book on which our eternal hopes are founded, is, by their laborious Missionary, translated into a language which may be read by hundreds of millions in China and other countries—perhaps by more than one third of the human race.

The important business of distributing this sacred volume has occupied the serious attention, both of Mr. Morrison, and Mr. Milne, who have neglected no opportunity of giving it an extensive circulation.

Besides printing 2,000 copies of the New Testament, Mr. Morrison has printed 10,000 copies of his Chinese Tract, and 5,000 copies of his Chinese Catechism; but all these copies, however nu-

merous, are very few, compared with the population of China. "The city of Canton," says Mr. Milne, "would be but indifferently supplied with a million of copies! But we have already gone much beyond our funds; and had it not been for a firm reliance on the liberality of the churches at home, we must have been contented with half the number (of catechisms and tracts). We cannot go a single step further, nor print a single copy more, unless more aid be afforded. This is the fact, and I hope it will plead more strongly than ten thousand entreaties with the Christian public."*

Mr. Milne not being permitted, through the intolerance of the Romish clergy, to reside at Macao, determined to take a voyage on purpose to distribute the New Testament and Tracts. He left China in February 1814, in a vessel which conveyed nearly 500 Chinese emigrants, and he had the pleasure of seeing many of them, while on board, reading, in their own tongue, the wonderful works of God. He touched at the island of Banca, a new settlement, where the Chinese were land-

*The Religious Tract Society, to whom Mr. Milne made an affecting appeal on this subject, has generously voted a handsome sum, to assist in the printing of Chinese tracts.

ed, and to which it is probable that many more of the Chinese will emigrate, where, by permission of the Commanding Officer, he distributed his books, and where, he thinks, a missionary station may be advantageously fixed.

He arrived at Batavia, March the 10th, where he was most kindly received by Governor Raffles, who afforded him every assistance in his power. Here he distributed several hundred copies of the New Testament, with some copies of the first chapter of Genesis which he printed on his voyage. He also supplied eight Chinese schools with catechisms and tracts, and had the pleasure of seeing them used as school-books by the children. He even deposited three copies of the Gospel in the temple of the Juckless Kwan-yun, for the use of the priests, and also made arrangements for sending others to Benjermeden, Pontiano, and Sambas, on the island of Borneo—Mr. Milne made a tour of fourteen hundred miles through the island of Java, in which he had an opportunity of conversing with many Dutch Christians, who had long been destitute of the means of grace. Through the recommendation of the worthy Governor, he was every where received by the British officers, both civil and military, and by all other persons, with the warmest hospitality. The Chinese of all ranks, and in every place, received the books gladly, and listened with patience to his discourses concerning the true God. In short, he had abundant cause to be satisfied with his journey. Such, indeed, was the friendship with which the Chinese treated him, and so great was the confidence that they placed in him (calling him *Pabri Tjina*—"The minister of the Chinese") that he was strongly importuned to continue in Java, and establish a Chinese Mission there; but important reasons induced him to decline this proposal, in order to rejoin Mr. Morrison at Canton. After his departure we are informed, "that the Chinese in Batavia were enquiring after him, and expressing a strong desire that he would return, and explain to them the book he had given them; declaring that they could find no rest in their minds day nor night."

The last letter received from Mr. Milne, was dated Batavia, the 4th of August, 1814, on which day he was to embark for Malacca, where he designed to pursue the same plan; and from thence to return to China.

While resident in Batavia, he composed and printed a farewell letter to the Chinese, in their own language; and it deserves remark, that this tract was finished on the very day which completed a single year from his first beginning to

learn the language—a fact which proves that the difficulty of acquiring the Chinese language is by no means insuperable; and, at the same time, does great credit to the talents and assiduity of our missionary, who appears to be so well qualified to be the colleague of Mr. Morrison.

Mr. Morrison's continuance at Canton or Macao seems to be very uncertain. If his health should not render it necessary to take a voyage, other circumstances may, perhaps, induce him to remove to Malacca—a station which he has long considered as peculiarly favorable to the advancement of the Chinese Mission, and to the more extensive diffusion of evangelical truth in the immense regions of India beyond the Ganges. To forward his pious design, the Directors have dispatched Mr. Thomsen to Java, with a view to his proceeding to Malacca, under the direction of Mr. Morrison and Mr. Milne.

The expense attending the Chinese Mission is unavoidably very considerable; but its connexion with the spiritual advantage of so many millions of mankind, will reconcile the Society to the great disbursement; which, however, is much relieved by the munificence of the British and Foreign Bible Society, who, on receiving the first copy of the Chinese New Testament that came to England, generously voted to Mr. Morrison the sum of *one thousand pounds* to assist him in the translation and distribution of the scriptures. The most grateful acknowledgments are due to that Society for this second donation to Mr. Morrison; one thousand pounds having been before voted to him for the same purpose. And here, the Directors cannot help remarking, how much the operations of Missionary and Bible Societies are assisted by each other, and it is a high gratification to observe, that our Missionaries in the East are rendered such useful agents in promoting the noble designs of the Bible Institution.

INDIA.

We now beg leave to call your attention to that important and interesting part of the world, in which more than *a hundred millions of souls* are covered with the shadow of death, devoted to a degrading system of paganism, or the blind bigotry of Mahomedanism, a large proportion of whom are our fellow-subjects.

Our missionaries in several parts of India, are proceeding in their arduous work with steady diligence, and gradual success; all complaining, however, that while the harvest field around them is so immense, the laborers are so extremely few. The Directors have felt the strongest anxiety

to supply this deficiency as soon as proper instruments can be obtained. They have recently sent out Mr. Dawson to assist the brethren at Vizagapatam, and they hope, ere long, to add several more to their number.

MADRAS.

AT this Presidency, Mr. Loveless continues to preach at the chapel in the Black Town, twice on the Lord's-days and on the Wednesday evenings. A small church has also been formed. His own school consists of forty children or more, including boarders and day scholars. He also intends to build a new school-room, on the ground adjoining to his chapel, for the education of poor destitute children, descendants of Portuguese and other Europeans. This is to be formed on the British plan. A few of Mr. Loveless's pious friends have formed themselves into a society called "The Missionary Friend Society," which has already transmitted to us the sum of twenty-eight pagodas. Mr. Loveless earnestly recommends the sending out additional laborers to Madras, which is certainly, on many accounts, a most important station; and the Directors hope soon to be enabled to comply with his request; in which case, it is probable that the number of native schools may be greatly increased, the superintendence of which would be an employment for which Mr. Loveless is well qualified, and in which he would greatly delight. The Directors will gladly promote this important object.

VIZAGAPATAM.

Mr. Gordon and Mr. Pritchett are proceeding as quickly as their other labors will permit, in the important work of translating the Scriptures into the Telinga language, which is understood by many millions of the natives, through a great extent of country. This labor becomes gradually more easy to them, from their more familiar acquaintance with the language, and their daily conversation with the natives. They have lately translated the book of the Acts, St. Paul's Epistle to the Ephesians, the first Epistle of St. John, and the Book of Genesis, which, after careful and repeated correction, will be printed. The Telinga gospels, translated by their excellent and lamented predecessors Cran and Desgranges, they distribute wherever they have an opportunity; sometimes to persons of distinction, and to the Brahmans, with whom they freely converse, endeavoring to convince them of the absurdity of their religious notions and practices. These men are, in general, blindly attached to their superstitions; yet they are sometimes silenced, and

confounded before the people, who seem delighted to behold their confusion. Our Missionaries have made frequent visits to the heathen temples, at the festival seasons, and expose the folly of worshipping senseless idols, which the people sometimes readily admit, but plead in excuse their ignorance, and the authority of antiquity; many who are apparently convinced of the truth of Christianity, are too feeble minded to avow their convictions in the face of shame and want. There is reason, however, to believe, that the truth is secretly making its way; that the minds of the people are roused to serious considerations; and that many of the detestable practices of Hindoo pagans are retiring before the light of the gospel. In Bengal fewer widows than formerly are now immolated on the funeral piles of their husbands, and only one victim perished under the wheels of Juggernaut at the last festival.

The brethren continue to preach to our countrymen at the settlement, and to make frequent excursions into the populous villages of the heathen in the neighborhood; in which, assisted by the converted Brahmin Anandarayer, who continues faithful and diligent, they read a portion of the Scriptures, and explain it; after which they converse freely with the people, and answer their objections.

Much good is likely to be effected by the two schools in this place, conducted by our Missionaries. In August last they had in their Genton school sixty native children on their book, about forty of whom daily attend. These are all instructed in Christian doctrine, and some appear to be convinced of its truth. They hope soon to establish another school at Allapouram, a populous village in their vicinity; and they speak with great pleasure of a Sunday school at Chicacole, supported by a pious lady, who employs a number of young people in a tambour manufactory, and who takes care to have them instructed in the knowledge of the gospel.

GANJAM.

THE Society will recollect, that Mr. Lee, formerly at Vizagapatam, removed about two years ago to Ganjam, a populous town on the Orissa coast, with a pleasing prospect of usefulness, especially as he obtained the appointment of officiating chaplain to the settlement. A church has been built for him, and a congregation of about 100 persons attend with great seriousness. He has erected a school house for native children, which he hopes will greatly facilitate the introduction of the knowledge of the Scriptures. He is proceeding in his translation of the Bible.

Testament; he has also translated Dr. Watts's First Catechism, a spelling-book for children, and Bishop Wilson's book written for the instruction of the North American Indians. He expresses a strong desire that a fellow-laborer, who should apply himself to the Orisa language, may speedily be sent out, as the Orissa country adjacent presents a wide field of usefulness. The Directors, however, have not yet been able to comply with his request, but it will doubtless be kept in view. Mr. Lee has received an invitation to another large town, where he would be supported without expense to the Society; but his removal is not expedient, unless his present station can be supplied by another Missionary. We are sorry to find that his endeavors to instruct the natives have been restricted by authority; but that impediment will certainly be removed, as soon as the late proceedings of our Government are known. He has distributed a great number of the gospels in the Telinga, most of which were applied for: this afforded a favorable opportunity to Mr. Lee of speaking to the people on their important contents.

CHINSURAH.

By letters received from Mr. May, since the last annual meeting, we find that he is laboring diligently in his favorite employment of instructing children; and he appears to have made considerable improvements in the mode of conducting his schools. He mentions three schools now under his care:—1. The *Native Free School* in Chinsurah, containing 110 children, chiefly of Hindoos, and a few of Mussulmans. This school is divided into nine classes, seven of Bengallee, and two of English; in the upper class are six young Brahmins, three of whom are monitors.—2. The *Chandernagore School*, containing 51 children.—3. The *Chinsurah Free School*, containing 40 boys, and seventeen girls; in all, 218 children. About 500 natives have visited the school, as well as many European gentlemen, most of whom have expressed their warm approbation of his plans, and their admiration of the order and improvement of the children. It is probable that Mr. May's useful methods of instruction, when fully matured, will be adapted in other populous towns of Bengal. Mr. May continues also to study the language of the country, and to preach the gospel on Sunday evenings in the town.

BELHARY.

LETTERS received from Mr. Hands have been very satisfactory. He has, indeed, been at times very ill, and we fear that his constitution has suffered much from

the climate; but he labors to the utmost of his power, in preaching, translating, superintending schools, and in distributing the sacred Scriptures among the Heathen. Illness has prevented his making that progress in the translation of the New Testament into the Canara language which he earnestly wished, but the gospels of St. Matthew and St. Luke are, before this time, finished for the press.

There are three schools under the care of Mr. Hands; one in his own house, for boarders and day scholars; another, built at the end of his garden, for the native children, of whom about 4 daily read the New Testament in the Telinga and Canara languages: he has a third school in the Fort, in which, when a European regiment is there, 80 children, or more, receive Christian instruction.—“Some of these children,” says Mr. Hands, “afford me great hope that God is beginning to work upon their hearts. Some of them voluntarily learn from three to six chapters or psalms every week, besides hymns. Thus, a number of poor children, who a short time ago were more ignorant, wretched, and depraved than the Heathen, have acquired a large portion of valuable knowledge, and promise to become blessings to the world and to the church of Christ. Many of the Hindoo children also are coming on very well; they are employed daily in reading, copying and committing to memory parts of the gospels.” He intends to commence another school in a large village in the neighbourhood; and another in the mission garden, for children of more opulent natives, and in which the most deserving of the children in the native school may have the privilege of learning English.

Mr. Hands has been much assisted in his labours, especially in his school, by a Mr. Taylor, a native of Madras, now our Missionary; and lately, by another person, who for many years held the situation of a catechist under a Catholic priest. He is an intelligent and pious man, and goes into the surrounding villages, in each of which he continues five or six days, distributes the gospels, and converses with the people. His name is Xavier.

Mr. Hands, like the rest of his brethren, earnestly desires additional help; at Belhary; and points out a large town in the Mysore, a healthy place, a great military station, where the Canara language is spoken, and where there are many hundreds of Catholic Christians, who have long been without a priest.

It appears that God has greatly blessed his ministry among the poor, and to many of the soldiers, and as to “the country-born people,” says a correspondent, “they are become quite a different sort of

beings from what they were before he settled among them." The Directors are anxiously looking for another Missionary or two, to assist Mr. Hands at Belhary and its vicinity, where there are such promising appearances.

TRAVANCORE.

FROM Travancore little information has been received during the past year. Mr. Ringletaube continues his labors among several congregations, and, we hope, with a good degree of success.

CEYLON.

By the last accounts received from Ceylon, the Missionaries appear to be proceeding as before: Mr. Palm, who is minister of the Dutch church at Columbo, pays also some attention to the schools. Mr. Ehrhardt and Mr. Read are employed in the superintendence of schools in various districts. We rejoice in the zeal which has been manifested by the Columbo Bible Society; who, while anxious to disperse among the natives the Holy Scriptures in their own tongues, express their "regret at the very small number of teachers competent to smooth the way to a general introduction of the sacred writings, by the impressive aid of oral instruction." This aid, however, begins to be afforded by some other denominations of Christians, and the Missionary Society, it is hoped, will be able to supply their quota to the much-needed assistance of this great and interesting island.

LASCARS, &c.

IN connection with our Report of Missions in Asia, it may be proper here to notice the proceedings of a Committee in union with this Society, for the commendable purpose of communicating Christian knowledge to the Lascars and Chinese, who in large numbers visit this country, as navigators of vessels from the East.

By the assistance of some of these foreigners, Mr. Thompson, Mr. Hutman, Mr. Eldred, and others, have attained such a knowledge of the languages of India and China, as to render them useful to many; and not to foreigners only, but to some of our own Missionaries, by initiating them in the Hindoostanee, and Malay tongues. Many of the Lascars have been induced to attend at different places of worship in London, and at the Society's house, where the Scriptures have been read to them in their own languages. Portuguese and Mussulmans have also attended to read the Scriptures for themselves, and to hear *Golam Alley* (a Lascar) read and explain the word of life. Of the conversion of this man, the Committee have no doubt, and he will shortly be bap-

tized. Another person, named *Abdallah*, (formerly in the service of Sir George Ouseley, in Persia,) has been useful in teaching the Hindoostanee, Persian, and Arabic languages, and in reading the Scriptures in those tongues to his countrymen. *Golam Alley* and *Abdallah* have renounced Caste, and now dwell in the same house with Mr. Thompson.

Many English, Portuguese, Bengallee, and Chinese tracts, which have been distributed, were received with peculiar pleasure by the China-men, Lascars, and Portuguese, the latter of whom applied for and received some copies of the New Testament, several of which have found their way on board various ships returning to India.

The Directors cannot but highly approve (as they are sure the whole Society will) of these zealous endeavors of their brethren, in behalf of a set of hitherto despised, neglected, and oppressed people, who, it is hoped, will be sensible of their obligations to them, and reap spiritual advantage from their benevolent exertions.

AFRICA.

THE intelligence received from South Africa, during the past year, has been highly encouraging. The power of God has remarkably accompanied the preaching of the gospel, in four places especially; and the holding of a Missionary Conference at Graaf Reynet, with the ordination of six native preachers, are events which form a new era in the history of South African churches.

BETHELSDORP.

AFTER the return of Mr. Read, Mr. Corner, and others from the conference at Graaf Reynet, in the month of August last, where their minds had been most deeply affected, a great revival of religion in Bethelsdorp took place. There was a general awakening of the people; and, in a short time, *fifty* persons added to the church, among whom was the son of a Caffre chief, who had resided at Bethelsdorp several years, had been taught to read and write, and had learned the business of a carpenter. He had, however, till now, discovered no regard to serious religion, but was a ringleader of the young people in their follies. The conversion of this youth made a deep impression on the minds of many, especially of his companions. Affecting scenes took place at some of their public meetings; the greater part of the assembly being bathed in tears, and crying for mercy; while the believing Hottentots wept for joy, on beholding so many of the heathen turned from dark-

ness to light, and adled to the church of Christ.

Members of this Christian Society are now become exceedingly lively and zealous; and lamenting their former negligence, proceed from house to house to instruct their neighbors. The school also prospers greatly, so that there is a good attendance without any compulsion; and we are glad to hear, that the new or British system of education is introduced with good effect. From this revival at Bethelsdorp the happiest results may be anticipated, as Cupido and other preachers are making frequent excursions in various directions, to spread abroad the knowledge of a Savior.

THEOPOLIS.

This is a new station, situated in Albany, a few days journey north of Bethelsdorp. The spot was chosen, and the land was granted to the Missionary Society, by his Excellency Sir John Cradock, late governor of the colony.—(On account of its vicinity to Caffraria, it promises to become, on the restoration of peace with the Caffres, one of the most important stations in Africa. Mr. Ulbrecht and Bartlett have resided here for some time, together with a number of the people from Bethelsdorp: they have built their habitations on the bank of a river, and in the form of a square, each house having a garden behind it; they have also erected a place of worship, and Mr. Ulbrecht has been ordained pastor of the church.

MISSION TO THE BUSHMEN AT VANDERWALT'S FOUNTAIN.

This station was determined upon before Mr. Campbell left Africa. Intimations having been given to the Bushmen, that teachers would be sent to that place, the intelligence circulated so widely, and was so well received, that upwards of *five hundred* of them repaired to the spot, eagerly waiting the arrival of the promised Missionary. This is the more remarkable, as the wild inhabitants, being thinly scattered over the country, seldom appear together in any considerable number, and it is doubted whether so many Bushmen were ever before collected on any occasion. Mr. Smit had been requested to undertake this mission; but his apprehensions of danger had caused him to pause, until hearing at the conference that such a multitude of people expected him, he determined to venture among them. We hope God will graciously protect and bless him, and make his endeavors useful. This will prove a great benefit to the country; will deprive the Bushmen of that savage ferocity by which they have been hitherto distinguished, and reconcile them to the

white men, against whom they had a peculiar enmity; while it will greatly facilitate the journeys of Missionaries, and others, who have hitherto been obliged, for safety, to travel in large companies. The conversion of the Bushmen will be a happy event for Africa.

GRIQUA TOWN;

(Formerly called *Klaar Water*)

Beyond the Great or Orange River.

This is the most remote of all the Missionary Stations now occupied by our Society in South Africa. For several years after the arrival of the Missionaries, the people continued to lead a wandering kind of life; but at length they yielded to the intreaties of the Missionaries, and settled at Griqua Town, where some dwellings are erected, and a considerable extent of ground is cultivated.—Though some good progress had been made in civilization, yet few conversions had been observed for a long time; but shortly after the visit of Mr. Campbell, and Mr. Read, a pleasing work of God commenced, which issued in the conversion of about *fifty* of the Griquas, among whom were some of the worst people in the country: and now, the zeal both of the young converts, and of the older disciples (who had sunk into a Laodicean spirit) is become conspicuous. The latter lament their former indolence, and regret that they attempted so little for the conversion of the Corannas and Bushmen; but they now wish by their activity to redeem the time that was lost. Mr. Anderson and Mr. Janz have begun to make regular visits to the out-posts, to preach the Gospel to the natives, and their labors already appear to be blessed.

It is pleasing to report, that four of the converted Griquas, men of approved gifts, were set apart, at the late conference, as preachers to instruct the natives in the region round about Griqua town, and who, it may be hoped, will hereafter become pastors of Christian churches.

Among the events of the past year, we have to notice, with much concern, the death of Mrs. Janz, the wife of our Missionary. She was a converted *Pottentot*, a woman of good understanding and amiable temper, and whose manners so much resembled those of an European, that nothing but her color seemed to distinguish her from a humble Christian in this country. Her death is a great loss; for as she could speak the language of *Latukoo*, she would have been an excellent interpreter to our brethren, in commencing the mission at that place; but we trust God will raise up another in her room. By her death, Mr. Janz has lost a valuable companion, for she was, as Mr. Read expresses it, "his disciple, his convert, and his wife."

BETHESDA.

THIS is another new station, situated on the Great River, about mid-way between Griqua Town, and the West Coast; the people consist of Orlams, Corannas, and Bushmen. This place was visited by Mr. Campbell, who requested Mr. Saus and Mr. Helm to settle at it. Some time after their arrival, they wrote a very discouraging letter to the Society, representing the extreme wickedness of the people, and the danger of residing among them, and intimating the probability of soon being obliged to leave the station. In a short time, however, the aspect of affairs was happily changed, and their instructions produced the most blessed effects. Many were pierced to the heart with a sense of sin, and were constrained to cry, "What shall we do to be saved?" When the last letter was written, about fifty of these people had professed their faith in Christ, and had been baptized. We are in daily expectation of receiving the journal, containing the particulars of this extraordinary work of God, among a people so widely separated from the rest of mankind, and in the heart of the great African continent. This station is important, as forming a link of a chain, connecting the various stations on both sides of the country, and which promises to be of essential service to the missions in the interior.

PELLA,

In South Namaqualand.

FOR several years there had been no addition to the church of Christ at this station; but during the last year a great revival has taken place. The awakening was general among the poor Namaquas, and in the course of two or three months, about fifty professed their faith in Christ, were baptized, and received into the church, among whom are their two interpreters and a Namaqua chief.

Before Mr. Campbell left Pella, he requested Mr. Schmelen to explore the mouth of the Great River, and afterwards the Great Namaqua and Damara countries.—Mr. S. has returned from the proposed and dangerous journey; but the particulars have not yet reached us. We are however informed, that he left the Great River on the 18th of May, and travelled northward till the 5th of July, sometimes passing through dismal wildernesses, without meeting with a human being for a fortnight together: at length, meeting with insurmountable difficulties, he was obliged to return. But in the course of his journey he met with several numerous tribes, and conversed with ten chiefs, whose names he mentions, who all expressed a readiness to receive instructors, if such should be sent to them. He

also found a large river, called the Fish River, on the banks of which there is a considerable population in the dry season.

On his return, Mr. Schmelen, commenced a new mission at Klep (or Stone) Fountain, in Great Namaqua-land, a little above the Great River.

From the other missionary stations near the Cape, Stellenbosch, Tulbach, and Zurebrach, no particular information has lately been received, but we have heard that at George, or Hooze Krall, the work of conversion is still going forward.

When Mr. Campbell was in Africa, he recommended to the brethren, whose stations were widely separated, to hold a General Meeting, annually, at some central place, that they might inform each other what God had wrought by them; and what difficulties they found in their work; and confer on the best means of promoting the cause of Christ in Africa.

Agreeably to this advice, the Missionaries held their first meeting at Graaf Reynet, where Mr. Kieherer resides. This meeting has been the means of greatly edifying and animating the missionaries and their people; the arrival of Mr. Anderson, with several of his converted people, afforded the assembly great delight, and called forth songs of praise for the grace manifested to the poor Grikwas.

Another cheering scene was soon presented. Six converted natives, Grikwas and Hottentots, were solemnly designated as assistant preachers of the Gospel;—their names are, *Berend, Jan Hendrick, Andries Waterboer, Peter David, Jan Goelman, and Cupido*. On the next day Waterboer preached on Acts xvii: 30, 31, the first sermon, probably, ever delivered by a Hottentot preacher in a pulpit.

The whole was highly pleasing, and very useful;—a very favorable impression was made on many, in behalf of the missionary cause. Two hundred dollars were collected for the Missionary Society, and an Auxiliary Society formed; twelve of the inhabitants of Graaf Reynet were chosen Directors, and upwards of three hundred dollars subscribed.

This recital of what the God of all grace has been pleased, by his Holy Spirit, to effect on the hearts of Hottentots, Grikwas, and Bushmen, will doubtless excite our warmest thanksgivings to Him; nor can we forget to acknowledge his goodness in disposing the mind of Mr. Campbell to undertake a journey so laborious and so perilous; in enabling him to perform it in safety; and in rendering it of such essential use to the interests of missions in Africa; the benefits already visible are great; and it may be hoped, that through his instrumentality, the blessing

of the Gospel may hereafter be extended to regions yet unknown.

Animated by the information received, the Directors lost no time in looking out for suitable laborers to be employed in the vast field thus presented to them, and they hope that the four missionaries, Mr. Lewis, Mr. Whitman, Mr. Barker, and Mr. Hamilton, who with their wives are now on their voyage to the Cape, will prove good and useful missionaries. Three of them unite, with a competent knowledge of the gospel which they are to teach, an acquaintance with those in christianized parts which are so necessary for the civilization of a rude and savage people. These brethren, with others who can be spared from some of the stations in Africa, and conducted, as we hope, by Mr. Keble, Mr. Anderson, or Mr. Jauz, are intended to proceed from the Cape, by the way of Great Reynet, and Griqua Town, to Lattakoo and other places to which missionaries are promised, and we earnestly entreat the prayers of the Society in their behalf.

MALTA

The Directors are concerned to state, that they have not yet been able to supply the place of the late Mr. Blomfield at Malta, but they hope in a few months to send a missionary to that important station, with a view to promote the knowledge of the Gospel in the Greek islands and on the Asiatic continent.

NORTH AMERICA

Mr. Spratt continues his stated labors in Quebec, where the people are now engaged in building a suitable place of worship, which was greatly needed. His congregation increases, and his ministry appears to be attended with the divine blessing. He informs us that the Scriptures are making a silent progress into the interior of the country, and are readily accepted by many of the Catholics. If Mr. Spratt should continue at Quebec, it is hoped that the society will soon be relieved from all expense on his account.

By a letter from Mr. Cox, dated at Montreal, on the 30th of August, 1814, it appears that a congregation having been appointed for the town of Angers and Elizabeth, where he preached for about two years, his labors there are no longer necessary. He is therefore removing to another place in Upper Canada, where ministers are much wanted, having first obtained a very honorable testimony to his good conduct while at his former station. The country around him had suffered much by the late war.

At Elizabeth Town in Upper Canada, Mr. Smart still resides, and faithfully preaches the word of life, notwithstanding

the impediments and alarms occasioned by that lamented war which is now so happily terminated. Mr. Smart's labors are not confined to the place of his residence; he makes frequent excursions to various and distant places, where he has met with encouragement, particularly at a place in the township of Landdown; and he had it in contemplation, when he wrote last, to take a preaching journey of 300 miles or more into the interior of the country.

Mr. Pigeon, formerly our missionary in New Brunswick, now labors in Prince Edward Island, and endeavors to propagate the gospel in various parts of it. He says that more ministers are much needed, and that a preacher in the Gaelic tongue would be particularly acceptable. Bibles, Catechisms, and Tracts, would be gladly received.

WEST INDIES, &c.

TRINIDAD.

Mr. Adams, our missionary at Port of Spain, in the island of Trinidad, continues to labor with much patience and industry. In the town, he is not without some encouragement from seeing the fruit of his labors, a few being added to the church formed in that place, who appear to be living epistles of Jesus Christ. On the Coast, he spends one week every month, and has liberty to instruct the slaves on several estates, whose numbers amount to about 2,000, and who are very anxious to be taught. He has reason to believe that his ministry has been useful to many; but it is very desirable, and earnestly requested by him, that an additional laborer or two may be sent to his assistance; but it is to be regretted that the expense of living in Trinidad is very considerable. There is reason, however, to hope that contributions will be made by the owners of the estates, to lessen the expense.

Since the removal of Mr. Elliot from Tonaou, that missionary station has been destitute of a preacher, but it is the earnest wish of the Directors to supply the defect, as soon as it is practicable.

Mr. Wray labors at his new station in Berbice. He had fresh ground to break up, and many difficulties to encounter. But he is not without some encouragement, which is increased by the residence of a gentleman of influence, who will feel a pleasure in promoting the religious instruction of the slaves.

Mr. Davies at George Town in Demerary, preaches to a great number of negroes, and it is hoped with a considerable degree of success. At Le Rouvenor some unpleasant circumstances have occurred, which have retarded, for the present, the progress of the good work in that place, but which it is hoped will soon cease to exist.

SEMINARY.

As it is of the first importance to this Society that a sufficient number of duly qualified missionaries should, from time to time, be obtained, the Directors are gratified by being enabled to state that, proportioned to the increasing demands of the institution, many pious young men have lately expressed their earnest desire to be employed in the missionary work. During the past year *nine* have been admitted into the Seminary; *nine*, having finished their studies, have gone forth into the field of labor, and two have been removed by death.* There are now at Gosport *sixteen students*, who are reported, by their worthy tutor, to be diligent and promising, and likely to become respectable and useful missionaries. Several other candidates for the work, have recently applied, well recommended by their ministers: and here we beg leave to observe, that the Directors receive, with peculiar satisfaction, such as are recommended to the work by the churches to which they belong. During the past year, we have had the pleasure of admitting three young men, who had previously received the rudiments of a learned education; and the Society is much indebted to the managers of the seminaries by which they were patronized, for the liberal spirit which they manifested by readily acquiescing in the wishes of the students, who gave the preference to missionary services.†

The Directors embrace this opportunity of acknowledging their obligations to their much esteemed friends, ministers and others, both in town and country, for the zeal with which they have contributed to the support of the Institution, by personal subscriptions, congregational collections, and auxiliary associations, both among adult and juvenile Christians of both sexes. The increasing liberality of the religious public will not be devoted to the purpose of forming a large and useless fund; but will be freely employed, yet with economy, in the extension of the work, as the providence of God shall direct. Already encouraged by the augmented income of the Society, the Di-

* *Mr. Blackburne, and Mr. Omer.*

† *Mr. Evans, now on his voyage to Africa, was for four years under the tuition of the Rev. Mr. Peter, at Carmarthen. Mr. Knill, now at Gosport, studied two years at Arminster, under the direction of the Rev. Mr. Small; and Mr. Meul, who is also at Gosport, was preparing under the patronage of a respectable Society for Orders in the Established Church.*

rectors have admitted a large number of students, and sent out many new laborers; their efforts have kept pace with their means; and every year, we trust, will witness increasing ardor and multiplied exertions in behalf of the heathen world. They have now in prospect, a mission to the Afghan nation in Cabul, supposed by some to be the descendants of the ten lost tribes of Israel; another to the Mongols and Manjurs in and near Irkutsk in Eastern Tartary; and a third to Madagascar; they wish also to strengthen, as soon as possible, the hands of their missionary brethren in various parts of India, who are importunate for additional help.

The Directors now submit this brief account of their proceedings to the Society, and will be happy to find it satisfactory to them. They hope it will appear that the great and glorious work, in which all our hearts are engaged, is proceeding in an encouraging manner. In the islands of the South Sea, the darkness, we trust, is past, and the true light begins to shine. In China and the neighboring countries, many are now reading, "in the tongue wherein they were born," that holy book which is able to make them wise unto salvation. In India, multitudes are listening to the voice from heaven, and begin to despise their senseless idols; and in South Africa, a great number of Hottentots, Griquas and other natives, have not only heard the joyful sound, but have found it to be the power of God to their salvation; a great revival has been experienced in four different places, and about fifty in each appear to have been lately converted to God. Savages, once ignorant and ferocious as the brutes around them, have been civilized; and instead of being wandering plunderers and cruel murderers they now live peaceably, comfortably and usefully in Christian society. Schools for the Christian instruction of the heathen as well as of the descendants of Europeans, are, in many places, established, with the most pleasing prospect of success. Our missionaries in every quarter are calling upon us for additional laborers; new fields for missionary efforts are continually pointed out to our view; pious and promising young men come forward saying, "Here are we, send us:" while our affectionate friends, throughout the United Kingdom, as well as in foreign parts, are replenishing our funds with their bounty. What shall we say to these things? Shall we not humbly and thankfully say—"The Lord of Hosts is with us, the God of Jacob is our refuge." To Him be glory in the church, by Christ Jesus, throughout all ages world without end. Amen."

RHODE ISLAND MISSIONARY SOCIETY.

The following is presented to the public in compliance with a vote of the Society.

THIS SOCIETY was formed May 18th, 1802. At the time of its formation, the number of members was seven. The present number of nominal members exceeds forty. Some account of this Society and its proceedings has been, at different times, published in the "Connecticut Evangelical Magazine." But as none has appeared for some time past, it may be well for the information of the public, to give in this place a sketch of the principles on which this Society was formed; and of the objects which it proposes to accomplish. Of these the following is an abstract.

"As the Gospel is the greatest of treasures, even the sum of good—being suited to promote the highest happiness of individuals and society in this world, and to prepare all, by whom it is embraced, for endless and complete felicity in the world to come:—And as Christ, who is head over all things to the Church, has commanded his disciples to exert themselves; to go into all the world, and preach the Gospel to every creature:—And considering that in the present season, there is a general prevalence of error and destructive delusions; and the enemies of Christianity are peculiarly bold and active in attempts to introduce doctrines subversive of piety and morality and all the best interests of men:—Considering also, that but few of the inhabitants of this State appear among those who are associated for the purpose of counteracting infidelity and vice, and promoting the Gospel; though in some parts of the State the people are destitute of the regular preaching of the Gospel; and ignorance and vice are very prevalent: And that by no Missionary Society in the country has any attention been paid to the condition of the Africans; which duty, important to them, the inhabitants of this State are under peculiar advantages and obligations to perform:—We therefore agree to form a Society to be stiled, *'The Rhode Island Missionary Society.'*"

"We agree that the following Doctrines shall be supported by the Missionaries and Schoolmasters who may be employed by the Society, viz". Here follows a brief Summary of the Doctrines of Grace, as they have been generally held by Congregational churches in New England.

The objects of the Society are thus briefly stated—"To promote the Gospel in any part of the State where there may be opportunity for it; and to assist the Africans in coming to the knowledge of the truth in any way, which may consist with our means and advantages."

The principal means of support to the Society are the following—"Any one subscribing this plan, and paying one dollar into the hands of the Treasurer, shall become a member of the Society; and at each annual Meeting of the Society every Member shall pay the sum of one dollar."—At the Annual Meeting of the Society an appropriate Discourse is delivered, and a collection made for Missionary purposes. The Society has, at some times, held a Semi-annual Meeting at which there has also been a collection.

At the first meeting of the Society it was

Voted. "That it be recommended to the several Ministers belonging, or who may belong, to the Society, to concur in a quarterly Meeting of prayer for the Revival of religion and extension of the Gospel; and at the close of the service to have a collection for Missionary purposes."

—There has, till this time, been a strict compliance with the recommendation contained in the above vote, by those ministers belonging to the town of Newport, who are members of the Society—and by them only. The collections which have been made at the quarterly concerts of prayer, by the two Congregational churches in that Town, have been the principal pecuniary assistance the Society has received, and this, for some years past in particular, has been small—But few of those in this part of the land, who have the ability to afford large assistance to the cause of Missions, are blessed with such a spirit of prayer, as leads them to attend a meeting of prayer for the "revival of religion and the extension of the Gospel."—Many distinguished in wealth, even in this enlightened age, consider the Gospel as foolishness—and prayer as weakness. The exertions of those few who attend the quarterly concerts, though, considering their circumstances, very liberal, have afforded the Society but small means of doing good to those around them, who sit in the region and shadow of death. The calamitous effects of the late war on men of business, and on the public generally in this State, have considerably diminished the funds of the Society. We should blush to present, before the Christian public, a statement of the monies received by the Society the last year.—Suffice it to say, the Society cannot support one Missionary more than three or four months in a year.

The Society acknowledge with gratitude the promptness with which their applications for assistance, to other societies, have been complied with. They have received liberal assistance, in donations of books, and in the appointment and support of missionaries, from the Massachusetts

Missionary Society," and "The Society for propagating the Gospel."—The Society has also in times past received many favors from benevolent individuals.

To the friends of the Redeemer, it must indeed be a painful truth, that this Society is, and has been for some time, almost in a state of despondence and of death. Many of those, who ought to be its most active members, move in its service with such slow and languid steps, as to discourage and fetter the exertions of the few who dare to think of accomplishing great things by this small and feeble institution. The annual meetings of the Society are almost deserted. Many of the members are dragging behind in the payment of their annual Tax—But few and feeble exertions are made to procure new members, and to bring forward into scenes of activity and usefulness, such as will fill the place of those, who are taken from us by death and removals.

The field of labor before the Society, though very imperfectly known by the Christian public, is certainly one of the most important and necessitous, that can be found in America; and perhaps we may say with truth, in the world. Jesus Christ has indeed been "named" among all, or nearly all the inhabitants of this State; but it had been better for them not to have known the way of righteousness than after they have known it, to turn from the holy commandment delivered unto them.—We are fully persuaded that any man, with correct sentiments of the Gospel, who would condescend to take one sober survey of the "waste places" of Rhode Island, would feel his righteous soul so bitterly vexed with the forgetfulness of God, the neglect of the Sabbath, the contempt of the Gospel, and of every thing holy and orderly, together with the deep-rooted prejudices against vital Christianity and the deadly corruptions of it, which prevail, that he would as soon hope for the salvation of the worshippers of dumb idols. The Missionary Society of Rhode Island would call upon the friends of religion in this State, and entreat them to make such speedy and effectual exertions to reform the State, that no man shall have opportunity to give a particular account of the destitute places around us, till the darkness shall be past, and the true light shine upon them; and never relax their exertions till salvation shall come to every house.

The Society have no reason to be discouraged, while they can address themselves to the feelings of a Christian public, among whom a spirit of Missions has so lately and so generally been awakened. The cries of India and Ethiopia have been heard. They have thrilled through every feeling heart. They have roused up

among our brethren a great and noble effort for their relief. This inspires a hope in our breasts that the cry of Rhode Island will not be in vain. It is the cry of perishing souls. It comes to you, benevolent disciples of Jesus, not like the cry of India: in broken accents wafted across seas and continents. It is the cry of your own kindred—your own household—your own bosom friends. Behold our dying distress. Have compassion upon us.—Send us the Gospel.—Give us not up to Satan.—Is it not possible to add this State to the kingdom of the Redeemer? Let a fair trial be made. Let Missionaries be established in our towns. Let Bibles and Tracts be sent to all our houses. Let our children be instructed in the principles of our holy religion, and taught to lisp the praises of a dying Redeemer. And who dares to say that the blessing of God will not accompany such exertions? We do hope that the time will soon come when those Christians, who are appalled at the sins of India, will cease to sport with the sins of Rhode Island—when they who are weeping in secret over those who are left to die without hope on the banks of the Ganges, will cast a look of kind compassion on their brethren, their kindred according to the flesh, dying in a state equally deplorable.

FIRST ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE NEW ENGLAND TRACT SOCIETY.

May 29, 1815.

THE object of this Society is to furnish a DEPOSITORY of Tracts, sufficient for the supply of all who may wish to purchase, either for their own use, or for charitable distribution. For various reasons, it is deemed proper, that the Society should direct its attention and its measures primarily to this simple design. Long experience has shown that writing or selecting, and printing Tracts, and taking the care and responsibility of an extensive charitable distribution, constitute a work too great for one Society. Any small association of men, engaging in so complicated and difficult an undertaking, will, after a few efforts, be likely to be discouraged and to fail. This establishment, by furnishing an abundant supply of the best Tracts to be sold on the lowest possible terms, will prevent much of the inconvenience and expense, to which single charitable societies must be subjected, by undertaking to publish their own Tracts. Here, the same Tracts, which they would print for themselves, and a vast variety of others, will be supplied upon cheaper terms, than in any other way. When

any Society is desirous of circulating any useful Tract, we contained in our depository, on the shortest notice it will be added to our list. The transportation of Tracts by water to the principal places in the United States will be attended with so trifling an expense, that it will make hardly a perceptible difference in their price.

It will, then, be understood, that the object of this establishment, considered by itself, is not at present to act as a charitable Society in the gratuitous distribution of Tracts, but to furnish to all charitable Tract Societies the most abundant means, and upon the easiest terms, of accomplishing their designs, and to aid general arrangements for the circulation of Tracts by benevolent societies and individuals.

The public have already been informed that previously to the Society's being organized in May, 1814, about 300,000 Tracts, embracing 30 numbers, and making two volumes, had been printed. But only a part of this amount could be considered as the property of the Society; because a large proportion had been, or might be taken by original subscribers, agreeably to the terms of their subscription. The actual capital of the Society was therefore at that time but small, compared with the amount of Tracts which had been published. Hence the Executive Committee, after appointing Corresponding Committees through the New England States, and adopting measures to facilitate the sale and distribution of Tracts, soon found it necessary to solicit further donations in order to increase their capital, and to render the establishment capable of supporting itself by the sale of its Tracts. By the liberality of generous patrons, the Committee were enabled to accomplish this important object. They commenced, and, in a few months, completed the publication of a third volume of Tracts, embracing 19 numbers, and containing 300 pages. They also found it necessary to print a 2d edition of a considerable number of the Tracts belonging to the first and second volumes.

Having proceeded thus far in the publication of Tracts, and finding so ready a market, the Committee have been able to discharge all demands against the Society; and also to form a permanent connexion with the printers, upon such terms, that they will print Tracts to any amount, according to the directions of the Executive Committee, receiving their pay as sales shall be made. This completes the system and, in an important sense, renders it easy, consistent and perpetual. The Committee have therefore the satisfaction of announcing to the Society, that the establishment, at the close of the

first year, is carried to a degree of perfection in its internal state, and to an extent of operation, altogether unlooked for at the commencement of the Society. Sixty nine numbers are now on hand; any of which may be immediately reprinted, whenever it is necessary. The publication of a fourth volume will soon be commenced. Several agents are appointed and depositories established in New England, particularly in Connecticut and in various parts of this Commonwealth in Charleston, (S C) and in other States. Auxiliary Tract Societies are formed. By the active co-operation of the Christian community, especially of persons of affluence and liberality, of Tract Societies, Moral Societies, and other charitable institutions, in the circulation of Tracts, we may reasonably hope, that rapid progress will be made in the diffusion of moral and religious instruction through our land.

In behalf of the Committee,

JENNISON MONROE, *Chairman.*

Boston, May 29, 1815.

ANNUAL REPORT OF THE FRAGMENT SOCIETY.

In presenting the third annual report of the *Fragment Society*, the Directors would indulge the hope, that they shall not be regarded as inattentive to the interests committed to their trust. They with pleasure avail themselves of this opportunity, to present a concise statement of their transactions the past year. In discharging the duties devolving on them, they have constantly endeavored to dispense your charities to those persons, whose necessities were most imperious and whose characters, after careful investigation, were found to be deserving; always visiting those not recommended, and often those that were. Believing that much may be done to reform the morals of the poor, by advice kindly administered, and instruction affectionately unparted, at a time when other necessities are supplied, and finding many families, and individuals destitute of the Sacred Scriptures, and almost of course, living without God and without hope in the world, the Directors obtained of the Massachusetts and Female Bible Societies many copies, and distributed them wherever needed; receiving not only fervent thanks, but the repeated assurance, that they should be carefully kept and read.

When we look back to the last Anniversary, and contrast the state of our country now with what it then was, we are powerfully constrained to lift up our hearts in gratitude to Him, who has bid

not to cease from our land. The pleasing restoration of peace gives ample encouragement for the support of that portion of the poor, who are able to labor; many of whom, during the pressure of the times, were cast upon the charity of this Society; still however, there are many, very many, utterly unable to help themselves; the sick, the infirm and the aged. The attention of the Directors has therefore been more especially devoted to the relief of such. From this numerous class of persons the calls are frequent and urgent. Though much distress has been relieved by the means already imparted, a much larger amount would be requisite to grant needful relief to all; and we do cherish the hope, that the resources of this Institution will increase rather than diminish, and that those, who have felt it their duty during the war to lessen their subscriptions or withdraw their names, will now return and again cast their mite into this treasury. Unerring truth has assured us that *the poor shall never cease from out of the land*; the maimed, the halt, the blind, the idiot, the widow, the fatherless and the stranger, are still among us; a cold winter is before them; and they must be exposed to its chilling blasts; many of them are looking up to this little association for assistance, and how can we better evince the sincerity of that gratitude we ought to feel for the blessings we ourselves enjoy, than by devoting our time, talents, influence and property to the relief of our fellow creatures? The cup of sorrow still goes round, and we know not how soon it may be proffered to each of us. How powerfully should this consideration urge us to mitigate the anguish of those now tasting its bitter, though perhaps salutary contents. The contributors to this Society know that *it is more blessed to give than to receive*; the sick, aged and infirm have called down blessings on them; the infant of a week to the grey headed, have had their sufferings in some degree alleviated. There is every thing to encourage and stimulate to perseverance in well doing. The Most High has said, *the liberal shall be made fat*. *Cast your tythes into the store house, and see herewith, if I will not pour you out a blessing*. Soon, it may be very soon, the account of our stewardship will be called for; *freely ye have received, freely give*, remembering that God loves a cheerful giver.

The whole amount of subscriptions and donations within the year past, has been

Balance in the treasury

Amount
VOL. XI.

Expended the past year

998 00

Balance now in the treasury

7 00

The directors have been enabled to assist 500 families, by giving away to adults and children 1,521 garments, and to infants 390.

They have likewise assisted 52 families, by lending them necessary apparel.

They have received the year past, besides donations in cash, many valuable donations in clothing.

The Society voted to appropriate the donations in cash, which may be made them in future, to the foundation of a fund.

Boston, Sept. 1815.

CORBAN SOCIETY.

We have been favored by the directors of the Corban Society with their last annual report, which will enable us to state a few particulars. The directors begin with an affectionate tribute to the memory of a worthy and lamented member, Mrs. Duren. Her friendship, piety and benevolence, had won the affections of her associates in the Corban Society; and over her grave, they deplore the loss of a sister and friend;—one, in whom “were conspicuous, those virtues which ennoble the mind, and exalt the Christian character.”

Mrs. Duren, before the society was formed, became interested for the class of poor, whose wants it was to relieve, and when formed, unsolicited, gave in her name as a member.

At its first meeting, she was unanimously chosen its Treasurer; which office she accepted, but thought proper to resign it the next year. She was soon after chosen Assistant, and from that time to her death, she was ever an active, judicious, and efficient member of the Board.

“Many present,” say the Directors, “will recollect with what persevering diligence she sought to aid and encourage the establishment of religious and charitable institutions. Emulous of her example, may their exertions be always increasing for the promotion of the same supreme good—the honor and glory of God, that upon the records of this society may be found registered the names of those, who were as estimable and praiseworthy as our dear deceased friend.

“On reviewing past mercies, the Board most gratefully acknowledge, that hitherto the Lord has provided means of supply for every want they have known or anticipated. They are encouraged from experience to depend on him, who can dispose the hearts of his people, to continue their support for such benevolent purposes.

Their treasury is a deposit, sacred to the use of the meritorious poor; for such as would rather suffer than ask for aid. Where can there be found more deserving objects for the aid of Christian charity, than they who are devoting all their time and talents to the cause of Christ; in compliance with his sacred injunction, going forth as ambassadors, in his name beseeching sinners to be reconciled unto God?"

Balance in the treasury at the commencement of the past year, in cash, (including the permanent fund of \$200 and a note on interest of \$25) \$235 65

In articles of clothing 36 69

Receipts the last year, in cash 272 39

In clothing 60 00

Expenditures the past year in cash 94 00

In clothing 218 76

Balance now in the treasury, in cash, (permanent fund and note included) 235 77

In clothing 44 20

The present number of members is seventy one and the present number of subscribers twenty five. The number of members that have been admitted the last year is three. Three members have withdrawn and five subscribers. Several have removed to distant places, and one member has deceased.

The number of young gentlemen that have been assisted by the society the last year, is twenty seven. During the four years past, the whole number that have been assisted, is ninety eight; of whom there are thirty seven now filling important stations in the Church of Christ, at home and in foreign lands.

Boston, Sept. 25, 1815.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Oct. 28, 1815 From a Society of females in Milford (N. H.) \$8 00

From a female 1., by the Rev. Micah Stone, of Brookfield, 1 00

From the Female Cent Society of Hanover, (N. J.) remitted by the Rev. Aaron Condit, 60 00

Nov. 3. From Mr. Charles Dana, of Woodstock, (Ver.) by Messrs. Homes and Homer, 10 00

Carried forward, \$79 00

Brought forward, \$79 00

6. From Mr. Herman Daggett, of New Canaan, (Con.) towards purchasing the Scriptures in the Mahratta language for distribution by our Missionaries at Bombay, 10 00

From the Female Cent Society in Windsor, (Mass.) by Miss Mary Dorrance the Treasurer, 32 10

9. Contributed in Lyndeborough, (N. H.) remitted by the Rev. J. H. Church, of Pelham, 3 36

11. From a friend, by Mrs. Bowers, of Boston. 1 50

From an unknown person, a subscriber in 1811. 10 00

14. From the Female Cent Society of Wilmington, (Ver.) by Mr. A. Thayer, 15 00

15. From friends to missions in North Brookfield, by the Rev. Dr. Morse, 5 00

16. From two children and a hired girl, who abstained from the use of sugar in their tea and coffee for six months, that they might make the donation, 3 00

From a friend of missions by Capt John Pearson, of Newburyport, 5 00

17. From a friend, 5 00

From the Foreign Missionary Society of Northampton and the neighboring towns, by the Hon. Josiah Dwight, Esq. the Treasurer, 566 31

21. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq. the Treasurer, 58 00

From the young Misses in a school at Southampton, (Mass.) by the Rev. Dr. Lyman, \$9 45

From Miss Sybil Mosely, the instructress of said school, remitted in specie, 10 00

From the Auxiliary Foreign Missionary Society of Ware and the adjacent towns, 49 00—68 45

22. From the Female Foreign Mission Society in Cornish, (N. H.) by William Whittelsey, Esq. 19 82

23. From the Ladies' Charitable Society in Montville, (Con.) by Gen. Huntington, half to missions and half to translations, 46 81

\$928 35

N. B. Mr. Samuel Tenney, of Newburyport, is appointed an agent to receive and remit monies to the Treasurer of the Board.

PECUNIARY ACCOUNTS OF THE BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions in account current with Jeremiah Everts, their Treasurer, Dr.

To cash paid from Sept. 1, 1814, to Aug. 31, 1815, in conformity to orders of the Board, and of the Prudential Committee, from No. 80 to No 112, inclusive, for expenses incurred in the prosecution of the objects of the Board, \$5,007 80

To losses by counterfeit bills received in donations, 19 00

To balance carried to the credit of the Board in new account, Sept. 1, 1815, 19,833 30

\$24,860 10

Contra Cr.

By balance brought to the credit of the Board in new account, Sept. 1, 1814, as appears by the Auditor's certificate of Sept. 16, 1814, 13,467 53

By cash received in donations, between Sept. 1, 1814, and August 31, 1815, inclusive, as published in the Panoplist for

October, 1814, pp. 479, 480, \$856 19

November, pp. 520, 521, 763 28

December, pp. 573, 574, 65 77

January, 1815, p. 46, 348 50

February, pp. 89, 90, 688 51

March, pp. 138, 139, 312 30

April, pp. 193, 194, 703 51

May, pp. 237, 238, 1,301 11

June, pp. 287, 288, 708 20

July, pp. 326—328, 2,321 60

August, pp. 386, 387, 1,228 49

September, p. 438, 237 80

October, p. 486, 1,276 96—10,812 22

By cash received as income of stock and interest on notes, during the year preceding August 31, 1815, \$577 14

By postage, and discount on uncurrent bills, reimbursed, 3 21—580 35

\$24,860 10

AN ABSTRACT OF THE EXPENDITURES OF THE BOARD, FROM SEPT. 1, 1814, TO AUG. 31, 1815, INCLUSIVE.

Paid for 250l sterling exchange on London, at 14 per cent discount, remitted on account of the salaries of the missionaries at Bombay, \$955 50

In part of the outfit of the Rev. James Richards, jun. missionary to the Island of Ceylon, \$348 93

Do.—of the Rev. Edward Warren, 173 70

Do.—of the Rev. Daniel Poor, 813 00

Do.—of the Rev. Horatio Bardwell, 489 97

In full of the outfit of the Rev. Benjamin C. Melgus, 666 67—1,992 27

Towards necessary expenses incurred by Messrs. Richards and Warren, while obtaining a medical education at Philadelphia, 260 50

Towards necessary expenses of Mr. Bardwell, while acquiring some knowledge of the printing business, so that he might be qualified to superintend printing the Scriptures, if necessary, in the East, 71 43

Towards necessary expenses of Mr. Warren, while waiting the direction of the Prudential Committee, 10 00

Towards the expenses of educating Henry Obookiah, a native of Owhyhee, with a view to his future employment as a missionary to his countrymen, 50 00

Expense of printing 1,250 copies of the annual report,* published in Nov. 1814, \$131 98

Carried forward, \$131 98—\$3,329 76

* There has been a saving to the Board annually, in the article of printing, as nothing has been charged for setting up the types, when the same matter has been printed in the Panoplist.

	Brought forward,	\$124 48—\$4,329 76
Expense of printing the Rev. Mr. Richards's Sermon, preached before the Board,		44 13
Do.—of printing the Rev. Dr. Worcester's Sermon, preached at the ordination of the missionaries,		46 32—222 43
Towards the necessary expenses of prosecuting the suit for the Norris Legacy,		600 00
Travelling expenses of the members of the Board in attending the annual meeting at New Haven, Sept. 1814,		\$312 00
Other contingent expenses of the meeting,		13 33—225 33
Travelling expenses paid by the Prudential Committee, incurred in attending meetings on the business of the Board,		31 63
Expense of securing, in a legal and proper manner, the last donation of Mr. Solomon Goodell,		\$15 45
Expense of transporting silver,		1 00
A keg for shipping dollars,		75—17 20
Paid by the Treasurer for postage of letters,		\$24 10
Do—on packages from India, addressed to the Rev. Dr. Worcester,		13 25
Paid by the Rev. Dr. Worcester for postage,		14 63—51 93
Paid by the Treasurer for stationary,		6 00
— for a letter-box,		1 25
Paid by the Rev. Dr. Worcester for stationary,		3 81—11 06
Loss on depreciated bills		8 42
Allowance to the Treasurer for his services, during the year preceding the annual meeting in Sept. 1814,		300 00
Allowance to the Corresponding Secretary and Clerk of the Prudential Committee for his services during the same period,		100 00
		<u>\$5,007 80</u>

It ought to be stated, that the actual engagements entered into by the Board, during the year preceding Aug. 31, 1815, do not fully appear by the foregoing abstract. As the mission to Ceylon did not leave this country till after the annual meeting of the Board, the greater part of the money, which had been appropriated to that object, was not drawn from the Treasury till the embarkation of the missionaries. Since the annual meeting, the Committee have sent to Calcutta, for the purpose of distributing the Scriptures in the vernacular tongues of Asia,

	\$2,500 00
Paid towards the salaries of the missionaries at Bombay,	1,000 00
Towards the outfit of the missionaries to Ceylon.	1,118 85
Their salaries a year in advance,	3,111 11
Expense of their passage to Ceylon,	1,500 00

Besides these sums considerable expenses have been incurred for books, maps, medicines, surgical instruments, and many other unavoidable contingent charges; so that the balance now on hand, exclusive of the Norris Legacy, is several thousand dollars less than it was in Sept. 1814.

It ought to be mentioned, that the owners of the brig Dryad charged for the passage of the missionaries only the estimated actual expense of providing for their passage, and of touching at Ceylon. The passage will therefore cost the Board \$1,200 or \$1,500 less, than if had been contracted for at the customary rate. It is doubtful, indeed, whether the owners of a vessel could be induced, in ordinary circumstances, to touch at Ceylon with passengers, unless a considerable allowance was made, beyond the common price of conveying them to the port whither the vessel was directly bound.

Since the meeting of the Board, the Norris Legacy has been paid into the Treasury by the Trustees. That legacy, after deducting what had been paid by the Trustees as necessary expenses of prosecuting the suit amounted to \$28,435 64. After deducting \$908 45 which had been paid by the Board on account of the expense of said suits, the clear avails of the legacy are \$27,527 19. Nearly all this sum is now in a productive state, and the whole will be shortly. In about a year and a half, the interest on the sum recovered will be sufficient to make up the amount of \$50,000 which is to be kept as a capital sum, according to the will of Mrs. Norris, the interest of which only is to be expended in promoting the objects of the Board. The expense of recovering the legacy was, as will appear from what is stated above, \$2,472 81. This expense may appear large: it is therefore proper to say that the Board was interested in two suits; one to establish the will of Mrs. Norris, and the other to remove legal objections to this particular legacy. The business was in litigation four years; and in the first suit it was necessary to obtain releases from several witnesses, who were legatees by the will;

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which could only be done by paying the amount to which they were interested. Towards this charge, however, all the other legatees contributed. Neither the Trustees, nor any member of the Board, received any compensation for the time and trouble spent in conducting the suits. To those who are particularly acquainted with the circumstances of the case, and with the expense of legal proceedings where large sums of money are concerned, it will not appear surprising, that the recovery of this legacy should cost what it did. That Mrs. Norris's intentions were perfectly clear, as to the disposition of her property, admits not of a doubt. If her will had not been made the subject of litigation, the legacy would in all probability have been paid within a year from her decease, and have been placed thenceforward in a productive state. There will be an ultimate loss of interest, therefore, in consequence of the law-suits, for at least four years and a half, which would amount to more than *eight thousand dollars*; the greater part of which would have been expended before this day, in sending the Gospel to the destitute.

Above three thousand dollars of the other property of the Board is appropriated by the donors to form a permanent fund, so that the balance on hand applicable to immediate use is not large.

AUDITOR'S CERTIFICATE.

Charlestown, Nov. 21, 1815.

THIS certifies, that I have examined the accounts of Jeremiah Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending Aug. 31, 1815, and found the funds of the Board faithfully and accurately accounted for, and a balance of Nineteen Thousand Eight Hundred and Thirty Three Dollars and thirty cents remaining in the Treasury, consisting of cash, notes, and other property, agreeably to the foregoing schedule.

CHESTER ADAMS, Auditor.

\$19,833 30.

The schedule above referred to is a Trial Balance dated Aug. 31, 1815, and contains the particulars, which compose the following sums; viz.

In notes on interest, amply secured,	\$10,418 34
In bank stock,	3,150 00
In the hands of the Clerk of the Prudential Committee, to meet contingent expenses,	279 38
In cash, reserved towards fitting out the eastern mission,	3,812 10
Deposited at the Eagle Bank in New Haven,	64 00
In bills not current, principally of the New York banks,	2,109 48
	<hr/>
	\$19,833 30

During the year past more than half the donations to the Board have been made in bills of the New York and other southern banks, which have been at a discount of from 10 to 20 per cent. The Prudential Committee have been able, however, to dispose of nearly all these bills without loss, by lending them on good security to persons where they are current, the principal and interest to be paid in specie. The Committee have been able to do this by calling in, for immediate use, money which had been previously lent. Donors may rest assured, that all practicable care will be taken to secure the full value of their donations.

ABSTRACT OF THE PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY FOR THE YEAR ENDING MAY 30, 1815.

Receipts.

Annual payments of members,	\$314 00
Collections in congregations,	738 11
Collection after the annual sermon, May 24, 1814,	178 65
From Female Cent Societies,	244 53
From other associated females,	129 23
Other donations,	113 68
For Bibles sold,	7 35
	<hr/>
	\$1,725 55

Income of stock and interest on notes, 116 62 |

Balance on hand at the beginning of the year, \$1,842 17 |

\$3,684 34

Expenditures.

Paid to missionaries for their services,	\$1,794 60
For the purchase of Bibles,	27 35
All other expenses,	150 78
	<hr/>
	1,972 73

Balance carried to the credit of the Society in new account; viz.

In notes and stock,	2,436 00
In cash,	1,541 86—4,027 86
	<hr/>
	\$6,000 59

LETTER FROM DR. NAUDI TO THE SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

Malta, Valletta, Sept. 3, 1814.*

My Dear Sir,

REFERRING to a letter which I wrote lately to you, I shall not repeat what I said about the young man, Jerome Pana, already prepared to leave Malta, and to be engaged under your Society, as one of those young persons whom you commissioned me to send out to be educated for the future benefit of North Africa.

I had lately much conversation with a gentleman from Derna, an important place in the neighborhood of Tripoli. He had been in almost every corner of that territory, and had travelled much about the Deserts of Barca. That part of the Ancient World, which once gave birth to such great Christian men, and where the Church of Christ greatly flourished, is now the most neglected; and is reduced to a state, very little different from that of the Hottentots and other savages of Africa. A well-disposed man, endowed with such individual and Christian qualifications as are requisite for the purpose, would effect a great deal of good among those different tribes. There are among them a multitude of Jews; and in the late troubles, a very great number of this people migrated from Europe to Cairo, and other parts of Egypt, and to Jerusalem. It is very singular to observe, that, in the short period of two years, many unexpected conversions from the Jewish to the blessed religion of Jesus have taken place all round the Mediterranean.

I had the other day a second letter from the Bishop of Nicotia in Cyprus, in answer to one sent to him from one of my friends here, John Snappottolo, who is much interested in promoting the knowledge of the Gospel. He took upon himself to procure for us two good persons from Arabia, in order to be sent for better education to your benevolent Society for the ultimate benefit of North Africa. Fully persuaded of the essential good which will follow from your exertions in

that part of the world, he promises to send to us shortly these two young men from Alexandria, well educated according to the custom of their country, and of good characters; and it will be all at his own expense till they arrive in Malta.

We are always lamenting here the good persons lost by the plague last year. Before my coming to England we had, as you know, a new Society, well adapted for religious purposes, in this island, which was called the "Society of Francisco," after the Founder. This good man died by the plague; and with him died a great part of our benevolent people. These perished, because, more than others, they exposed themselves to the contagion. All those members of the Society who took an active part in visiting the sick, and giving the Lord's Supper to the dying, lost their lives. Their zeal was a great blessing to the dying; but all of them failed, and are lamented.

The other young man whom I mentioned to you, and whom I meant to send to the Society, lost his father and sister by the contagion: in consequence of which he is obliged to support the business of his father, and to decline, with great regret, accepting your proposal. He desires me to give you this statement, and begs to be considered always as an intimate friend of the Society. We have lost about twenty-four Priests, who were, for the most part, eminent persons for character and piety. At the burial ground, near town, about 6000 of our inhabitants are interred, who were lost to us in the fatal year 1813.

Since the beginning of this month I have been in mourning for my sister Rosi, who was ill when I wrote to you last. She ended her life on the last day of July. Every thing possible was attempted to prolong her life, but in vain. I passed three months with her in the country, at a spot which is considered the best for consumptive diseases. We are very much distressed by this loss, and my mother is almost inconsolable. But *let me die the death of the righteous, and let my last end be like his!* Her last words, just a minute before she died, were: "Lord Jesus,

receive my spirit! Father, I commend it into thy hands!"

I continue that work which I began when I was with you, about the present state of Christianity round the Mediterranean and in the Islands. But I want a great deal of information for rendering it complete.

The case of the Jews must be considered as mysterious, in respect of their present conduct. Notwithstanding they are at this time tolerated in Turkey more than before, and in a great measure protected in all the Levant and the islands by that falling empire of the Mahometans, yet their conversions to the Christian Religion were never so frequent as they have been in these latter times. I have received various accounts relative to this important subject. I greatly desire now to go to Syria, to Palestine, and particularly to Damascus, in order to examine into the present condition of that people, and their true situation. Perhaps I shall do it when Mr. Jowett arrives.

Remember me when together to the respectable members of your Society. I never fail to commend them to the Omnipotent, that their zeal and their means for spreading the Gospel may increase, and their plans for promoting the grand object may have vigor and success; till, at last, the true religion of our blessed Savior shall cover the earth all over. I remain with true respect, Yours, &c.
(Signed) CLEARDO NAUDI.

FOREIGN MISSION SOCIETIES.

THE annual meeting of the *Foreign Mission Society of the Eastern District of New Haven county* was held at Guilford, May 30, 1815. A very interesting discourse was delivered by the Rev. JOHN ELLIOTT, of East Guilford, from Ps. ii, 8. The officers of the Society were re-elected—The next annual meeting was appointed to be held in Cheshire, the last Tuesday in June, 1816; and the Rev. Aaron Dutton was appointed preacher.

MEADVILLE BIBLE SOCIETY.

We are peculiarly pleased to see Bible Societies, and other charitable institutions, established in the newly settled parts of our country. Such associations, formed where no civilized man has till recently fixed his habitation, seem a partial fulfilment of

the prophecy, that *the desert shall rejoice and blossom as the rose.*

A Bible Society has been lately formed at Meadville, in the western part of Pennsylvania. The Constitution is similar to those of other Bible Societies, and the following gentlemen are chosen Directors, viz.

Roger Aklen, Esq. *President*,
Hon. Jesse Moore, *Vice President*,
Rev. Timothy Aklen, *Cor. Sec.*
Rev. Robert Johnston, *Rec. Sec.*
John Reynolds, Esq. *Treasurer*,
Dr. Daniel Bemus, *Auditor*,
Hugh Cotton, Elder,
George Davis, Elder,
James Hamilton, Esq.
William Hammond, Esq. Elder,
Col. Robert Stockton, Elder,
Peter Shaw, Elder.

ORDINATIONS.

ORDAINED, at Ipswich, Sept. 29th, 1815, to the work of Christian Missionaries to the western parts of the United States, the Rev. Messrs. DANIEL SMITH, and CYRUS KINGSBURY. The introductory prayer was offered by the Rev. Mr. Tucker, of Rowley; the sermon was preached by the Rev. Dr. Parish, of Hye-field; the consecrating prayer was offered by the Rev. Dr. Spring, of Newburyport, the charge was given by the Rev. Dr. Dana, of Ipswich; the right hand of fellowship by the Rev. David Kimball, of Ipswich; and the concluding prayer was offered by the Rev. Mr. Milmore, of Newbury. The exercises were solemn and appropriate; and the deep attention of a numerous audience evinced the interest of the Christian public in the destitute state of our western brethren.

INSTALLATION.

INSTALLED, at Abington, (Mass.) on the 9th of August, 1815, the Rev. HOLLAND WEEKS.—Introductory prayer by the Rev. Luther Sheldon, of Easton; sermon by the Rev. Dr. Emmons, of Franklin; consecrating prayer by the Rev. Mr. Richmond, of Halifax; charge by the Rev. Daniel Thomas, of Abington; right hand of fellowship by the Rev. Samuel L. Colburn, of Abington; concluding prayer by the Rev. Mr. Huntington of Bridgewater.

A CHRONOLOGICAL TABLE

OF REMARKABLE EVENTS, WHICH OCCURRED IN THE YEAR 1814.

JAN. 1. At the commencement of the year, the allied Russian, Prussian, and Austrian armies crossed the Rhine, and soon after invaded the territories of Old France.

5. A fire in New York: St. George's chapel, a fine specimen of architecture, consumed.

6. The President of the U. S. communicated to Congress propositions from the British government to treat for peace, on principles of fair reciprocity, at London or Gottenburg; and an answer of our government accepting the propositions and choosing Gottenburg as the place of the negotiation.

14. A treaty of peace signed between Great Britain, Sweden and Denmark.

19. The Hon. John Q. Adams, James A. Bayard, Henry Clay, and Jonathan Russell were nominated and appointed ambassadors to negotiate a peace. Mr. Gallati was afterwards added to the number.

27. A battle was fought between the Americans under General Floyd and the Creek Indians. The latter were defeated with considerable slaughter.

Feb. 1. The battle of Brienne, in which Bonaparte commanded in person, and was defeated by the allies with loss. He retreated to Troyes. The war was carried on very actively in the heart of France, during this and the succeeding month.

5. Chalons surrendered to the Prussians under D'York.

10. The Russians were severely pressed at Champaubert, by the French under Bonaparte in person, and compelled to retreat.

12. The Prussians were beaten at Chateau Thierry, and compelled to retire hastily.

13. Field Marshal Blucher retreated twelve miles to Etoges, in perfect order amidst incessant attacks in front, flank, and rear, made by a force greatly superior in numbers and directed by Bonaparte himself.

17. Bonaparte gained some advantages in the battle of Nangis.

March 8. The British endeavored to take Bergen op Zoom by storm; but were repulsed with great loss.

10. Bonaparte severely repulsed by Blucher at Laon.

12. The English and Portuguese under Lord Wellington entered Bordeaux.

18. The negotiations at Chatillon finally broken off. They had been kept up for several weeks. Bonaparte now formed the determination to cut off the retreat of the allies. For this purpose he marched hastily into their rear with the whole force under his immediate command. The allies profited by this plan, joined their forces and marched more than 200,000 men with all possible expedition towards Paris.

25. The French corps of Marmont and Mortier, who were advancing to join Bonaparte, were driven back upon Paris.

28. The U. S. frigate Essex, 32 guns, was taken, after an action of two hours and half, by a British frigate of 36 guns, assisted by a sloop of war of 18 guns. Loss on board the Essex, 152 killed, wounded, and missing. The Essex was at anchor near Valparaiso, a neutral port.

29. The allied armies appeared before Paris.

30. They attacked the French in their entrenchments on Montmartre and Belleville, and carried these works by storm, after several repulses and with considerable loss.

31. They entered Paris by capitulation, and issued a proclamation that they would treat with Napoleon Bonaparte or any of his family.

Gen. Wilkinson attacked the British, who had taken refuge in a stone mill, at Lacole in Lower Canada. The attack was not attended with success.

The President of the U. S. recommends the immediate repeal of the embargo.

April 1. A new provisional government formed at Paris, with Talleyrand at its head.

6. A new French constitution formed at Paris by the provisional government. It was little more or less than an abstract of the British constitution. Louis XVIII, formally recalled to the throne of France, and a commission appointed to conduct him from England to France.

Bonaparte expressly abdicated the throne for himself and his family.

7. A law repealing the embargo passed the House of Representatives, 115 to 57.

10. A severe battle was fought between the allied armies under Lord Wellington and the French under Soult, near Toulouse. The allies were victorious, and Lord Wellington entered Toulouse on the 12th, when he heard of the revolution at Paris.

14. The law repealing the embargo received the approbation of the President.

15. Congress adjourned.

23. A preliminary treaty of peace signed at Paris, between France and the allies. Louis XVIII left London for Paris, after an exile of more than 20 years.
25. Admiral Cochrane declared all the ports of the U. S. in a state of blockade.
29. The American sloop of war *Pescock* captured the British brig *Epervier* of equal force, in 45 minutes. British loss, 8 killed, and 13 wounded. American loss 2 wounded.
- May 4. Louis XVIII entered Paris, and was received with great enthusiasm. Bonaparte landed at Elba and was greeted with loud acclamations. Ferdinand VII dissolved the Cortes by proclamation, and abolished the Spanish constitution.
5. The Senate of Chili submitted to Spain on condition of being represented in the Spanish Cortes.
6. The British made an unexpected attack upon the fort of Oswego, on lake Ontario, took it, destroyed the military stores, and returned to their own shores the next day.
30. Treaty signed at Paris between France and the allied powers, in which the boundaries of France were fixed as they were Jan. 1, 1792, with some slight variations.
- June. 4. The king of France opened the new French Legislature, and communicated the French constitution as approved by him.
15. A religious festival in Boston, on account of the deliverance of continental Europe from the sway of Bonaparte.
26. The first reinforcements from Lord Wellington's army arrived at Quebec to act against the U. S.
29. A religious festival in New York to celebrate the recent deliverance of Europe. The President of the U. S. issues a proclamation, complaining of the British blockade on the ground of its illegality, and urging neutrals and our own people to disregard it.
- July 5. Battle of Chippeway between the Americans under Gen. Brown and the British under Gen. Drummond. The conflict was obstinate and bloody. The Americans remained masters of the field.
11. The British take Eastport and Moose island on which the fort stands.
25. The battle of Bridgewater between the Americans under Gen. Brown and the British under Gen. Drummond. This was a very destructive battle, in proportion to the number engaged in it. The British Gen. Riall was wounded and taken prisoner. The Americans gained possession of the battle-ground, but retired from it about midnight to their encampment.
- Aug. 1. The minister from the Sovereign Prince of the Netherlands landed at Boston, and was received with great demonstrations of respect for his country, and of joy for its restoration to an existence among the nations of the earth.
4. The Americans, under Col. Croghan, attacked fort Mackinac, and were repulsed with loss.
8. Lord Gambier, Mr. Gouldburn, and Dr. Adams, the British Commissioners to treat for peace with America, met the American Commissioners at Ghent, whither the scene of negotiation had been removed; and both parties exhibited and exchanged their full powers.
10. A British naval force attacks Stonington, (Con.) with red-hot shot, and keeps up the fire nearly two days. It was repulsed by a small body of the militia; and the town, though built of wood and repeatedly set on fire, experienced very little injury.
15. The British attacked fort Erie by night, and were repulsed with great slaughter.
20. A British force under Gen. Ross landed from the *Patuxent*, and commenced its march towards Washington.
24. The British army entered the city of Washington, after a partial conflict with the American forces at Bladensburg. They burnt the capitol, the President's house, and several other public buildings. The Americans had set on fire the Navy Yard and several vessels of war. The public loss was estimated by a committee of Congress to be not far from a million of dollars.
29. Alexandria capitulated to the British. The French government issued an order to renew the slave trade. In the course of this month the Swedes under Bernadotte invaded Norway, and compelled the Norwegians to consent to a union with Sweden.
- Sept. 1. *Gastine* taken by the British. The President of the U. S. issues a proclamation, explaining the causes of the capture of Washington and of the capitulation of Alexandria, and calling upon the people to unite and repel invasion. The banks in Philadelphia, Baltimore, and New York, stopped payments in specie. Nearly all the banks south and west of New England followed the example.

3. The U. S. frigate *Adams* was destroyed in the Penobscot to prevent her falling into the hands of the enemy.

6. The British under Sir George Prevost, amounting to about 14,000, advanced towards Plattsburgh, and soon after took possession of the village.

11. The British squadron on lake Champlain, commanded by Com. Downie, attacked the American squadron at anchor in Plattsburgh bay, commanded by Com. Macdonough; and after a battle of two hours and a half the whole British flotilla, except the gunboats surrendered. The British were superior in vessels, guns, and the number of men.

On seeing the issue of this conflict, Sir George Prevost retreated immediately, and with considerable loss of baggage, ammunition, &c.

12. The British landed 13 miles below Baltimore, with a view to take that city.

13. As they advanced towards Baltimore an irregular battle took place, in which Gen. Ross was killed. The British retreated the following night, and abandoned the expedition.

15. The British attacked fort Bowyer, on the Mobile, and were repulsed with loss.

17. Gen. Brown made a sortie from fort Erie, which proved entirely successful; and in which the Americans destroyed some of the principal works of the enemy, and took 400 prisoners.

18. Henry, the black king of Hayti, issued an able and spirited proclamation, in which he disclosed the designs of the French government upon the freedom and independence of the Haytians, and made known their determination to live free or perish.

19. Congress met in consequence of a call from the President.

20. The President sent the opening message to Congress.

Oct. 1. The government of the U. S. were unable to pay the quarterly interest of the public debt except in Treasury notes.

14. The Legislature of Massachusetts resolved to choose twelve delegates to meet delegates from other states in Convention at Hartford, to consult in reference to the present alarming situation of public affairs.

26. The Prince Regent of Great Britain issued a proclamation, in the name and on the behalf of the king, assuming the title of king of Hanover, Duke of Lüneburg, &c.

Nov. 8. Prince Replin, the Russian governor of Saxony, issued a proclamation delivering up the government to the Prussian authorities. He had held the government for a year, and states that Saxony furnished, in the course of a few months, 43,000 men for the armies invading France; and that she made provision for 400,000 Russians and Prussians returning to their own countries.

11. The king of Hayti issued a proclamation, in consequence of arresting an agent of the French court.

The king of Sweden issued a proclamation as sovereign of the United Kingdom of Sweden and Norway.

15. The Secretary of the Navy of the U. S. recommends a conscription of seamen in order to man the navy. A conscription of the militia had been previously recommended by the Secretary at war.

18. Bernadotte issued a proclamation as Crown Prince of Sweden and Norway.

23. Death of his Excellency Elbridge Gerry, Vice President of the U. S.

Dec. 12. A large naval and military force collected under Admiral Cochrane from the Atlantic American coast and from the West Indies, appeared off New Orleans.

14. The British sent 40 barges into lake Pontchartrain to attack the American flotilla there, which consisted of one schooner and 5 gun boats. The British succeeded in capturing the flotilla, except the schooner which was burnt. The action was very severe, and the British suffered prodigious loss.

15. The Hartford convention met.

16. Gen. Jackson declared New Orleans under martial law.

23. The British landed about 8 miles below New Orleans, and advanced towards the city. They were met by the Americans under Gen. Jackson, and a battle ensued, in which each party suffered considerably.

24. A treaty of PEACE between Great Britain and the United States signed at Ghent.

26. A very cold day in New England.

27. The British advanced to attack the American lines below New Orleans; but soon retired.

28. The treaty of Peace with America ratified by the Prince Regent of Great Britain.

OBITUARY.

DIED, at Hartford, the 18th of August, the Hon. CHAUNCEY GOODRICH, Lieutenant Governor of Connecticut. The following sketch of his character is given by the Rev. Mr. STRONG in his funeral Sermon.

"Lieutenant Governor GOODRICH was the eldest child of the Rev. Elizur Goodrich, D. D. late of Durham. He was born from a line of respectable ancestors. October 20, 1759. He was educated at Yale College, where he rendered himself peculiarly dear to his instructors and fellow students. That distinction in genius and science, which he ever after supported, appeared in the early part of his academic life. Having spent several years as an instructor, in the place of his education, he fixed his residence in this city, where he soon became eminent as a counsellor at law, and advocate in the courts of justice. His manners, his knowledge, his integrity and benevolence endeared him to the people.

"In 1793 he was chosen a Representative of this town, in the legislature of the State. He was a Representative from Connecticut in the Congress of the United States, from the year 1794 to 1800.

"In 1802 he was chosen Assistant Counsellor of the State, and retained the office until appointed a Senator of the United States, 1807.

"While engaged in these high offices at the earnest solicitation of his fellow citizens, he accepted the Mayoralty of the city of Hartford in 1812.

"He was appointed Lieutenant Governor of this State, in 1813, when he resigned his seat in the Senate of the United States. The two last offices to which he was elected, he sustained at the time of his death.

"This long catalogue of public offices is not recited to blazon the fame of a mortal man; but as the highest evidence of the confidence reposed in him by the people, of his diligence and capacity in business, and his unwearied endeavor to do good to mankind.

"Twice he was respectably connected in the most endearing relation of life; and as often the tender ties were early broken.

"Lieutenant Governor Goodrich possessed a clear understanding, richly fraught with science, a sound judgment, and a benevolent heart.—He was an able jurist, a politician of enlarged views, an upright judge, and a wise legislator.

"From his early youth he was a believer of the Christian Religion. Reasons of a

peculiar nature, which it is not necessary I should explain particularly, prevented a public profession of his faith. These objections were recently removed, and he died while an applicant for Christian privileges, in this church, which has been prevented a number of months by indisposition of body. As the testimony of such a man in favor of Christian piety, ought never to be secreted, I must be indulged in mentioning what he said to me in a late conversation concerning his own spiritual state. Speaking of a moral life, as it is distinguished from the grace of God in the heart, he said "A moral life of itself is nothing for the salvation of the soul. I have lived a moral life in the estimation of the world; but I am a bundle of iniquity in the sight of a holy God. If there were not an atonement, I must be condemned and miserable for ever. Here my hope is stayed. Sometimes a sense of my own imperfection sinks my spirits; generally I have a hope that supports me; at times I have rejoiced in God without fear, and wished only to be in his hands and serve him." Into the blessed presence of this God, we humbly believe our departed friend has now entered."

Such is the condition of humanity that we are often called to shed the tear of sympathy, or of sorrow. In the wise and merciful administration of God's government, which to our limited capacity is inscrutable or dimly seen, the amiable, the good the useful man, will seem to be prematurely called away. Even those who are accustomed to view the ways of Providence with reverence and submission are tempted to inquire, why is the man of God removed and his usefulness in the world cut off, at the moment, when experience of the past, had excited expectation of a still more abundant harvest. But "We are blind and see not afar off." The Rev. Daniel Brown of Indian Town (S.C.) has "slept with his fathers." He departed this life on the night of the 18th of August, 1815, in the 39th year of his age, and 15th of his ministry.—He was on a visit at his father's in Robison County (N. C.) was taken of a fever, which in little more than four days placed him, we confidently trust, beyond the reach of sickness, and of sorrow.—Mr. Brown sustained his disease, with the most exemplary patience, composure and resignation to the will of God.—Not inattentive to the means of recovery, he awaited with en-

ture confidence the fulfilment of the gracious purposes of God towards him.—The salvation of the souls of men, which had long employed his exertions, occupied his thoughts when disease and death lay heavy upon him.—The Rev. Mr. Brown at an early period of his life devoted himself to God, in the ministry of the Gospel of his Son. He brought with him into that sacred office, a very competent portion of scholastic learning, a mind inquisitive and eager in the investigation of truth, and a heart truly zealous to instruct others in the way of life and salvation.—His eloquence in the sacred desk displayed a close and forcible reasoning, a profound study of divine truths and a careful investigation of those errors and delusions to which the human mind is subject through the prevalence of sin.—In his public ministrations he was fervent and persevering, warm and energetic in his exhortations to virtue, and accustomed to reprove whatever the Word of God condemns, without fear or hesitation. He was eminently zealous, a “workman that needed not to be ashamed, rightly dividing the word of truth.” His love of knowledge led him to extend his inquiries, as far as his duties and situation allowed, into every branch of literature. He was fond of indulging a rational and elegant curiosity in regard to every department of human knowledge. The charities of life were dear to him. He was tender affectionate and sincere, in every relation of life.—His memory lives in the affection of his friends and in the pious recollection of those who will “shine forever as stars in the crown of his rejoicing.”

At Dorchester, on the 24th of August last, Gen. STEPHEN BADLAM, aged 64. This valuable man was highly esteemed and greatly lamented. The following paragraphs, which contain a description of his character, are extracted from a sermon preached at his funeral by the Rev. Mr. Codman.

“Among those, who have been eminently useful, both to the world and to the church, may justly be ranked our excellent friend, whose remains we are now about to follow to the tomb.

“The relation in which he stood to this society, the church, and myself, renders it proper that suitable notice should here be taken of his life and character. By his death I have lost a warm and steady friend, a wise and able counsellor. To him, more than to any other individual, are this religious society and myself indebted, under God, for our present peace and prosperity. “*Blessed are the peace makers, for they shall be called the children of God.*” By us, my friends, I trust

he will never be forgotten, but his character and services held in everlasting remembrance.

“General Bullam was descended from pious parents. His father was an officer of the church in Stoughton, (now Canton) under the pastoral care of the Rev. Mr. Dunbar. He was chosen deacon at the early age of 29, and lived only eight years to perform the duties of that important office. His son, our late respected deacon, being left an orphan at an early age, had few advantages of education; a circumstance much to be regretted, for, had he enjoyed the privilege of liberal tuition,* he possessed a strength and power of mind, that would have qualified him to have filled with dignity and acceptance the highest stations in public life.

“In the year 1775, he joined the American army in defence of liberty and the rights of his country.

“He soon received a commission as 2d lieutenant of artillery, from which he was rapidly promoted to the rank of 1st lieutenant and then captain. He was ordered to join the army under the command of General Lee, at New York, where he formed an acquaintance with the late General Alexander Hamilton, who suitably appreciated his talents as an engineer, and, being then a youth, frequently consulted him on the subject of military tactics. He was also known to, and highly esteemed by General Washington, whose disciple, in the political school, he continued to his death.†

“From New York he sailed for Canada up Hudson’s river, to command the artillery in that department, and received for that purpose a major’s commission.

“From Canada he returned to Crown Point, and took possession of Mount Independence, on the memorable 4th of July, 1776, from which circumstance its name was given by Major Badlam, and confirmed by General Gates.

“Here he was interrupted in his military career. Being seized with a violent fever, and his returning health despaired of by his physicians, he was under the necessity of resigning his commission, and retiring to private life.

“In the course of this illness his mind was exercised with the most serious and

*Notwithstanding General Badlam was deprived of these advantages, he supplied the defect as much as possible by his own diligence and unremitting attention, and made very respectable progress in mathematical science, and was distinguished for his knowledge of mechanics.

†General Badlam held the office of first Vice President of the Washington Benevolent Society in Dorchester.

alarming thoughts of death, judgment and eternity; and he then, as he has lately informed me, entered into a most solemn covenant with God, that, if his life should be spared, he would devote it to his glory and the good of mankind.

"Of this secret transaction with heaven he was never accustomed to speak, and I presume never mentioned it to any one except to myself in his last sickness, when, with tears in his eyes, he lamented his short comings and backslidings, and trusted for pardon only through the blood of atonement.

"His health, through the mercy of God, was perfectly restored, and he enjoyed an unusual share of that blessing, till that fatal stroke of the palsy, which admonished him and his friends of his approaching dissolution.

"In the year 1791, he was appointed justice of the peace, and afterwards of the quorum. His commissions were five times renewed, and he held them till his death, discharging the important duties incumbent upon him with great acceptance.

"In the year 1799, he received a commission, appointing him general of the first brigade of the first division of the militia of Massachusetts.

"He was eminently useful in the gathering of the second church, and incorporation of the second parish in this town; and in 1808, was unanimously elected senior deacon of the church, which expression of confidence was peculiarly grateful to his feelings, as he often said he considered the title of deacon a much greater honor than any other titles by which he was distinguished. He could say in the language of the Psalmist—"I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness."

"His exertions in behalf of the second church and parish in their arduous struggle and distressing controversy are well known. In this important concern of his life, he was actuated, not by passion, but by principle, not by party spirit, but by an attachment to the cause of peace, and truth and righteousness. No one, who knew General Badlam, could ever suspect him of bigotry or fanaticism; and those who knew him best, must be fully satisfied that he engaged in the late unhappy controversy from the purest motives. Had it been merely a local and parish dispute, he would never have condescended to have taken so decided and active a part in its prosecution. But firmly believing that not this society only, but other societies and other ministers were deeply interested in the result, he thought it a duty he owed to God and religion to interpose the weight of his influence and character in

favor of that cause, which he defended with such ability and success. He enjoyed the great satisfaction of living to see the difficulties in this place amicably settled, and of witnessing the increasing prosperity of the church and congregation, in which he had taken so deep and lively an interest. It was not to be expected, that in a dispute, which produced so much sensibility, he could have escaped without animadversions from those who differed from him in sentiment, and who were naturally excited by the counteraction of their views and designs, which was principally effected, under the divine blessing, by his judgment and penetration. But in justice to his memory it is my duty to state, that he died in peace with all mankind, that he suffered no unpleasant reflections to embitter his last moments, and that he sincerely forgave those who had injured him, as he hoped himself to be forgiven by his God. The respect which is paid to his memory, and the presence of many on this solemn occasion, who have differed from him in sentiment, justifies the pleasing reflection, that, although they may not have agreed with him in opinion, they will cheerfully unite in holding his virtues and services in everlasting remembrance.

"When such a man, as the deceased, is removed from this scene of action, a chasm is made in society, which cannot easily be filled. The domestic circle is deprived of its centre, round which it delighted to revolve. The tears of the afflicted and disconsolate widow declare in unutterable language the loss of a kind and affectionate husband. As a father, he was greatly respected and beloved by his children, whom he lived to see happily settled in life. As a citizen and magistrate, he was highly and justly esteemed, and his loss will be long and sensibly felt in his immediate neighborhood, in this town and throughout this county. His judgment was so much respected, that in this and the neighboring towns he was frequently consulted as a referee in difficult and intricate cases, and many can bear testimony to the satisfaction afforded by his judicious advice. As a member and officer of the church of Christ, he was eminently useful and highly respected. He died in the faith of the doctrine of the cross.* The subject, upon which he delighted to converse with myself and others, was the doctrine of the atonement by the death and sufferings of Jesus Christ. On this sure

* *He lamented with tears, the progress of Unitarianism and Universalism; the former he thought derogatory to the glory due to the Son of God, and the latter tending to weaken the bonds of moral obligation.*

foundation he rested his hope of eternal life.

"He is now gone, as we humbly trust, to receive the reward of a faithful servant in his Master's kingdom.

"All that remains of his mortal part will in a few moments be consigned to its last dust but his memory will live in the hearts of his friends, and the important services which he has rendered the church of Christ, be told in many places where the Gospel is preached as a memorial of him."

At Danburton (N. H.) on the 18th of June last, Mrs. JEMIMA HARRIS, wife of the Rev. Walter Harris. It is sometimes a tribute due to worth, and sometimes the interest of virtue is promoted by recommending to public notice the memory of those who have been distinguished for wisdom.

This Lady should not be classed with the multitude who, through the freedom or perhaps the vanity of French, has colonized the public papers. Her mind was clear and discriminating, and always tempered with discretion. She had that correctness of judgment and taste, mixed with a mildness and affability of manners, which qualified her to act with propriety in the most polished circles; but her wisdom appeared most eminent there, where every understanding, discreet and pious woman can act to the best advantage, in domestic life, in directing the young minds of her children, and forming them to habits of virtue and propriety of conduct. It may be said with truth, that she was distinguished for domestic virtue. By her unobtrusive attention to every domestic concern, she relieved her husband of much care, and enabled him to devote his time to the important duties of the ministry. For many years she gave a decided testimony to the truth of those doctrines of our holy Religion, which are usually called the doctrines of grace; and in these she found support and consolation in the certain and near prospect of death.

At Woburn, (Mass.) October 18th, ELIZABETH, infant daughter of the Rev. Joseph Chickering; Oct. 27th, RUTH the only surviving daughter; Nov. 3d, Mrs. BERRY CHICKERING, their mother; and Nov. 14th, HENRY, the youngest son of the family. All these deaths apparently were occasioned by the prevailing epidemic cold.

At Worthington, (Mass.) on the 21st of October last, Mr. JEREMIAH WILSON, aged 86 years. From early life he was correct in his morals and attentive to the means of grace. From middle age he maintained

the forms of family religion. At the age of 64 there appeared an entire renovation of his religious views and feelings. Thought in health and prosperity, things seen and temporal lost their importance in his estimation, and things unseen and eternal engaged his attention and affections. From that time he cherished the hope that he possessed experimental religion. His prayers were devotional. His love for the word of God and for the ordinances of religion became apparent, and his life exhibited the fruits of righteousness. In a season of dangerous illness about six years before his decease, for several weeks he appeared to exercise a holy indifference about life or death. With an emphatically devout he would repeat them; and the old song "Hail from Dr. Watts,

"Why I am here without my God,
"T would be no joy to me, the"

From that illness he gradually regained comfortable health, and filled up the remainder of his years with apparent habits of piety. He spent several hours each day in reading the Holy Scriptures and conversing upon religion. All his hopes of pardon, sanctification and glory rested entirely on the Divinity, merit and intercession of Christ. His last sickness was short and severe. His resignation to the Divine will was great, and his dying agonies were mitigated by the consolations of the Christian religion. To his mourning friends he has left a hope, that he has exchanged the sins and sorrows of this vale of tears, for the perfect holiness, the uninterrupted and eternal felicity of heaven.

LITERARY INTELLIGENCE.

NEW EDITIONS.

THE Rev. Dr. Dwight has renewed the copy-right of his Psalms and Hymns under date of Nov. 4, 1875, for the succeeding fourteen years.

The Rev. Nathaniel Dwight has revised and greatly altered his Geography for Schools. It is so essentially a new work, that a new copy-right has been taken out. It gives the new arrangements and new divisions of Europe, according to the late Act of the Congress of Vienna. Probably it will give the earliest information on this subject to the American public.

The old and New Testaments connected in the History of the Jews and neighboring nations, from the descensions of the kingdoms of Israel and Judah to the time of Christ. By Humphrey Prideaux, D. D. Dean of Norwich. The first American from the sixteenth London edition, with the life

of the author. The whole illustrated with eight new maps and plates, and a fine portrait of the author. 4 vols. 8vo. The second volume is now in the press. Published in Charlestown, (Mass.) at the Middlesex Bookstore.

A Sermon preached at Plymouth, New England, A. D. 1621. By one of the pilgrims who landed in Plymouth in the year sixteen hundred and twenty. Being the first Sermon ever preached in New England, and probably the first ever preached in America. "Let no man seek his own, but every man another's wealth." 1 Cor. x, 24. England, printed 1622; Boston, New England, re-printed by T. G. Bangs, 1815.

NEW PUBLICATIONS.

A Sermon delivered at the ordination of the Rev. John W. Fillingwood, at Bath, (Me.) Nov. 4, 1812; Rev. Jacob Ide, at Medway, Nov. 2, 1814; and Rev. William Eaton, at Fitchburg, August 30, 1815. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Andover: printed by Flagg and Gould, 1815.

The duty and reward of evangelizing the Heathen. A Sermon delivered in Newburyport, Lord's day evening, October 22, 1815. By Horatio Bardwell, one of the missionaries to Ceylon. Newburyport: printed by William B. Allen & Co.

Messrs. T. B. Wait and Sons have finished the publication of their Complete Series of American State Papers, from 1789 to 1815, in eight vols. 8vo. This work, which appears to have been compiled with very commendable care and atten-

tion, will be of great value to the politician and the future historian.

WORKS PROPOSED, AND IN PRESS.

Pratt's Remains of Cecil. Samuel T. Armstrong, No. 50, Cornhill, Boston, proposes to publish by subscription, Remains of Rev. Richard Cecil, M. A. late Rector of Bisle, and vicar of Chobham, Surry; and minister of St. John's chapel, Bedford Row, London. To which is prefixed a view of his character. By Josiah Pratt, B. D. F. A. S. in one vol. 12mo. with a beautiful likeness. Price 1:00 in boards, 1:25 bound.

Samuel T. Armstrong has now in Press the Christian's Consolation; or the Preciousness of Christ to all who believe. From the second London edition.

S. T. Armstrong has also in Press Memoirs of Mrs. Abigail Bailey, who had been the wife of Major Asa Bailey, formerly of Landaff, N.H. Written by herself. She died in Bath, N.H. February 11, 1815. To which are added sundry original Biographical Sketches. Edited by Ethan Smith, A. M. Minister of the Gospel in Hopkinton, N.H.

The first volume of Samuel T. Armstrong's edition of Scott's Family Bible is now in press; nearly four hundred pages are printed off; it will be out in January.

Samuel Etheridge, Jun. has now in press *Harmer's Observations on various passages of Scripture*, in 4 vols. 8vo. at \$2 25 a vol. to subscribers. This work is published from a late edition, with a new arrangement, many important additions and a copious index of texts of Scripture, by Adam Clarke, L. L. D.

TO THE PATRONS OF THE PANOPLIST.

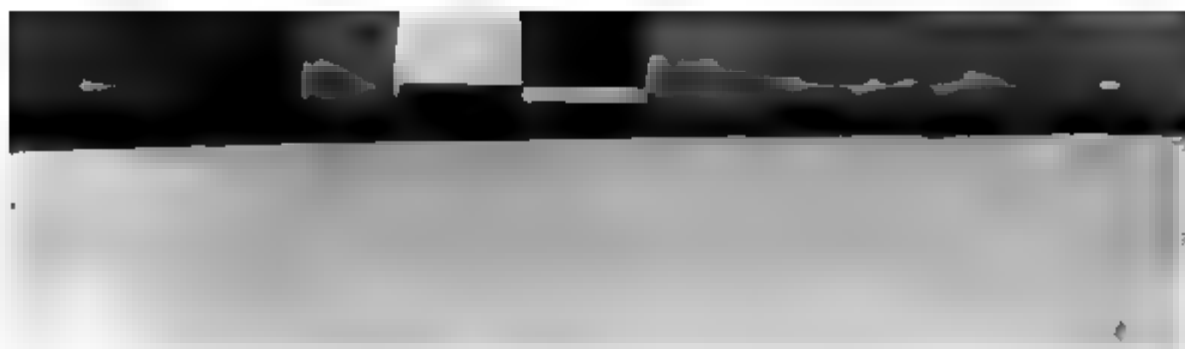
WE have the satisfaction to inform our Patrons, that a new type has been procured for the commencement of the next volume. As the type will be larger than that which we have heretofore used, the page will be enlarged so as to contain the same quantity of matter.

We have long regretted, that we did not print more copies of the volume of the Panoplist, which is now closed. In order to accommodate some of our old subscribers, who were not furnished through the customary channels, and to gratify several new subscribers, we are compelled to re-purchase a considerable number of copies. In future, we hope to be able to supply all subscribers; though, if the experience of the last year is to be regarded, it will be necessary to print several hundred copies more than are engaged at the commencement of the volume.

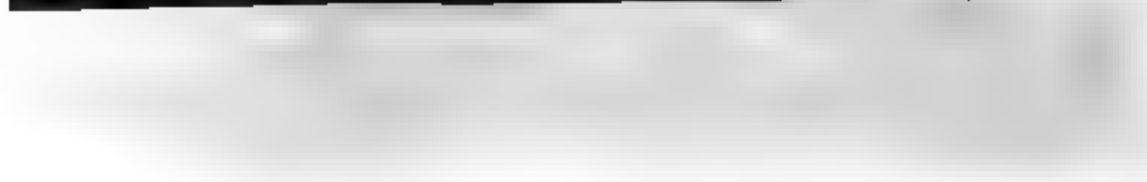
Proposals have been issued by Camp, Merrell and Camp, booksellers, of Utica, (N.Y.) for republishing the future volumes of the *Panoplist*, beginning with the next. If their proposals should meet with sufficient encouragement, as it is probable they will, we shall not transmit any future numbers by mail to our subscribers in the northern and western parts of New York, and the adjacent parts of Pennsylvania, except to those who have paid in advance, without renewed orders to do so; presuming that such subscribers will find it more convenient to supply themselves at Utica, than from our press. We have come to this determination merely to save to ourselves and others the trouble and expense of writing letters; at the same time, we shall be happy to forward the work directly from Boston to all such subscribers as prefer to have it thus forwarded.

Many thanks are due to several active friends, who have exerted themselves to make our work known, and to procure subscribers. While we retain a grateful recollection of these exertions, we have the satisfaction of believing, that those, who use their influence in promoting the circulation of our work, enjoy the consciousness of laboring to serve the best interests of mankind; and we should certainly be highly culpable, in our own estimation, if we solicited the patronage of the public without the same consciousness.

We would remind our patrons, that we have not increased the price of the *Panoplist*, although the price of almost every article of consumption has been greatly enhanced within a few years. Considering the discount which we make to our agents, and the loss which we sustain on southern bank notes, received in payment from subscribers who live where no other money is to be had, we should have been compelled to raise the price of our work, or to abandon it, if our subscription list had not been quite respectable in point of numbers. It is highly desirable, so far as the objects which we have in view are important, that the readers of religious magazines should be greatly multiplied. In no other way, can the most useful information be so well conveyed. In no other way, can Christians be so generally incited to engage in the same great labors of love. Many will feel the force of these observations; and by them it will not be received as mere irksome importunity, if we urge the friends of religion to extend the circulation of religious intelligence. There is another consideration, which deserves to have its weight. We refer to the arrangement, by which all the clear profits of the *Panoplist* are devoted to the support of missions. These profits have amounted to several hundred dollars already; if all that is now due were collected, they would amount to several hundred dollars more; and if every professed friend of missions, who lives within the sphere of the *Panoplist*, and is perfectly able to pay for it, were to become a subscriber, the work would have the honor of bringing a very great revenue into the missionary treasury. We wish our friends to bear this in mind, and to remember, also, that the present season is the most proper one for obtaining subscribers for the next volume.











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